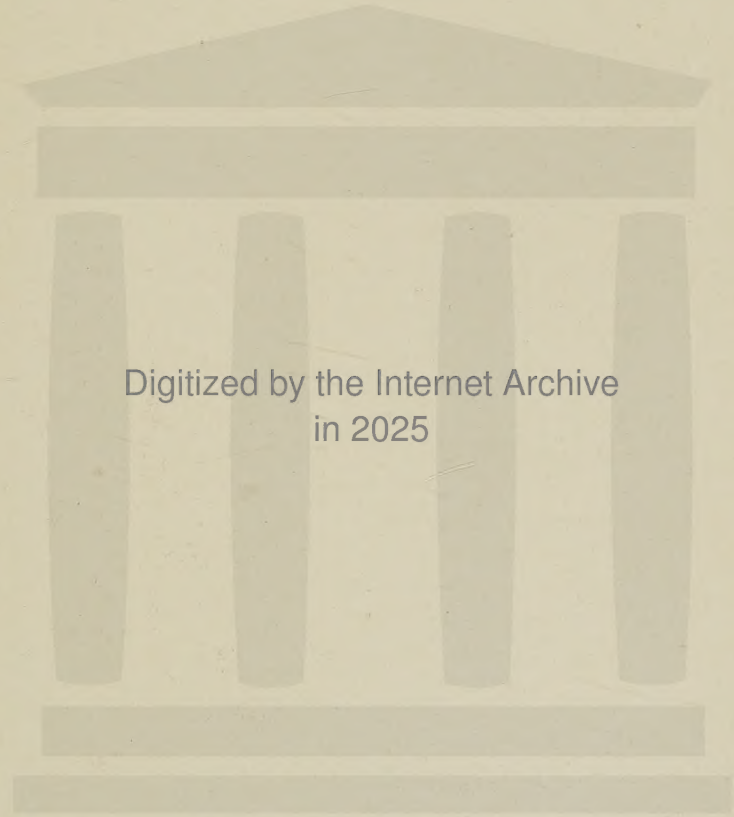
6a



Digitized by the Internet Archive
in 2025

https://archive.org/details/historyofprimapr0000fath

OUR LADY OF THE PRIMA PRIMARIA

HISTORY

OF

THE PRIMA PRIMARIA SODALITY

OF

The Annunciation and Sts. Peter and Paul

HISTORY

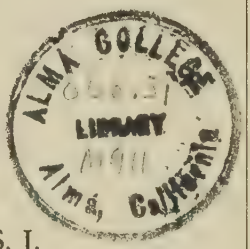
OF

THE PRIMA PRIMARIA SODALITY

OF

THE ANNUNCIATION AND STS. PETER AND PAUL

FROM THE ARCHIVES



BY

FATHER ELDER MULLAN, S. J.

THE QUEEN'S WORK PRESS
1917
ST. LOUIS, MO.

Imprimi potest

ANTONIUS J. MAAS

Praep. Prov. Marylandiae—Neo-Eboracensis

Imprimatur

✠ JOANNES JOSEPHUS

Archiep. Sti. Ludovici

Sti. Ludovici, Die 30 Jan., 1917

PREFACE

The present work is a contribution to the history of the Sodality of Our Lady. To satisfy a natural curiosity about the "Mother and head" of all Sodalities, its history, which lay hidden in the Archives, had to be drawn out and set forth. The reason why this has been done in a monograph, rather than as a part of a larger work, comprehensive of the whole Sodality field or at least of the Sodalities of Rome, is the great importance of the Prima Primaria in itself, apart from its position as the source of all.

Brevity has not been much aimed at, except in the expression: on the contrary, details are given with as much completeness as possible. A good deal of the Archives has already disappeared: it seemed well to secure what is left by throwing all the matter together in a permanent shape.

One circumstance rendered the labor easier, namely that the Prima Primaria Archives hardly ever touch upon contemporaneous history. As a consequence, it is unnecessary and, to say the truth, would be out of place to dwell much on the setting of the times to which it belongs. We shall advert again to this subject towards the end of the volume.

There seemed to be no more convenient manner of presenting the materials than to gather as much of them as possible about the rules and regular customs of the period treated and place the remainder together under the head of *Annals,* and this has been done.

The order followed is chronological, but there has been no hesitation in grouping under one and the same year facts and events of various periods which could be presented more advantageously together.

It remains for us to wish the book Godspeed, and we do so with the hope that it may contribute a great deal, and ever more and more, to the elevation and perfection of Sodalities of Our Lady.

ELDER MULLAN, S.J.

GERMAN COLLEGE, ROME.
FEAST OF OUR LADY OF THE WAYSIDE, 1915.

TABLE OF CONTENTS

PAGE

Archives of the Prima Primaria 15

Chapter I—Preliminaries 19

Meaning of Prima Primaria 19
Previous Sodalities 19
Conclusions 26
Non-Jesuit Sodalities 28

Chapter II—First Period, Formation: 1564-1595 32

Section 1: 1564-1574 32
Founder 32
Roman College 39
Sodality Oratory 42
First Beginnings 43
Pioneer Members 44
First Rules 46
Devotion to Mary 49
Government 49
Sacraments 49
Meetings 49
Private duties 50
Good works 50
Comparison with later Common Rules 50
Academy 53
The year 1569 53
Divisions of the Sodality 54
Senior Academy 56
First Indulgences 58

Section 2: 1574-1584 59
Rules of 1574 59
Formation 59
Directors 59
Aquaviva 59
Founders 61
Government 63
Sacraments 64
Confessor 64

PAGE

Meetings 64
Mass 64
Good works 65
Sick and Dead 65
Admission 65
Elections 66
Consultations 66
Prefect 67
Assistants 67
Affiliated Sodalities 67
Rules of 1581 68
Members, 1563-1585 68
Affiliated Sodalities 69

Section 3: 1584-1595 71
Head Sodality 71
Common Rules of 1587 74
Local Rules of 1587 76
Preamble 78
Government 78
Sacraments 78
Confessor 79
Meetings 79
Private prayers 81
Good works 81
Absence 82
Feasts 82
Sick and Dead 82
Departure 83
Fraternal charity 83
Rules read 83
Admission 84
Elections 85
Consultations 85
Prefect 86
Assistants 86
Secretary 87
The Twelve 87
Other Officers 87
Remarks 88

Chapter III—Second Period, 1595-1773 90

Section 1: The Local Rules completed, July, 1595 90
Formation 90
Compilers 91

PAGE

Contents 92
Sacraments 92
Meetings 92
Good Works 93
The Dead 93
Fraternal charity 93
Rules read 94
Titles 94
Admission 94
Elections 97
Sodality Consultations 99
Secretary 99
Testimonials 99
Visitors of the Sick 100
Monthly Patrons 100
Sacristans 101
Rules, how made 101
Compendiums and Directions for Officers 102
Remarks 102
Rules of 1607 104

Section 2: Yearly Events 106
6 January 106
21 January 106
2 February 106
Seven Churches 107
Lent 107
Holy Week 108
Washing of Feet 108
Scala Santa 109
Annunciation 109
Transfer from Juniors 111
3 May 111
Pentecost 111
Martyrs 111
Trinity 112
Recreation 112
15 August 113
Retreat 113
Vacation 115
25 December 115

Section 3: The Rules in practice 116
Government 116
Sacraments 117
Confessor 119

PAGE

Meetings 120
Number 120
Days 120
Variations 121
Reading 122
Meditation 123
Exhortation 123
Conference among Sodalists 123
Sermons by Sodalists 124
Office 124
Mass 126
Meeting in 1725 126
Good works 128
Penances 129
Attendance at meetings 129
Attendance at Communions 131
Numbers in attendance 131
Penalties 131
Sickness 132
Suffrages at death 133
Mass for the Dead 133
Eulogy 133
Dead of other Sodalities 134
Suffrages for all deceased Sodalists 134
Reading of Rules 135
Explanation of Rules 135
Applicants for admission 136
Reception 139
Elections 140
Council Meetings 141
Sodality Consultations 143
Secretary 144
List of Members 144
Certificates of Membership 145
Samples of Letters 146
Correspondence on Aggregation 150
Consultors 156
Income 157
Contributions 157
Alms from new members 159
Gifts 159
Sale of Property 163
Foundations 163
Balance sheets 164
Monthly Patrons 167

PAGE
Oratory 167
Inventory 168
Changes in the Rules 171
Section 4: Annals 172
Condition of the Sodality at the Suppression of the Society of Jesus 194

Chapter IV—Third Period, 1773-1912 196
Section 1: Rules of 1779, 1804, 1865 196
New Rules 196
The Rules and Customs of 1779 197
Compilers 197
Contents 198
Director 198
General Communion 198
Days of meeting 198
Exercises of meetings 199
Suffrages 201
Admission 201
Contributions 201
Officers 202
The Rules of 1804 204
History 204
Common Rules 205
Contents 205
Director 205
Sacraments 206
Confessor 206
Meetings 206
Good works 207
Elections 207
Master of Novices 207
Criticism 207
The Local Rules of 1865 208
Preparation 208
Compilers 210
Character 213
Rules of 1846 213
Contents 213
End and means 213
Government 214
General Communion 214
Confessor 214
Meeting days 215

PAGE

Exercises of meetings 215
Private devotions 215
Good works 216
Attendance 216
Sick and Dead 216
Departure 217
Rules read 217
Admission 217
Elections 218
Council meetings 219
Director 220
Officers in general 221
Prefect 221
Secretary 221
Aggregation of Sodalities 221
Treasurer 221
Visitors to the Sick 222
Readers 222
Monthly Patrons 222
Chanters 222
Sacristans 222
Clerics 222
Notes 222

Section 2: Yearly Events 223
1 January 223
2 February 224
19 March 224
Annunciation 225
Retreat 226
Holy Week 227
Seven Churches 227
3 May 227
Pentecost 227
Corpus Christi 227
SS. Peter and Paul 228
Sacred Heart 228
St. Ignatius 228
15 August 228
8 September 228
All Souls 229
8 December 229
25 December 229

Section 3: The Rules in practice 230
Director's Companion 230

PAGE

Sacraments 230
Days of meeting 232
Exercises of meetings 234
Outsiders 235
Good works 235
Penances 236
Attendance 236
Suffrages 237
Rules read 238
Candidates 238
Reception 239
Elections 240
Sodality Consultation 242
Council Meetings 242
Secretary 243
Power to aggregate 243
Aggregations 245
Correspondence with Sodalities 248
Certificates of Membership 250
Treasurer 250
Contributions 251
Alms box 252
Collections 252
Special collections 252
New members 253
Sodalities 253
Gifts 254
Sale 256
Foundations 256
Balance sheets 261
Charity 264
The Oratory 265
Property 265
Inventory 269
Censors 270
Monthly Patrons 270
Sacristans 271
Librarian 271
The Pious Union 271
Origin 271
Power to aggregate 272
Further history 273
Section 4: Annals 275
Conclusions 303

Documents and Statistics

		PAGE
I.	Letter of Prosper Malavolta, 14 July, 1564	309
II.	Rules of Senior Sodality in 1574	310
III.	Decrees of the Senior Sodality	321
IV.	Promulgation in the Senior Sodality of the Bull of 1584 on 25 March, 1585	323
V.	The Common Rules of 1587	325
VI.	The Local Rules of 1587	341
VII.	The Local Rules of 1595	347
VIII.	Decree on admission from the Tertia Primaria, 1711-1725	393
IX.	Printed Diploma of aggregation after 1798	395
X.	Certificate of Membership of Pius IX	397
XI.	Printed form for use in the aggregation of Sodalities after 8 July, 1848	398
XII.	The Local Rules of 1865	398
XIII.	The Pious Union to honor Our Lord Jesus Christ and prevent outrages committed against Him, and make reparation for them	426
XIV.	Rules and official approval of the Pious Union	429
XV.	Statistics of meetings and Communions	433
XVI.	Roll of honor	441

NOTE

In reproducing documents, no great stress has been laid on the spelling, etc., found in the extant originals. The reason is that nearly all of these are themselves but copies. Besides, there was really nothing to be gained by printing the ancient forms. As to family names, they have been given generally in the modern form, when Italian, and restored—as far as possible—to their proper form when foreign.

ARCHIVES OF THE PRIMA PRIMARIA

A typewritten copy of the Archives was made in the first decade of the twentieth century, and it is this copy which was used for the present work, with such occasional recourse to the originals as proved necessary. It has not been thought obligatory to quote by the pages of the originals, but the number of pages in each volume, original and copy, is indicated in this subjoined list: with this, it is easy to find every passage utilized, even without the typewritten copy. With it, the matter is simpler still, as it reproduces underlined in red the pages of all the originals.

Volume I (pp. 2-199)—*Memoriae Cong[regatio]nis ab anno 1594 ad annum 1640* (pp. 0-185 r). Bound in full parchment, 19.5 x 14 x 3 cm. The writing is almost everywhere very bad.

Volume II (pp. 1-104)—*Memorie 1665-1669* (pp. 0-97 v). Bound in full parchment, 17 x 11.5 x 2 cm. The writing is in different hands and not good. It contains the rough notes of the various Secretaries.

Volume III (pp. 1-201)—*Memorie 1669-1690* (pp. 1-367). Bound in full parchment, 15.5 x 11 x 2.5 cm.

Volume IV (pp. 1-146)—*Memorie 1691-1705* (pp. 1-282). Bound in full brown leather, 15.5 x 11 x 2.5 cm. Written in various hands.

Volume V (pp. 1-239)—*Memorie 1791-1830* (pp. 1-249). Bound in full parchment, 28 x 20 x 2 cm. Written in various hands.

Volume VI (pp. 1-184)—*Consulte 1831-1865* (pp. 1-157). Bound in full parchment, 27.5 x 19.5 x 3 cm. All in the handwriting of John Francis Nicolini down to p. 99 of the original (p. 129 of the copy).

Volume VII (pp. 1-91)—*Memorie 1831-1848* (pp. 1-72). Bound in full parchment, 27 x 20 x 1.5 cm. More than half blank. Handwriting throughout that of John Francis Nicolini.

Volume VIII (pp. 1-239)—*Notizie istoriche 1725* (pp. 1-290). Bound in full parchment, 26.5 x 19 x 3 cm. A well written copy.

Volume IX (pp. 1-95)—*Regole e Consuetud(ini) 1779* (pp. 1-118). Bound in full parchment, 27 x 20 x 2 cm.

Volume X (pp. 1-825)—Prot[ocollo] I. *Regole, Leggi e Statuti della Cong[regazio]ne P[ri]ma Primaria.*

Pp. 1-42—I. 1. Common Rules of 1587—Reprinted in MULLAN, *Documents,* 598, ff., and at the end of this book.

Pp. 43-59—*Statuti particolari della Congregazione Prima Primaria* (pp. 62-82).

Pp. 59-256—*Leggi e regole diverse posteriori* (pp. 83-420).

Pp. 273-333—I. 2. a.

Pp. 273-290—Rules of 1581 (pp. 1-20).

Pp. 291-293—*Regulae Academiae Partheniae Congregationis Beatae Mariae Virginis Annuntiatae Theologiae et Philosophiae Studiosis propositae* (pp. 21-23).

Pp. 293-295—*Praecepta legesque in Academia Parthenia a Rhetoricae et Humanitatis Studiosis servandae* (pp. 24-25).
Pp. 295-298—*Decreti* (pp. 26-29).
Pp. 299-302—*Apostolicae Erectionis et Confirmationis Sodalitatis B. Virginis Annuntiatae in Collegio Romano Societatis Jesu conditae explicatio* (pp. 30-34).
Pp. 303-304—*Nell'Elettione delli Offitiali il Segretario leggerà l'infrascritto capitolo* (pp. 34-36).
P. 305—*Catalogo degl'Ill[ustrissi]mi e R[everendissi]mi Sig[no]ri Cardinali Protettori* (pp. 36-37).
Pp. 306-327—*Catalogo dei Fratelli della Congregatione dell'Annunciata Maria Vergine nel Collegio Romano del Jesu* (pp. 37-57).
Pp. 328-332—*Nomina Academicorum Majoris Academiae Partheniae* (pp. 59-62).
Pp. 332-333—*Congregationes aggregatae* (p. 63).
Pp. 352-453—I. 2. b. Rules of 1607 (pp. 4-114).
Pp. 471-493—I. 2. c. *Annotazioni alle Regole proprie* (pp. 1-24).
Pp. 503-520—I. 2. d. *Regole proprie della Congregazione Prima Primaria di Roma e Regole Communi e tutte le Congregazioni con alcuni rilievi da prendersi ad esame per la Riforma delle medesime* (pp. 1-24).
I. 2. e. and f. Notes on the Rules (not copied).
Pp. 539-563—I. 2. g. *Annotazioni alle Regole* (pp. 1-33).
I. 2. h. Extracts from the *Notizie Istoriche 1725* (not copied).
I. 2. i. Extracts from the Council Meetings (not copied).
Pp. 583-607—I. 2. k. *Animadversioni per la riforma delle Regole* (pp. 1-35).
Pp. 619-648—I. 2. l. *Osservazioni sulle regole* (pp. 1-72).
I. 3. *Regole e Statuti.* This book was wanting.
I. 4. a. *Regole* (not copied).
I. 4. b. Copy of last (not copied).
Pp. 669-736—I. 4. c. *Regole della Congregazione Prima Primaria* (pp. 1-90).
I. 4. d. Various chapters of the Rules, same as I. 4. a. (not copied).
Pp. 751-785—I. 4. e. *Regulae Primariae Congregationis Beatae Mariae Virginis* (pp. 3-36).
I. 5. *Leges et Statuta Sodalitatum,* etc. *Civiltà Cattolica* edition, 1855 (not copied).
I. 6. *Notizie Istoriche e Regole,* etc. Edition of 1865 (not copied).
Pp. 806-825—I. 7. *Il terzo Centenario* (pp. 2-28).

Volume XI (pp. 4-1269)—Prot[ocollo] II, VI, VII, X, XI: *Depositario 1661-1860: Messe 1856-1906: Benefattori 1584-1757.* Throughout this volume, only extracts are in the copy.
Pp. 4-116—Prot. II. *Eredità e Legati.* Unbound papers, numbered 1-29. No. 26 is the Treasurer's account for 1883. No. 27 is the list of titles of revenue 1884.
Pp. 122-469—Prot. VI. *Filza delli Conti e Giustificazioni delle Spese dall'anno 1781 a t[ut]to l'An[n]o 1863.* Unbound papers; each year having a pack to itself.
Pp. 482-624—*Filza di documenti dal 1864 a t[utt]o il 1877.* Unbound packs like the last. Pack No. 12 *bis* contains the papers of 1884. Pack No. 13, the papers of the Tercentenary of 1884. Packs Nos. 14-22, papers regarding the various foundations.

Pp. 634-780—Prot. X. *Resoconti.* Unbound papers of accounts and receipts for the years 1873-1889.
Pp. 791-840—Prot. XI. Accounts touching the Nicolini estate.
Pp. 861-952—*Depositario dall'anno 1661 all'anno 1700* (pp. Or-108 r). Bound in full parchment, 24 x 18 x 3 cm.
Pp. 965-1069—*Entrata et Uscita della Prima Primaria Congregazione 1701 al 1790* (pp. 4-161). Bound in full parchment, 27 x 19 x 2 cm.
Pp. 1078-1130—*Libro per il Depositario dal Mese di Marzo 1791 a tutto il 1835* (pp. 0-58). Bound in full parchment, 27 x 19 x 1 cm.
Pp. 1138-1197—*Libro di Cassa dal 1 Gennaio 1836 a tutto il 31 Dicembre 1863* (pp. 1-103). Bound in full parchment, 27.5 x 20 x 1.5 cm. In fact, these accounts stop with 1858, those from 1858 to 1863 are in Prot. VI.
Pp. 1202-1238—*Registro delle Messe mensili e pei Congregati defunti dall'anno 1856 all'anno* [*1906*] (pp. 1-96). Bound in half parchment, 32 x 11 x 1.5 cm.
Pp. 1245-1269—*Monimenta Beneficentiae Fratrum Congreg*[*ationis*] *ab anno 1585 ad annum 1732* (pp. 1-263). Bound in full parchment, 25.5 x 20 x 2 cm.

Volume XII (pp. 10-314)—Prot[ocollo] III. *Miscellanea.* Unbound papers, in 54 numbered packs. A book of odds and ends of all dates.

Volume XIII (pp. 11-181)—Prot[ocollo] IV. *Brevi, Bolle e Rescritti.* Unbound papers in numbered packs.

Volume XIV (pp. 13-348)—Proto[collo] V. *Miscellanea.* Unbound papers in numbered packs within a half parchment and blue paper cover, 30 x 20 x 17 cm. Odds and ends of various dates.

Volume XV—*Stampati.* Various printed pages, pamphlets and books bound together.

Volumes XVI and XXIV—Letters. Vol. XVI consists of extracts, completed by Vol. XXIV.
XVI, pp. 1-24; XXIV, pp. 11-289—*Epistolae Congregationi scriptae ab anno 1639 ad annum 1660* (pp. 1-386). Bound in full parchment, 32 x 23.5 x 6 cm. Most of these letters are petitions for aggregation. The sheets are bound together in curious fashion, mixing up the pages.
XVI, pp. 59-178; XXIV, pp. 293-478—*Risposte alle Congregazioni aggregate* (pp. 0-412). Bound badly in full parchment, many pages free, 27 x 21 x 4 cm. This volume was found in the Gregorian University.
XVI, pp. 200-221; XXIV, pp. 489-662—Prot. VIII. *Filza delle suppliche delle Congregaz*[*ion*]*i aggre*[*ga*]*te dall'anno 1800 a t*[*ut*]*to l'an*[*n*]*o 1829.* Numbered packs, year for year, inclosed in a half parchment cover, 30 x 23 x 16 cm.
XVI, pp. 230-251—Prot. IX. *Istanze delle Cong*[*regazio*]*ni aggregate.* Numbered packs of loose sheets year for year, inclosed in a cardboard cover, 34 x 20 x 11 cm.

Volume XVII—Copies and statistical calculations made from
Libro della Frequenza dal 1761 al 1777. Bound in full parchment, 34 x 23 x 3 cm.
[*Libro della Frequenza*] 1778-1786. Full parchment, 33 x 23 x 2.75 cm.
[*Libro della Frequenza*] 1786-1797. Full parchment, 32 x 22.5 x 3.5 cm.
Libro della Frequenza dal 1798 al 1807. Full parchment, 34 x 23 x 4 cm.
Libro della Frequenza dal 1808 al 1817. Full parchment, 34 x 23 x 4 cm.
Appuntatore [*1868-1898*]. Half parchment, 38 x 25 x 4 cm.
[*Libro della Frequenza*] [1899-1909]. Half parchment, 37 x 27 x 4 cm.

Volume XVIII (pp. 3-207)—Prot[ocollo] XIV. Miscellaneous, unbound, numbered papers.

Volume XIX. Officers 1575-1909.

Officiales Congregationis P[ri]mae Prim[ari]ae ab anno 1575 ad annum 1727. Pars 1a et 2a. Bound in full parchment, 31.5 x 23 x 7.5 cm. In different hands. At 1576 are put the officers of 1574. At the beginning of the copy are put the few notes which occur in the volume. This has the pages numbered, but the copy has not.

Offiziali della Congreg[atio]ne Prima Primaria. Par. 3 dall'anno 1728 all'anno 1788. Bound in full parchment, 30 x 22 x 3 cm. The hands are different.

The list of officers from 1791 to 1830 is taken from Vol. V. above.
Those from 1831 to 1834 are from Vol. VI.
From 1834 to 1855, from Vol. XII.
From 1858 to 1880, from Vol. XIV.
From 1882 to 1891, from the Register of the Sodality *ab anno 1830.*
From 1892 to 1912, from the annual lists posted up.

The lists from 1791 on have been completed from other sources in the Archives, but there are many lacunae, as also before 1791.

Volume XX (pp. 8-339)—Prot[ocollo] XII. Loose papers on various topics.

Volume XXI. Indices.
Books not copied.
Archives, 1884.
Volumes, 1910.
Chronological, Vols. 1-20.

Volume XXII. General Alphabetical Index to Vols. 1-20.

Volume XXIII (pp. 1-116)—*Memorie della Congregazione Prima Primaria del Collegio Romano dopo la Soppressione della Compagnia di Gesù, quando fu data la direzione della medesima ai sig[no]ri Sacerdoti secolari e cominciano dai 14 del mese di 9bre 1773 fino al mese di Gennaro dell'anno 1780* (pp. 3-115). Bound in blue cardboard, 27 x 19 x 1.5 cm. This volume was found at Mondragone, after the preceding volumes had been finished.

Volume XXIV. See under Volume XVI.

Volume XXV (pp. 1-327)—Miscellaneous.

Pp. 1-183—*Processi verbali delle Consulte ordinarie dall'anno 1866 all'anno 19[09]* (pp. 1-162). Bound in half parchment and brown paper, 31 x 21.5 x 2.5 cm.

Pp. 189-199—Three unbound papers on various topics. No. 3 is the inventory for 1887.

Pp. 206-278—*Conti della Congregazione Prima Primaria dall'anno 1874 all'anno 1893* (pp. 2-149). Bound in half parchment and brown paper, 28 x 19.5 x 1.5 cm.

Pp. 285-327—*Regole della Congregazione Prima Primaria nel Collegio Romano.. . . .* In Roma MDCCCXI (pp. III-55). A printed book, 18 x 12 x 7 cm.

The materials of this volume were discovered at the Gregorian University after Vol. XXII had been finished.

CHAPTER I

PRELIMINARIES

Meaning of Prima Primaria—Previous Sodalities—Conclusions—Non-Jesuit Sodalities.

The Prima Primaria Sodality is not called *First Primary* because it is supposed to be the model Sodality, or was the first to come into existence, or esteems itself superior to all the rest.

Meaning of *Prima Primaria*

It is called *Primary,* because in the year 1584, by solemn declaration of the Sovereign Pontiff Gregory XIII, it was put at the head of the Sodalities existing or to exist in connection with Jesuit institutions, and was made the source and channel of certain favors and privileges communicated to them by the Holy See. This is the only meaning *Primary* has when applied to the head Sodality of Our Lady.

The reason why the word *First* is added is quite as simple. The body which Gregory XIII made the Primary was too large to meet in one oratory and contained members of ages too different for all to be together. It was therefore split up, first into two and later into three sections, called, according to age, *Third, Second* and *First.*

The First Primary Sodality, then, is the senior branch of the association erected in 1584 into a source or head of Indulgences and privileges.

The Primary Sodality was born in the year 1563 in the Roman College of the Society of Jesus. It had, therefore, come of age, so to speak, when the great event happened which made it so important. To understand its history from the beginning, however, we must go back even before 1563.

Previous Sodalities

The Roman College Sodality was not the first such body in the Church. Many, many similar organizations flourished during the Middle Age and not a few were in existence in 1563. The former have no particular interest for us in our present purpose; but of the latter we shall mention some which owed their origin to the Society of Jesus, adding, however, an account of two of the contemporary non-Jesuit bodies, for a reason which will appear later.

Parma, 1540

First comes the association founded at Parma in Italy by Blessed Peter Faber and Father James Lainez,[1] two of the first companions of St. Ignatius. The history of their connection with this body is as follows.

They had been working in the ministry at Parma with great fruit, and when they were called away by St. Ignatius, the citizens in general were greatly distressed, and especially those of them who had been under their direction in a certain pious Sodality. The character of the association will be best seen from the parting instruction left it by Blessed Peter Faber on 7 Sept., 1540:[2] "Be absolutely certain," he writes, "that it is the spiritual practices in which you have hitherto found your nourishment which will still be necessary for the future, especially as your essential food has been that celestial Bread on which the Angels and all the other Blessed have always been fed and always will be; it is far more necessary for the spiritual life than is material bread for temporal life.

"Quite the same is true of the other exercises of piety: examination of conscience, confession, meditation, prayer, the works of mercy. . . .

"Your daily practices will be the following: Every night,

[1] *Mon. Hist. S. J., Fabri Mon.*, p. 37, note. The editor throws doubt on the *foundation* of the body by Blessed Peter Faber, but makes it clear that he did much to revive and perfect it. Indeed, the members of this Sodality, in 1558, begging Father James Lainez for at least two Jesuit Fathers to continue the Society's work, attribute its foundation to Jesuit Fathers. The ones in question were none other than Blessed Faber and Father Lainez. See the documents quoted entire in Tacchi Venturi, *Storia della Compagnia di Gesù in Italia*, 1910, I. 457.

[2] *Mon. Hist. S. J., Fabri Mon.*, pp. 39, f.

before you go to sleep, you will go on your knees and reflect on the Four Last Things—Death, Judgment, Hell and Heaven. Do this during the time you would take to say three *Our Fathers* and three *Hail Marys*. Then immediately you will make an examination of conscience, considering first the benefits you have received from Our Lord God, and thank Him; on the other hand recognizing your sins committed that same day, repenting of them and resolving firmly to confess them to a Priest at the time fixed. This is called spiritual confession. . . . This done, you will beg God for a good night for yourself and all the living, and for some relief and indulgence for the departed, saying three *Our Fathers* and *Hail Marys* for this intention.

"In the morning, before anything else, you will, in the same way, recite three *Our Fathers* and *Hail Marys* that God may keep you and all the living throughout the day from offending Him and may graciously grant refreshment to the departed.

"If you have time, you will, before the Crucifix or at Mass, listen to some words or reflect on some action of Christ, in order to see yourselves and excite yourselves to a good life, by imitating Him, not only that day but always, by sorrow for your sins and the desire to lead a good life.

"After the Consecration, or when the Priest elevates the Sacred Host, you may begin to beg God for a remedy for your ills and pray for the graces you need, such as fortitude, knowledge of yourself, peace, and, finally, as the greatest grace of all, a hunger and thirst after true justice. You can ask the true and very Body of Christ to deign to come spiritually into your soul, and so, by spiritual communion, excite desires in you for sacramental Communion, having in mind the time you communicated and the time you are to communicate again.

"This daily spiritual communion will be a most efficacious preparation for sacramental Communion, exactly as the daily spiritual confession is an efficacious preparation for a good Confession at the time set by your Confessor. For this reason, I wish every Catholic would settle and determine with himself all the times he is going to Confession and Communion, so that he may every morning make more easily this resolution: On such a day I will go to Confession and Communion—even if the day

is two months off. Recall, then, every morning the Holy Communion which you received in the first half of the interval between two Communions, and which you are to receive in the other half.

"Never fail to go to Confession and Communion at least once every week.

"Direct your other usual exercises of piety—prayer and meditation—to one or all of these three intentions: the glory of God Our Lord and His Saints, your own salvation, and the salvation of your neighbor, living or dead. Thus you will daily, by means of these exercises, make progress in some virtue necessary for you to do good, such as humility, patience, prudence, etc. In this way, you will grow in the knowledge and love of God and in charity for your neighbor, and will be able to proceed on the road of salvation, putting your spiritual life gradually in order.

"As to your corporal and temporal life, have your intentions and desires regulated so that your first object in every bodily exercise shall be the praise of God, the salvation of your soul and the salvation of the souls inclosed in the bodies for which you labor."

We have given this extract at some length, as it affords a good idea of the first Sodality under Jesuit direction. At the beginning[3] of the letter containing these recommendations, which he entitles "Rules and help to persevere in a truly spiritual Christian life," Blessed Faber calls his Sodalists' attention to the fact that he is simply putting on paper the practices followed by the Sodalists hitherto. Hence the above presents the plan followed by him in directing the members of this society. It may be interesting to add that in the following year the body took the name of "Sodality of the Holy Name of Jesus"[4] and was in good condition, teaching catechism to children and engaging in other works of piety. The good works appear to have been done by the members in what would now be called sections, a Society of Charity and one of Christian Doctrine existing in the midst of the Sodality of the Holy Name of Jesus.

[3] P. 39. [4] P. 38.

Rome

Such was the first Jesuit Sodality. The next we will mention had St. Ignatius himself for founder. During the decade of years immediately succeeding the approval of the Society of Jesus as a Religious Order, St. Ignatius started at Rome a society of twelve pious gentlemen. They were to take care of the alms collected at the sermons of the Jesuit Fathers in their Church of Our Lady of the Wayside and were to distribute them among the poor. This association met twice a week and had certain rules adapted to the nature of its work. Its members afterwards joined in a body the "Sodality of the Blessed Sacrament" founded in the Church of the Apostles by the future Sixtus V, a society which was formally approved by the Holy See in 1564, and was erected into an archconfraternity by Sixtus V in 1586.[5]

Lisbon, 1548

Blessed Peter Faber and Father Lainez and St. Ignatius had many followers in the Society. At Lisbon, in 1548, a sodality, 200 strong, whose aim was the frequent reception of the Sacraments, and the practice of bodily penance, was urged on by two Jesuit Fathers to the perfection supposed in their rules.[6]

Paula, 1548

The same year, Father Jerome Nadal writes to St. Ignatius telling of a pious society founded by him and his companions, while on their way to Messina, at Paula in Calabria. It consisted of a small number of the best people in the city, among them the Archpriest. These united together to promote frequent Communion. They made a meditation every morning and examination of conscience every night, went to Confession every eight, fourteen or at least thirty days, and exercised themselves in works of charity.[7]

Messina, 1549

The same Father Nadal, writing to St. Ignatius from Messina in August of the next year (1549), reports that "devout

[5] See the document in Tacchi Venturi, I. 675.
[6] Orlandini, *Hist. S. J., 1548*, No. 76.
[7] *Mon. Hist. S. J., Litt. Quad.*, 1548, p. 97.

persons, to the number of sixty, wishing to form a Sodality in aid of the poor who were ashamed to beg and of prisoners, have asked us for some rules to guide them in their own lives and in this pious work. The body is growing in numbers and strength, to the glory of Our Lord and the public edification. The women are also aiming at imitating the men in another Sodality of the kind."[8] This body was formed at Assumption time, a fact which leads the editor of Father Nadal's letters to suggest as highly probable that it had a Marian feature. If it had, the Messina Sodality is the first Jesuit Sodality *of Our Lady.*

Trapani, 1551

In 1551, Father Nadal founded several Sodalities in the city of Trapani, in western Sicily, where he was engaged in ministerial work. One was a Sodality of gentlemen to look after the temporalities of a convent of converted women there; another was a confraternity "with the obligation of Confession and Communion at least every month, of hearing an exhortation every Sunday and feast, and of engaging in pious work." He gave these bodies a set of rules for their guidance.[9]

India

In India, Father Gaspar Barzée founded a Sodality in honor of SS. Ursula and Companions. In 1552, it numbered 2,000 members, with the Viceroy among them, and had for its purpose their own spiritual advancement and the correction of the vices of others: a special work of this Sodality was bringing about reconciliations.[10]

Naples

At Naples, a Sodality of ladies was founded in the early part of 1554,[11] by a Jesuit Father. They followed a rule of life and were obliged especially to go to Confession and Communion at least once a month, to visit the hospital every Sunday and feast, not to wear vain ornaments, to teach Catechism in their

[8] *Mon. Hist. S. J., Epist. P. Nadal,* I. 68. Cf. *Chronicon S. J.,* 1549, No. 354.

[9] *Ibidem,* pp. 107, 108.

[10] ORLANDINI, 1552, No. 117.

[11] *Mon. Hist. S. J., Chron. Araldi* in *Epist. Salmeronis,* II. 829, and *Chronicon S. J.,* 1554, p. 174.

homes, to make their examination of conscience, and to read daily certain rules of St. Bernard. They chose one of their number as Prefect to govern the body.

At Naples, again, in the same year, there sprang into existence, under the impulse of Father Araldo, the "Society for Venerating the Blessed Sacrament." This was approved of and blessed by St. Ignatius himself.[12] The members were to receive the Sacraments at least every fortnight, to teach Catechism to boys, to reconcile enemies and to draw the neighbors to the reception and the frequent reception of the Sacraments. They were also to assist the sick in hospitals. The body was select.[13]

Both of these Neapolitan Sodalities required of candidates the making of a General Confession before reception.[14]

The latter of these bodies, called at first the "Sodality of Communicants," had its name changed, at St. Ignatius' suggestion, to the above. St. Ignatius approved also the ladies' Sodality and considered the question of a name proper to give it. It was called first the "Sodality of Souls devoted to Jesus." The Archbishop of Naples applauded and blessed both Sodalities and sanctioned their assembling in the Jesuit Church on the appointed days for General Communion.[15]

Six years later, Father Salmeron writes from Naples to Father Lainez, then General, mentioning the two Sodalities and also one of nobles, "who meet once a week in a room of our house to speak of pious things and to remedy, as far as they can, the sins and evils of the city."[16]

Catalonia, 1554

Sodalities of the Holy Name were founded in 1554 by Peter Domenech throughout Catalonia.[17] The members bound themselves to pay a fine every time they had the misfortune to blaspheme. These bodies counted many members—500, 600 and even 1000—and were approved and indulgenced by the Legate of the Holy See in Spain.

[12] Araldo, quoted by Tacchi Venturi, I. 288.
[13] Orlandini, 1554, No. 36.
[14] *Chronicon S. J.*, 1554, p. 174.
[15] *Chronicon S. J.*, 1554, pp. 174, 175.
[16] *Mon. Hist S. J., Epist. Salmeronis,* I. 414.
[17] Orlandini, 1554, No. 72.

Florence, 1557

In 1557, the Rector of the College at Florence writes to his Superior at Rome: "In imitation of the Colleges at Venice, Genoa and Naples, we have begun here a Communion Society. They go to Confession and, if not hindered, to Communion every Sunday and feast of obligation. After the Communion, they assemble in one of our class rooms to recite the seven Psalms or the Litany and read a chapter of John Gerson."[18]

Padua, 1558

The following year there was a "Sodality of Mercy" founded at Padua by Father Benedict Palmio.[19] The members made a half hour's meditation every day, spent some time every evening examining their conscience, often approached the Sacraments and drew others to do so. They met every Sunday for prayer together and for consultation how to help the poor.

Saragossa, 1560

In Saragossa, in 1560,[20] were founded two Sodalities of both sexes, one of the Rosary, to promote devotion to Our Lady, the other of the Holy Name, to prevent cursing and blasphemy, imposing a fine on offenders, as was done in the Catalonian societies. If a member heard any one offend God by blasphemy, he was to correct the person in a friendly way.

Valladolid, 1563

In 1563, finally, at Valladolid a Sodality was formed to assist the prisoners.[21]

These instances of early Jesuit Sodalities make several points clear.

Conclusions

1. The first Sodalities were composed of grown people.

2. Some were Sodalities of women.

[18] Namely of the *Imitation of Christ.* Letter of Father Louis De Coudret, quoted by TACCHI VENTURI, I. 223.
[19] SACCHINI, *Hist. S. J.*, 1558, No. 72.
[20] SACCHINI, 1560, No. 170. [21] SACCHINI, 1563, No. 90.

3. They were devoted to works of charity and zeal as well as to the spiritual perfection of the members.

4. In the majority of cases, they were select bodies and composed of the most influential persons of the place.

5. The Sodality idea was fully approved by the Founder of the Society of Jesus and by prominent early Fathers, four of them being first companions of the Founder, and Father Nadal, the one whom he chose to promulgate the newly made Constitutions throughout the Society, as understanding his ideas better than any other. This approval is no wonder, as the Sodalities put into execution St. Ignatius' recommendation in the Constitutions, that, in the matter of work to undertake, the Jesuits were to choose by preference "those people and those places which, when helped, will help many others who follow their leadership or are under their government."[22]

6. The bodies mentioned here had a great similarity with the Sodality of the Roman College, its main purpose and theirs being the same, namely, general perfection of life or perfection in some special detail; and the application of means more or less identical throughout, namely first and foremost the frequentation of the Sacraments, and then the use of daily meditation and examination of conscience and the performance of works of charity. Still, one feature of the Roman College Sodality, with which we are now familiar as characterizing all Sodalities of Our Lady, was wanting in the rest[23] and that is the prominence given to devotion of Our Lady. But this was wanting in the beginning to the Prima Primaria itself, and, even after being formally adopted by the Society in 1564, has left hardly any evidence for a hundred or perhaps even two hundred years of really influencing the body. In other words, Our Lady was, indeed, the Patroness of the Sodality from the date mentioned, but devotion to her as a main and ever present motive and the Sodality's regarding itself as existing—as it now does—for the especial purpose and with the mission to "foster in its members an ardent devotion, reverence and filial love towards the Blessed

[22] *Const.* VII. 2. D.

[23] Unless we accept the conclusion about one suggested by the editor in *Epist. P. Nadal* above.

Virgin Mary" and "through this devotion to her and with the protection of so good a mother" "to make the faithful gathered together under her name good Catholics, sincerely bent on sanctifying themselves each in his state of life"[24]—this, in the case of the head Sodality, is not a thing of the beginnings, but the result of long development.

Non-Jesuit Sodalities

We may bring these preliminary notes to a close with an account of two non-Jesuit institutions which flourished in Italy before the Sodality of the Roman College came into existence. Both were widespread. One was a fully Marian Sodality; the other, though not explicitly Marian, yet was so like the Roman College Sodality in many interesting details that one may suspect this Sodality took from it many of its regulations. We refer to the "Colleges of the Virgin Mary" and the "Oratories of Divine Love." A word about each.

Colleges of the Virgin Mary

Of the "Colleges of the Virgin Mary," several, perhaps many, existed in 1550. One of these was at Perugia in 1552.[25] The purpose of these bodies was to exercise the members "in the way of real virtues," mortifying their natural inclinations and evil habits. After Communion on days of obligation, they made their thanksgiving and then engaged in pious conversation for an hour on such topics as "the dignity of the Blessed Sacrament, the fruit to draw from receiving it, and what one ought to do after Communion." In the afternoon, they recited Vespers and then held a consultation on the works of charity to do the following week, "such as visiting the sick, bestowing alms on the needy, giving hospitality to pilgrims, reconciling enemies, spurring on the negligent and promoting the Divine worship." Then they took up again their spiritual conversation, with prayer before and after. In this each one spoke when putting or answering questions, but not otherwise. None was admitted into these Colleges unless after a long time of trial "to see if his desire were gold or alloy, true or false, alive or

[24] Common rules of 1910, No. 1.
[25] *Mon. Hist. S. J., Epist. Mixt.* II. 870, f.

dead, superficial or real." All were warned "that they would make progress in the ways of God in proportion as they did violence to their natural inclinations, were filled with the love of God and devoted to the Virgin Mary."[26]

Confraternity of Divine Love

The other body is of some importance for our purpose here, because, as we have said, it very probably supplied the Roman College Sodality with not a few of its rules.[27]

The "Confraternity of Divine Love," as it is called in the set of rules which governed it in Genoa in the early part of the sixteenth century—fifty years before the Roman College Sodality was a reality[28]—got its name from its purpose, namely to implant in the hearts of its associates the love of God. There were Priests among its members and it had a Priest as its Prior, an office which corresponded in every way to that of Prefect in the Sodality. He was elected by secret ballot of the Confraternity. While the members were assembling for the election, usually held on 1 January and 28 June, they were to engage in acts of devotion, reading the rules, etc.—the Prior determining what. In the election, the *Veni Creator* came first. The three who got the highest votes were respectively Prior and Counsellors. The new trio elected, the old Prior accused himself in public of his defects as Prior, receiving a penance from his successor. This was, to go to Confession within a fortnight. For two months, the ex-Prior took the lowest place in the choir. Besides the trio who presided, there were three *adjuncti,* or adjunct members of the Council, elected likewise by the Confraternity.

[26] On these associations see Tacchi Venturi, I. 261, ff., from whom we have taken the above details.

[27] In the list of members of the Confraternity at Genoa given in Bianconi, *l'Opera delle Compagnie del Divino Amore nella Riforma cattolica,* pp. 72, ff., family names occur which belonged later on to prominent members of the Roman College Sodality, such as Salvago (Ambrose was first assistant in 1593), Ceva (Andrew was Prefect in 1594), Canevari—there were three in the Confraternity about 1560—(Octavius was one of the Committee on the particular Rules in 1587 and was many times in office).

[28] The Rules are to be found entire in Tacchi Venturi, pp. 423, ff., who, it appears to us, is quite right in supposing that the letter of Father Mercurian in *Mon. Hist. S. J., Epist. Mixtae,* II. 870, f., describes one of these societies.

There was a Visitor of the sick, who was also the Sodality almoner, a Syndic, a Master of Novices and two Sacristans: these were chosen by ballot of the Prior, Counsellors and Adjuncts. This body was invested with all the Confraternity's powers, except that to alienate real estate, to move to another Oratory, to receive Novices and to change the rules.

The Visitors of the sick were to give their brethren temporal aid in the way of procuring doctors and supplying medicines, but especially spiritual help by getting them to Confession and Communion.

The Syndic kept the money accounts of the Confraternity and the list of members and of officers with their dates of office; also the list of the Sodality's dead.

The exercises of the Confraternity were these:

1. On rising, each was to turn to God with great affection. Every day they were to recite 7 *Our Fathers* and *Hail Marys* in place of the Canonical Hours, to say prayers before and after meals and, if possible, go to Mass every day.

2. Once a week all were to recite 5 *Our Fathers* and 5 *Hail Marys* for the souls of deceased members.

3. One day in the week and on the vigils of certain great feasts, they were to meet in the oratory and say the usual Office. When four or five had arrived for the meeting, one was to read something devout until the presiding officer gave a sign. Any one who entered after Office was begun, knelt in the middle of the Oratory until bidden by the Prior to go to his place.

4. On Holy Thursday afternoon they assembled and performed the ceremony of the washing of the feet. Then they said the Office of *Tenebrae,* and took the discipline.

5. When any one died, they recited for him in the Oratory the Office of the Dead, or at least the first Nocturn, and each of the Priests said one Mass, the other members saying the *Miserere,* the *De Profundis* and other prayers for him during twelve days. On All Souls Eve, they came together and recited the Office of the Dead, or at least the first Nocturn, for the dead of the Confraternity. After the Office, the lights were put out and the discipline was taken, while one of the members recited the *Miserere.*

Applicants for admission were inquired about for a month. If the information was satisfactory, they were voted on by the Prior and his two Counsellors. On their approval, the names were published to the Confraternity and its members next took information about them for the space of two months. They were then voted on by the whole body. A favorable vote was followed by an explanation of the rules given the candidates by an Instructor or Master of Novices. If they persevered, they were again voted on by the whole Sodality: it required a four-fifths vote to admit them. Before reception, they had to make their Confession. No one was received under 22, or at least 18, years of age.

No one could remain a member who did not lead an exemplary life, and each was expected to give edification to those who knew him. Holidays of obligation were to be spent in good works.

The Confraternity was interested in a hospital at Genoa and in a convent where girls were received without dowry.

All were to do the penances imposed by the Prior.

Every one was to go to Confession as often as he could, but at least every month. There was a General Communion in the Oratory four times a year.[29]

Secrecy was imposed and rigorously exacted.

Changes in the rules could be made by a four-fifths vote of the whole Sodality.

One cannot compare these details of the rules with the Prima Primaria Rules of 1595 without being struck by the similarity.

[29] This supposed an extraordinary degree of fervor in the beginning of the sixteenth century, the date of the document.

CHAPTER II

FIRST PERIOD: FORMATION

SECTION 1, 1564-1574: Founder—Roman College—Sodality Oratory—First Beginnings—First Rules—Comparison with later Common Rules—Academy—The year 1569—Divisions of the Sodality—Senior Academy—First Indulgences—SECTION 2, 1574-1584: Rules of 1574—Rules of 1581—Members, 1563-1584—Affiliated Sodalities—SECTION 3, 1584-1595: Head Sodality—Common Rules of 1587—Local Rules of 1587.

It now becomes necessary to relate in detail the foundation and first formation of the Roman College Sodality. This was not complete until the year 1595, the 32 years having six prominent dates, namely, 1563, 1564, 1569, 1574, 1584 and 1587. But first an account of the founder is in order.

SECTION 1
1563-1574

Founder

It was 3 May, 1556, when a youth[1] of some twenty years, dressed indeed poorly, but of a pleasant and prepossessing countenance, presented himself to St. Ignatius for admission into the Society of Jesus. His dress might be that of a workingman of some description, or a poor student arrived in Italy on foot from some northern country to study in one of the celebrated universities, or even a person of good birth and not without means come to the Eternal City in this humble guise in a spirit of penance. Ignatius had himself arrived in pretty much the same condition, and so had Xavier.

Asked by St. Ignatius what he wanted, the youth replied that he had come from Flanders to enlist in the new army. The Saint, with his secretary's assistance, examined him carefully

[1] The life of Leunis has been studied by Fathers Van Meurs and Huonder. The results of their studies were published in the *Sodalen Correspondenz* for 1897, pp. 61, ff. Father Chiavarelli used their discoveries and added further details in the *Stella Matutina*, 1905, pp. 178, ff. We add a few more items from the *Monumenta Historica S. J.*

and finding him satisfactory, admitted him into the Society as an *Indifferent,* namely, one disposed to go on for the Priesthood or not, as his Superiors would judge best later on.

A month and a half later, namely on 18 June, 1556, John Leunis entered St. Ignatius' house to begin his novitiate. This was the motherhouse of the order, the Professed House of Our Lady of the Wayside, which occupied a portion of the present site of the great Gesù of Rome. The Novitiate was there, in a building some rooms of which are still preserved, known and venerated as those of St. Ignatius.[2]

Regarding Leunis' entrance into the Society of Jesus there is still extant a Novice-book, in which were recorded briefly, according to the rule,[3] the date of entrance of the several Novices, the results of their entrance examinations and the personal effects which each candidate brought with him. The following is the entry regarding Leunis:

"John Leunis, Fleming.—Arrived in this house on 18 June, 1556, was examined as an *Indifferent* and found free from impediment. Declared himself ready for everything proposed to him in the examination. Brought with him a new garment of coarse white stuff, a very old shirt, a black felt hat, already much worn, a pair of old torn shoes of tanned leather and a Little Office of Our Lady." Underneath, in Leunis' handwriting, is written: "I, John Leunis, Fleming, of the Diocese of Liège, confirm what is said above."[4]

The simple document which is here reproduced in English, makes it necessary immediately to say a word on the spelling of Leunis' name. No little confusion on this head existed until it was cleared up by expert students of manuscripts about the year 1896. The settlement had been rendered difficult even by Leunis himself, as he had written his own name differently in different extant papers. His variations, along with others, give the spelling as *Leo, Leon, Leonis, Leonius* and *Leunis*—forms modernised into *Leonio* in Italian, *Leo, Léon, Lion* in French, *Leeuw, Leunis* in Flemish. There is now no doubt he was called in his own language *Leunis* and nothing else, as he wrote him-

[2] Chiavarelli, in *Stella Matutina,* 1905, p. 178.
[3] *Reg. Mag. Nov.* 25. [4] Mss. S. J.

self—though some person (perhaps himself) put an *o* over his *u*—in the entrance book referred to above. It must be remembered that people three centuries ago were comparatively free with family names, one and the same person writing his own name in two, three or four different ways in one and the same document. Instances of this are frequent in early English records.[5]

The exact place of Leunis' birth we do not know, but it was in the Flemish part of the Diocese of Liège in Belgium. John had brothers and sisters: one of his brothers afterwards followed his example and became a Jesuit. The family was not without means and had given John a good education. When he made his application to enter the Society of Jesus, he had already finished his Humanities and Rhetoric.[6]

The new Novice was to enjoy the enlightened and saintly conversation of Ignatius for only 44 days, as the Saint yielded his devoted soul to God on 31 July, 1556.

On the death of St. Ignatius, it became necessary to call together the General Congregation of the Society of Jesus to elect his successor. The place of meeting fixed on was the Professed House at Rome. The meeting was first immediately called by the Vicar General, Father James Lainez, but on account of wars did not begin until 19 June, 1558. The presence of extra Fathers in the Professed House must have made it necessary to quarter some of the Community in others. This was probably the reason why Leunis was sent to the College at Perugia. Here, while still a Novice, he was occupied as assistant Master, as we learn from the College Catalogue of 1556-7.[7]

On 22 May, 1557, Leunis wrote to Father Polanco, Secretary of the Society, begging him to secure for him the favor of being sent to India to work in the Mission there. The request was not granted. The question, however, was returned to by Father Polanco, when writing to Leunis' Rector as to his fitness, on 28 Aug., 1558.[8]

[5] See the discussion on Leunis' name in CHIAVARELLI, ibidem, and *Sodalen Correspondenz,* pp. 61, ff.

[6] *Interrogationes et responsiones,* Archiv. di Stato, Rome (formerly Archives of the Gesù), quoted in full in CHIAVARELLI, ibidem.

[7] Mss. S. J. [8] *Mon. Hist. S. J.,* Lainius III, p. 463.

When still at Perugia, a year after his admission, Leunis made his first Religious vows.[9] The first vows of the Society of Jesus cannot now be taken before two full years have expired, but they could at that time, if the Father General gave a dispensation,[10] and there are many instances of the practice in the early history of the Society, even as late as 1560.[11]

As we saw above, a Sodality of Our Lady was in existence at Perugia five years before Leunis came there. Perhaps he heard something of this body and got some ideas from it, which he afterwards used.

During his noviceship, John had served the sick for six months,[12] and was engaged in kitchen work in the summer of 1557.

He was now, however, definitely removed from the class of *Indifferents* and placed among the Scholastics, and so, on 4 Sept., 1557, word was sent to Perugia from Rome that it did not seem proper to have John engaged in the kitchen: he was to study and get ready to be sent to Tournai or India.[13] This recommendation became an order early in October, when the Roman authorities bade the Rector relieve John Leunis of work in the kitchen and apply him to his studies.[14]

On 4 October, a letter to the Rector of Montepulciano announced Leunis' coming there to supply for one of the teachers "and to study, as he is to go next year perhaps to Flanders or to India, as he desires."[15]

In October, then, of the year of Leunis' first vows, he was transferred from Perugia to the College of Montepulciano in Tuscany, in order to study and to help a little in the schools.

In these occupations, however, the new Scholastic did not prove very successful, as his Rector writes on 3 Jan., 1558, to Father Lainez,[16] that "John Leunis has headaches sometimes and

[9] *Interrogationes et responsa,* ut supra, cited in *Stella Matutina,* 1905, p. 178.

[10] *Constitutions,* V. 1. C. The use of this power of the General was prohibited in 1593 by the Fifth General Congregation, Decree 12.

[11] See DUHR, *Geschichte der Jesuiten in den Landern deutscher Zunge,* 1907, I. 559, ff.

[12] *Interrogationes et responsa,* in *Stella Matutina,* 1905, p. 178.

[13] *Mon. Hist. S. J.,* Lainius II. 672.

[14] *Lainius* II. 495.

[15] Ibid., 502.

[16] *Lainius* III. 22.

this week has twice had fever, though he is better now. He is well in spirit and is learning something but not much, on account of his headaches."

While thus engaged at Montepulciano, Leunis once again addressed a letter to Father Polanco, the Secretary at Rome. This, though written in curious Italian, is of peculiar interest, as giving evidence of the young Fleming's devotion to the Blessed Virgin Mary.

"Montepulciano, 2 Jan., 1558.

"Very Reverend Father:

"After having prayed over the matter, I should like to write you a few words about an idea which has occurred to me. Your Reverence may then decide what is best, most agreeable to the Divine Majesty and the glorious Mother of God and most helpful to the salvation of my soul. What impels me to this is partly the desire to practice penance, partly a stirring of pious devotion. There is no hindrance in the way, either with regard to my work—which could easily be taken over by others—or to my studies, as I have been suffering continually from headaches. (This week I have been really unwell, although at present, by God's help, I am better again.) I should thus not lose much. I beg you, therefore, not to forget the request I hereby submit, for, though I am unworthy, yet God can be glorified thereby. I really intended at first to address myself to Father Vicar General direct, only I thought that would be too high for me, and so I prefer to ask you to be my advocate with him.

"My request is as follows: First to be allowed to make a pilgrimage to Our Blessed Mother of Loretto, for her honor and glory, and at the same time to exercise myself in holy poverty; secondly, to make the *Spiritual Exercises,* as I have not yet made them. However, I leave everything to your decision. . . .

Your unworthy servant,

JOHN LEUNIS."[17]

Leave for the pilgrimage to Loretto was not granted, as the winter season was unfavorable and Leunis was not well enough.

[17] This letter is found in Ital. III fol. 20 (*Mon. Hist., Lainius* III. 23, note).

For these reasons, his Rector had warned him that his petition would probably be refused.[18]

Notwithstanding his illness and meagre progress in study, Leunis gave great satisfaction to the Superiors at Montepulciano. They even used his services as Procurator of the house and in this charge his efforts met with distinct success.

In the early part of 1558, the Rector of the College was obliged to make a journey to Savoy. Leunis was assigned him as companion.

The journey to Savoy lay through Parma, where Leunis may well have become acquainted with the Sodality founded by Blessed Peter Faber 18 years before.

Father De Coudret writes to Rome from Savoy that his companion is well and has made some progress, though he has little inclination for literary studies.[19] This was on 27 July, 1558.

The project of Leunis' going to the Indies was seriously entertained by his Roman Superiors, and Father De Coudret, writing from Sallanches in Savoy, 3 Nov., 1558, says that Leunis, with a little more study, could do good work on the foreign Mission. He was studying privately with an occasional lesson from his Rector, but did not wish to go to the public school. Father De Coudret advised Leunis' being sent elsewhere, in case it became necessary for himself to remain the following spring and summer at Sallanches.[20] Accordingly, the young man, leaving his Rector, it appears, in Savoy, went on to Paris.[21]

In a letter from the latter city, dated March, 1560, John Leunis is mentioned as being there along with his cousin Lambert, a youth of 17 years, who is reported to be "in good health and to have quite good natural talents, much better than John, for literary studies."[22]

But at Paris, as elsewhere, the old difficulty of poor health returned and John Leunis was not able to study much. This, and his desire to see Father Lainez again before leaving for India, were the motives which led the Superior in Paris to put Leunis, on 16 July, 1560, in charge of five students sent to Rome.[23]

[18] *Lainius* III. 23. [19] *Lainius* III. 422. [20] *Lainius* III. 626.
[21] Some time after 23 Nov., 1558: see *Lainius* III. 701.
[22] *Mon. Hist. S. J., Epist. Broet.*, p. 138. [23] Ibidem, p. 147.

Arrived in Rome, the young man was not sent to India, but was employed as teacher in the Roman College, and his name—as *Joannes Leo*—is given there as Professor of the sixth, or lowest class, at the end of November, 1560.[24] It occurs again in 1561 at the end of May[25] as one of the Professors of Grammar; and again in 1562-3.[26] In the last named year, his age is given as 27, and 7½ years are assigned as his time in the Society. This would mean the end of 1563, or the beginning of 1564, as he entered the Society in June, 1556. As the Catalogue belongs to 1562-3, the date of this item cannot be later than the end of December, 1563. At this time he was a Priest, as the Catalogue, for the first time, calls him Father. He may have made the necessary studies privately, along with his teaching.

In the 1564 Catalogue, Father Leunis is not in Rome, but is mentioned among those sent to Perugia before 15 July of that year. He returned to Rome, indeed, in 1571, but lived at the Professed House,[27] and there is no trace of his having had anything to do with the Sodality he had founded.

The further history of Father Leunis may be briefly sketched as follows: He taught at Perugia until 1567 and was made Minister of the College. He was favourably reported for skill in the management of domestic affairs and his talent in instructing the smaller boys. At the end of 1567 he left Perugia for Paris and was Prefect there in the Boarders' College. He remained for two years and established the Sodality. In 1569 he was for some time at the College of Billom and there again established the Sodality. When Pius V in the same year sent Italian troops to assist Charles IX of France in the war against the Huguenots, Father Leunis was dispatched from Paris to Lyons to assist the soldiers distressed by the severity of the winter. He fulfilled his mission with singular charity. Recalled to Paris, he remained there but a short time and was in Rome, as we have noted, in 1571. He returned to Paris early in 1572, with the commission from the General, St. Francis Borgia, to carry on the Sodality there. Owing to the circumstances, this proved a very difficult task, but his labors were rewarded with good suc-

[24] Cat. Mss.
[25] Cat. Mss. reproduced in SOMMERVOGEL, *Les Jésuites de Rome et de Vienne en MDLXI.* [26] Cat. Mss. [27] Cat. Mss.

cess, until they were thwarted by ill health and increased opposition. The two together urged the new General, Father Everard Mercurian, to call him to Rome early in 1574. When his health had sufficiently improved, the General sent him back to Paris. This was in the autumn of the same year, again with a commission to promote the Sodality there. But he found things generally in disorder in his Paris Sodality, his ill health returned and he met with many difficulties. Notwithstanding this, Father Leunis remained in Paris as Prefect of the Boarders. It is not known where he was sent from Paris, but in 1580 he was in the College at Turin engaged in the ministry. He made his solemn Profession of three vows in 1583. Devoting himself with great affection to the poor and the sick, he died at Turin on 19 Nov., 1584, exceptionally beloved and esteemed by the people. It was only 16 days before his Roman College Sodality was created head of all the Sodalities in Jesuit Colleges.[28]

The Sodality founded by Father Leunis had its meetings in the Roman College.

Roman College

The Roman College of the Society of Jesus was begun by St. Ignatius of Loyola, General of the Order, in the year 1551, first as a school for Latin, Greek and Hebrew, and in course of time for these lan-

[28] It has often been asserted that Father Leunis got his idea of the Sodality from Father Sebastian Cabarrasio. This Sicilian Father is said to have founded a sodality at Syracuse which Father Leunis saw while teaching there and which he reproduced in Rome. The story is founded on a statement made by Aguilera, historian of the Sicilian Province of the Society of Jesus. He quotes the Annual Letters of the year 1605, to the effect that Father Cabarrasio "was the first in the Society" to take up Sodality work. (AGUILERA I, anno 1605, p. 480). The fact is, that a Sicilian Province Catalogue of the year 1567 gives after Cabarrasio's name *25 years old and 4 years in the Society, taught 2 years in Catania* and was at the time of the Catalogue (1567) *a student in the second year of Philosophy.* From that it is evident that Cabarrasio did not enter the Society until 1563, and it is certain that Leunis was not in Sicily at the time, as he was teaching in the Roman College. Aguilera's mistake arose apparently from this. The Annual Letters meant that Cabarrasio was the first in Syracuse to start Sodalities. It is thus that the historian of the Society, Juvencius, writes under the year 1605 (p. 836, No. 65): "At Syracuse in the year 1605 died Father Sebastian Cabarrasio, who was the first to establish Sodalities under the protection and name of Our Lady *in this city;* his example was followed throughout Sicily." See a learned disquisition on this point by Kroess in *Sodalen-Correspondenz* for 1896, pp. 50, ff. and another by Van Meurs in the same paper for 1897, p. 63.

guages, Rhetoric, Philosophy and Theology. Its early days contained much persecution for the present and uncertainty for the future. Its financial troubles were partly dispelled by the generosity of St. Francis Borgia and other noble Spaniards, even by the King in person. The College was finally founded by Gregory XIII, but this was after the time of which we are writing.

In 1563, there were no fewer than 218 Jesuits in the College, two new chairs were added to the staff and the Arabic language was begun. Already in 1561 there were 800 pupils in all and "the principal citizens of Rome and even Cardinals of Holy Church took pleasure in visiting the school rooms and admired the method of teaching, the number and variety of teachers and matters taught and the frequency and liveliness of the contests."[29]

The College had been in three other places before and, on finding them too small for its growing numbers, had left each in turn for more commodious quarters. The third habitat stood where the open space now is before the front entrance of the *Collegio Romano.* From this the College went to take over a monastery given to it by a pious lady in 1560. The building, or rather collection of buildings, was an entire irregular block, with a garden and two courtyards. The entrance to the classes was on the street now called *Via di S. Ignazio,* about half way down the length of the present Church of St. Ignatius. This Church and that of the Annunciation were not in existence in 1563 and the Sodality meetings were held in one of the class rooms. It is no longer possible to locate the exact place, but as all that portion of the building was torn down to give place to the splendid Church of St. Ignatius, it is certain that the first meetings of the Sodality were held in a space now included in the Church.[30] The Sodality class room, however, does not seem to have been exactly where now stands the altar of St. John Berchmans, originally called that of the Annunciation, as this portion of the house was not used for class rooms.

The pious lady who donated the monastery to the Roman College made it a condition of her gift, that the Jesuits should

[29] RINALDI, *la Fondazione del Collegio Romano,* 1914, p. 74.
[30] RINALDI, from whom the above details have been taken.

build a little Church which she herself was obliged to put up by the terms of her husband's will. The lady's name was the Marchioness della Valle, Victoria della Tolfa, and she was a niece of Pope Paul IV. Her husband had left $17,000[31] to be spent in various works of piety, which his widow had the Pope, her uncle, change into a monastery for nuns under the rule of St. Clare. She desired the monastery to bear the title of the Annunciation and to be under the care of the Society of the Annunciation at Rome.[32] The Marchioness had begun to build the Church of this convent, when, at the instance of the Holy Father—her nuns having been driven out by fear of the mob—she turned the entire property over to the Jesuits for the Roman College. The building was an irregular collection of houses and its total circumference was some 1200 feet. Over the entrance was the Holy Name of Jesus. There were 11 quite large class rooms.[33] At the beginning of 1561 there were already 180 Jesuits living in the new College.

The Church of the Marchioness della Valle's convent was, of course, the Church of the Annunciation. The Jesuit Fathers soon began to carry out the provision of donation which required them to put up this Church, of which, as we have seen, only the foundations existed. The corner stone was laid in 1562 by Cardinal Otho Truchses, Bishop of Augsburg. The construction took five years and was completed in 1567 without the help of any non-Jesuit workman.[34] It was a beautiful building, though not large: its foundations had been only large enough for a small convent Church. There was a nave and two aisles and the entrance was on the *Via di S. Ignazio* under the arch which now passes over the street and connects the Roman College with the Minerva. There were five altars and the arms of the Marchioness' husband, Camillus Orsini, were in evidence.[35] One of the striking things in the Church was the fresco over the main altar. It represented the Annunciation, with the Heavenly Father above,

[31] The sum was 17,000 *scudi*. A *scudo* is about an American dollar. Throughout this book, money is expressed in American terms. It must be remembered that money was much more valuable several centuries ago than it is now. [32] RINALDI, p. 62. [33] RINALDI, p. 67.

[34] The Church was opened to the public in 1567 (SACCHINI, 1567, No. 44). [35] RINALDI, p. 93.

the Prophets on the sides, and many Angels. The lower corners of the picture were occupied by scriptural symbols of Our Lady. We have dwelt on these details of the Church as it became the home of the Roman College Sodality and gave it its name of the Annunciation.

This does not imply, however, that the Sodality held its ordinary meetings in the Church itself. That would have been not a little inconvenient, as it was a College Church, and was, no doubt, visited by the students from time to time. Besides, mere secular meetings—such as those for elections and other business—would hardly have been held in the Church itself, where the Blessed Sacrament was undoubtedly reserved, according to the wish expressed for Jesuit Churches by Paul III in 1549.[36]

Sodality Oratory

The Oratory of the Sodality was, therefore, a room distinct from the Church.[37] What seems most likely is this. The Sodality called into existence in 1569 was given an Oratory to itself and the Senior body continued to meet in the first Oratory, wherever that was situated. It remained in possession here until the great new building of the Roman College, completed in 1581 by Gregory XIII, received them within its precincts. All this time, however, and probably later, the Sodality heard the Sodality Mass in the Church of Our Lady of the Annunciation.

In 1585, and probably already in 1581, the Oratory of the Senior Sodality was on the second floor of the College and next to the tribune of the Church, one, it seems, that was over the epistle aisle.[38] The tribune was used for the Confessions of the Sodalists.[39]

This room remained the Prima Primaria Oratory until 1658, when its place was taken by the present Chapel.[40]

[36] *Institutum S. J.*, 1892, I. 19.

[37] Doc. II, No. 4. What was true in 1574 was no doubt true in 1567, for the reason just given. [38] Doc. IV.

[39] We have not been able to identify the tribune. The Oratory was the Sacristy of the present Chapel. [40] Arch. VIII. 6.

The beginnings of the Roman College Sodality are preserved for us by Sacchini in his History of the Society of Jesus.[41] He tells the story thus:

First Beginnings

"In the year on which we are at present engaged [1563] a pious Sodality was begun among the pupils of the lower classes by John Leunis, a Belgian, Master of the lowest class of Rudiments. The lower classes included at that time all those up to Rhetoric, which was then counted among the higher classes. So the members of the lower classes who had a particular desire to unite piety with literary studies began to meet every day, after the rest were dismissed from school, in one of the class rooms. Here they had an altar, which they had beautifully adorned. All engaged in prayer for some time, then one read to the rest from a book of piety. On Sundays and holidays of obligation, they sang Vespers in the regular ecclesiastical way with moderate singing. Such was the rude origin of those Sodalities which, dedicated later on to the Blessed Virgin in particular, and formed according to set rules, have been spread over the whole world to the vast good of youth and others." So far Sacchini.

Father Leunis was Professor of the lowest class of Grammar. He held this position in 1560-61, 61-62, 62-63 and 63-64. We have seen that in 1561 there were 800 pupils in the Roman College. The number was 935 in 1566.[42] In the latter year the class which Father Leunis had taught—namely the lowest of Grammar—contained 80 pupils, and the three next higher classes, 80, 70 and 64 respectively. Supposing, then, a somewhat smaller number in the years in which he taught—as the total number in the College was less—he was or had been teacher in 1563-64 to some 250 of the pupils of the College, that is the four lowest classes of Grammar had all passed through his hands and were known to him, and he to them. This was a fortunate circumstance for one about to start a society among the members of these classes. We do not know how many the Sodality he started numbered in the beginning, but it appears not to have reached 70. These came from the whole body of the lower classes, which would have had—in the three upper classes of the lower

[41] 1563, No. 7. [42] Cat. Mss. 1566.

schools—some 200 more than the 250 mentioned. The students of the Roman College at this period finished the lower classes as early as 16 years of age. Hence Father Leunis' first Sodality, roughly speaking, was made up to a large extent of boys from 9 to 16.

Pioneer Members

It would be interesting, if it were possible, to set down in this place the names of the pioneer members of the Sodality, with some account of their after lives. Unfortunately, the only hint we have on the matter is the list of members 1563-1584, of which we shall speak later. If this list, as we have reason to suppose, is in chronological order, the first 70 or so of those it contains were the members in 1564.

The first 51 of the names are not in alphabetical order, but are succeeded by 28 others which are. Does this mean that the former were the pioneers, and the 28 the recruits of the first half of 1564? There is some probability that it is so. Certainly, together—allowing for some of the year 1563 having fallen out—the two lists would sum "about 70."

The fourth among the 51 was John Baptist Thodino, who was Secretary of the Senior Sodality in 1574. Thomas Neri, a future Doctor in Theology, became Janitor, Francis Fabrica Consultor and Celsus Paci Prefect in 1575, and Augustine Brunori Prefect the following year. Octavius Accoramboni, Celsus Paci and Guarnerius Trotti were future Bishops. Salvator Bodirno, Peter da Salazar, Curtius d'Alessio, Anthony Postigliano, Mark Anthony della Penna, Augustine Brunori, John Anthony Flisco, Horace Bladi, James and Alexander Degli Effetti, John Leonardi, Thomas Neri and Peter Filipone became Priests. Aloysius Croce, John Francis Contardo, Fabius de Fabiis, Hippolytus Voglia and Hannibal Terzi chose the Religious state in the Society of Jesus, along with two others called simply Leonard and William. Aurelius Lanzisi and a certain John Richard became Religious in other Orders. Balthasar Vergari was afterwards a medical doctor. Besides these there were Andrew Vergari, Louis Carbo, three of the Pamphili family (Frederick, Julius and Octavius), Marius Corona, Augustine Passardo, Vincent

Valli, Scipio and James di Carlo, Aurelius Bresciani, Pompey Reale, Anthony Filoteo, Jason de Neri, Lawrence Lanzisi, Bastiano Francesco, Caesar Vaccano, Jerome Aila and Flaminius, Henry, John and Melchior (family names not given).

Thirteen of the 51 were members of the Sodality Academy.

In this list are fairly represented the various elements of the Sodality throughout its history, a certain number of future Priests and Bishops, some Religious, some of the learned professions, and a good many belonging to noble families. The five we have given first, set the example of remaining long years active members of the Sodality. This example was to be imitated by many of their successors, as may be seen from the Roll of Honor.

The most important name among the pioneer members is that of Fabius de Fabiis. Born as the last scion of the ancient noble family of the Fabii, his mother also belonging to the highest Roman nobility, he showed from his earliest years the fruits of a pious education. "There was nothing childish in him," says a writer, "but his age." His maturity was such, that he was put in charge of his father's household at the early age of 18 years. Continuing his studies while thus engaged, he made his Philosophy at the Roman College and at the age of 24 years entered the Jesuit Novitiate on 17 Feb., 1567.[43]

It is, to say the least, extremely likely that a youth of his character and ambitions joined the little band of students gathered together by Leunis in 1563, more especially as his insignificant stature easily allowed him to pass for younger than he was. He seems to us the most likely person one would select for a society of this kind. It is easy to imagine, too, that he had something—perhaps much—to say in the drawing up of the first Rules. His age and class and his administrative ability, already evidenced for several years in his father's house, would point him out as one to help in the work of organization. Fabius was a member of the Academy also.

Fabius de Fabiis filled every post of superiority in the Society of Jesus except the Generalate, being in his 49 years as a Jesuit, Master of Novices, Rector, Provost of the Professed

[43] *Historia della Casa di Probazione* (Mss.).

House, Provincial, Visitor, Secretary of the General and Assistant. Father Claude Aquaviva, whose fellow novice and constant companion he was, looked upon him as a "living model of the rules" and men of authority affirmed "he never exceeded in word or act or movement of soul." Gregory XIII expressed his willingness to dispense him from his vows that he might continue his noble family. Fabius replied: "Holy Father, my family cannot better become extinct than in the service of God!"

Father de Fabii highly deserved the place awarded him in the Society's list of her most eminent men.[44]

First Rules

As this is the first place in which we address ourselves to the discussion of the Sodality's Rules, and as this study is to take up a good deal of our attention in all three periods of this history, it seems proper to call our readers' attention to the following.

Rules, as such, belong to the future, guiding and controlling the energies of the body after their formation. This is their first and most natural character, and where they come into existence suddenly, created, so to speak, from the mind of a lawgiver, they have no other feature to arrest attention. But the Rules we shall deal with in this book were not created: they were the result of previous occurrences and experiments. Where this is so, rules are in themselves historical things, embodying and preserving the memory of preceding events. A study of them is, therefore, a historical study and in presenting them we are presenting, in reality, historical events.

The Sodality of the Roman College, as described above, was a body in every way similar to the like bodies existing already for 25 years under the care of the Society of Jesus. It was an association to promote piety in a select number of students by means of prayer, spiritual reading and the liturgical service, and it was nothing else at the start. It was only in the year after the foundation that two important changes in it took place, which made it the forerunner and model of our present Sodalities of

[44] De Guilhermy, *Ménologe,* Ital. II. 498, and Sacchini, *Hist. S. J.,* 1567, No. 53.

Our Lady. It took on a Marian character and it was developed into an organic whole.

The story is told in brief by one who was living at the time in the Roman College, and later on became Director of the head Sodality, Prosper Malavolta. He writes from Rome by order of the Secretary of the Society of Jesus on 14 July, 1564, as follows:[45]

"As I have made mention of the piety of our pupils, I will add that a good many of them, especially of the lower classes, have founded a society and put it under the Blessed Virgin's patronage. Their rule is to go to Confession every week and to Communion on the first Sunday of each month. They have to attend Mass every day, and to recite the beads or the Office of Our Lady, and after classes are over in the afternoon, they assemble in a Chapel which they have in the College and on their knees meditate for a half hour, then reflect on what they have done that day and what they are to do or meditate the next. In the same Chapel, but adorned more magnificently, they sing, on feast days, Mass and Vespers with a pleasing sort of music, hear sermons in our Church, wait on the poor and visit the relics of the Saints to gain the Indulgences.

"At the beginning about 70, nearly all boys, joined the Sodality. To secure success, under God's favor, one of the Fathers of the College is at the head of the whole Sodality. They elect a Prefect among the more sensible and older members. His first duty is to choose 12 division heads and give them charge of so many sections of the Sodality, to prevent, as far as possible, any unworthy conduct or negligence in studies."

Malavolta's letter is filled out a little by Sacchini,[46] as follows:

"The Students' Sodality begun last year, was this year [1564] put under the patronage of the Blessed Virgin Mary."

The further development into an organic body is thus related by the same authority: "The Sodality was constituted under those laws by which it is for the most part governed to this day.[47] The

[45] Doc. I.
[46] *Hist. S. J.*, 1564, No. 37.
[47] He published this volume in 1620.

end proposed was progress in piety and studies. There are about 70 members."

Then follows an abstract of the Rules adopted in the year 1564. "Weekly Confession, monthly Communion." This as regards the Sacraments. "Daily Mass and beads and prayers from the prayer book: after school in the evening, meditation for a quarter of an hour and for another quarter points for the next day's meditation and a brief examen of conscience." These were the daily practices. "On holy days of obligation after dinner the members sang Vespers and then went, some to visit the sick in hospitals, some to venerate the relics of the Saints, some to engage in other pious works—all with remarkable alacrity."

The organization of the Sodality follows next: "A Jesuit was at the head of all to direct and on Sundays to give an exhortation. One of the Sodalists, called Prefect, was elected to be over all. Twelve others were elected and were charged with the care of the rest, in such a way that no one should be neglected: everything would go better the fewer things one had to do."

Sacchini ends his brief account by calling attention to the benefit there was in the members being brought together and avoiding bad companions, that pest of youth.

The two accounts we have given of the great step forward taken by the Sodality under Father Leunis' direction in the first half of the year 1564,[48] are really not at variance.

The only difficulty is in the amount of time given to meditation at the daily meetings, but perhaps this is not a divergence in fact, but only the outcome of some looseness of statement.

As it is of importance to have before our eyes the details of the first Rules of the Sodality and as there is no other source known to us but the two just given, it will be well to combine them into one. We shall put the various details in the order of the Common Rules of 1587, so as to make it easier to compare the 1564 Rules with other sets mentioned in this volume.

[48] Malavolta wrote, it will be remembered, in the middle of July of that year, and the change was then already made.

Devotion to Mary

In the year 1564, then, namely the year following the first beginnings of the Roman College Sodality, it was put under the patronage of the Blessed Virgin Mary and so became Marian in character, from having been an ordinary pious association without patron. Furthermore, it seems likely that it was in 1564 the Sodality chose the Annunciation as its special title. To be sure, the Church of the Annunciation was not there to suggest the title, but its foundations were, and it must have been constantly in mind that the Roman College Church, when built, would be called the Church of the Annunciation: a Roman College Sodality, therefore, casting about for a title of Our Lady, would naturally select this. In any case, it is sufficiently clear that at least in 1569 the body called itself the Sodality of the Annunciation, as the Academy rules—quite surely written in that year—give it this name.[49] In 1584, then, the title was not invented, but merely retained.[50]

Government

The body organized in 1564 was governed by a Director, one of the Jesuit Fathers of the Roman College. It was his duty to direct the Sodality and to give it an exhortation on Sundays. Next under him came the Prefect of the Sodality, elected by the body among "the older and more sensible" members. He chose twelve division heads, giving them the charge of overseeing the conduct and the studies each of a section of the Sodality. There were some seventy members in all, most of them mere boys, but not all, however, as some came from the upper classes.

Sacraments

The purpose of the Sodality was defined to be two-fold, progress in piety and progress in study.

All were obliged to go to Confession every week and to approach the Holy Table on the first Sunday of every month.

Meetings

There was a meeting of the Sodality on every class day. It took place in the Sodality Oratory in the College after classes

[49] Arch. X. 291. [50] Sacchini, 1584, No. 14.

were dismissed in the afternoon. Here the members, on their knees, made a quarter of an hour's meditation and spent a second quarter receiving the points for next day's meditation and making the examination of conscience.

Besides the daily meeting, there were two on all Sundays and holy days of obligation, with an Exhortation, as we have said, every Sunday. One meeting occurred in the morning, when the members sang at Mass: the other took place in the afternoon and in the Oratory. The Oratory was decorated for the meeting. The members sang Vespers together.

Private Duties

The daily private duties of the members were two: to hear Mass and to say the beads or the Office of Our Lady.

Good Works

After the afternoon meeting on days of obligation the members left the Oratory, some to serve the poor or visit the sick in the hospitals, some to visit and venerate the relics of the Saints in the various churches of Rome, some to take up other works of piety.

Comparison with later Common Rules

If one compares these Rules and the Common Rules of 1587, he will not fail to note, as Sacchini did, that they are the same in substance with those adopted later as Common Rules for all Sodalities of Our Lady. This is true as well of the later Common Rules of 1855 and 1910. The Common Rules are, indeed, more developed, but their main lines are those here recorded for the year 1564 and made by the Founder of the Roman College Sodality.

Our Lady is the main end and motive in all the Common Rules.[51]

The organic Constitution of the Sodality by means of authority resting in the Director and Prefect is a feature of all the Common Rules.[52] The twelve division heads appear in the

[51] Doc. V, No. 1 and MULLAN, *the Sodality of Our Lady studied in the Documents*, Nos. 1291 (1855) and 2052 (1910). We quote the Common Rules of 1855 and of 1910 always from this book.

[52] Doc. V, No. 4, 1294 (1855), 2079 (1910).

Common Rules under the name of Consultors—a term adopted, probably, to provide for cases in which the body was only six strong. Their function of a governing or consulting board is the natural outcome of their first institution as heads of departments. Indeed, the original purpose of the office—namely the supervision of a certain number of members—is kept in the 1587 Common Rules,[53] though it was gradually, as we shall see, changed in the Prima Primaria and consequently in the Common Rules of 1855[54] and of 1910.[55]

The double end of the Sodality was faithfully kept in the Common Rules of 1587,[56] though in 1855, when so many non-Student Sodalities had come into existence, progress in study was omitted from the program. In the present Common Rules of 1910 it is also omitted in the general description,[57] but restored for Sodalities in which it could have place.[58]

Frequent Confession and Communion is an element of all the Common Rules,[59] the degree of frequency in Confession changing when the current ideas on the subject changed. The rules of 1564 required more of the Sodalist than was of obligation under the Common Rules, but these all have a special and separate recommendation of the Sacraments outside of prescribed Sodality times.[60]

The holding of regular and frequent meetings is prescribed in all the Common Rules. As time went on, the practice of the Roman College Sodality lessened their number in its own case, and in the Common Rules only one meeting a day and only on Sundays and holy days of obligation is prescribed in 1587 and 1855,[61] and strongly recommended in 1910.[62]

The chanting and recitation of some liturgical office at the meetings is not mentioned in the 1587 Common Rules,[63] but is set down among the exercises of regular meetings in 1855 and 1910[64] in accordance with the practice of the Prima Primaria.

Meditation was not practised at the weekly meetings, but

[53] No. 101. [54] Nos. 1423, ff. [55] Nos. 2142, ff.
[56] Doc. V, No. 7. [57] No. 2052. [58] No. 2078.
[59] Doc. V, No. 9 and Nos. 1298 (1855), 2066 (1910).
[60] Doc. V, No. 19 and Nos. 1343 (1855), 2126 (1910).
[61] Doc. V, No. 12 and No. 1301 (1855). [62] No. 2056.
[63] Doc. V, No. 12. [64] Nos. 1303, 2062.

only at the daily ones in the early times. As an exercise of the meetings at all, though still in use in the Prima Primaria, it was never prescribed in the Common Rules, but has always been recommended as a daily private exercise of the Sodalists.[65]

The same is to be said of the daily examination of conscience, except that the practice does not exist any longer even in the Prima Primaria as an exercise in common.[66]

Holy Mass and the beads or the Office of Our Lady as daily exercises of the Sodalists are in all the Common Rules unchanged.[67]

The outside works of piety recommended—barring the visits to the relics of Saints, which is peculiar to Rome—are pretty much the same in the later Common Rules as they are in the rules of 1564: visits to the poor, to the sick in hospitals, and other works not specified.[68] Perhaps Malavolta's visits to the poor meant hospital visits; the members were mostly too young at the time he writes to visit the poor in general.[69]

[65] Doc. V, No. 19 and Nos. 1338 (1855), 2117 (1910).
[66] Doc. V, No. 19 and Nos. 1340 (1855), 2120 (1910).
[67] Doc. V, Nos. 16, 19 and Nos. 1339 and 1344 (1855), 2119 (1910).
[68] Compare No. 2076 (1910), where prison and Catechism work also are singled out for special mention, as the former and hospital work are in Nos. 1346, 7 (1855); all three kinds—hospital, prison and Catechism—being set down in Doc. V, No. 19.
[69] In the year 1892 Father Sante Chiavarelli, S. J., published a set of Mss. Sodality Rules discovered by him. They are found in his *Il giovane Congregato di Maria*, pp. 24, ff. Father Chiavarelli contends that these are the rules of the Roman College Sodality and belong to some time before 1569. His arguments can be found at pp. 9, ff. We must confess we cannot agree with Father Chiavarelli in the second part of his claim. Our principal reason is that what are marked in his text as Common Rules agree almost verbatim with the Rules of 1587. In one place, indeed, a phrase cannot be proper when used of the head Sodality, namely, where carrying the body of a deceased sodalist is recommended "se in alcun luogo sarà quella lodevole consuetudine." This phrase is taken verbatim from the Common Rules of 1587 (Doc. V, No. 24). Besides, the correspondence between the numbers in his Rules and those in the Common Rules is exact. This shows the Mss. rules belong to a time posterior to the Common Rules of 1587. But they are not the Local Rules of that date, as neither the numbers nor the matter agrees. Besides, the detailed rules about recreation, walks and games indicate a *boys'* association and cannot have been meant to guide grown men.

Perhaps one would not be far wrong if he concluded that these rules are those of the *Junior* Sodality in 1587.

One thing is certain; they are not the Rules of 1564, as is clear to any one who notes the difference between the two sets—General Confession at entrance (n. 3), certain feasts added to the first Sundays for

The second aim of the Sodality was progress in studies. This was secured not only indirectly by the Sodality's sharpening the Sodalists' zeal for study, and keeping them faithful to their scholastic duties, but also by means of an Academy. An Academy, in Sodality history, is an association of some or all of the members who come together to repeat and practise what they have learned in class hours, and even to widen their literary or scientific work as students. We do not know the exact year when the Academy of the Roman College Sodality began, but it was certainly before the year 1567, and probably several years earlier.[70]

Academy

The Sodality as Father Leunis left it included already some students of the upper classes of the lower schools. In a few years these young men advanced into the higher schools. By 1569 this was so true, that they desired to be separate from the boys of the Sodality. Hence it is that the next date of importance is the year 1569, when the Sodality was divided into two, and the Senior Academy was started with a Cardinal as Protector. On these three events we have the following information.[71]

The year 1569

"As the Sodality founded under Our Lady's patronage was yielding daily more and more fruit in studies and conduct, it was desired to spread wider the help it gave, and a second body

General Communion (n. 3), Officers' Communion every two weeks (n. 3), spiritual reading at meetings (n. 4), express mention of the Academy (n. 5), etc., etc.

[70] For January of this year the Mss. Catalogue of the Roman Province of the Society of Jesus shows the name of Dr. John Francis Vipera as already a Novice: during the year 1567, Fabius de Fabiis, Hippolytus Voglia, Anthony Visconti and Benedict Giustiniani—not the future Cardinal, who was not a member of the Sodality until later—are recorded as having entered the Society. Now, these five names are found in the list of members of the Academy preserved in the Archives of the Prima Primaria (X. 328). Four of them were members of the Sodality (Nos. 101, 46, 47, 102, in the list,—Arch. X. 306, ff.). Giustiniani is not mentioned here, but among the Directors, being No. 17. Besides, explicit mention of two Sodality Academies, a Junior and a Senior, is found in the year 1575 (Doc. III, No. 1). As there is no record of the foundation of a Junior Academy in 1569 or after, this must indicate that an Academy already existed in that year.

[71] SACCHINI, *Hist. S. J.*, 1569, No. 48.

of the same kind was formed.[72] The line of separation between it and its predecessor was one of age; those over 18 years were received into the one, those under into the other. Besides, an Academy was formed among the Sodalists of the classes of Rhetoric, Philosophy and Theology, with a view to helping them in their literary exercises. It was put under the patronage of the Cardinal of Augsburg."[73]

From his place in the list of Directors, it is possible that the development of the Sodality in 1569 was due to Father Michael Lauretano. He was twice Director, once at this time and once after Father Aquaviva. In 1571, he became Minister and in 1573 the first Rector of the German College, a most difficult post, which he filled till his death in 1587 with consummate tact. Born in 1537, he entered the Society of Jesus in 1554. The German College owes its discipline to him, its works of piety—especially three excellent Sodalities—its customs for Divine worship, and finally its Rules. He was a man of untiring energy, "firm but not hard, feared but also reverenced and loved." He asked nothing of those in his charge "without doing twice as much himself." He governed and taught "more by example than by word." He died in 1587.[74]

Divisions of the Sodality

The year 1569 thus saw the first division of the Sodality into two. Another was to follow later on, or rather a readjustment of the members of those two into three and, in time, four bodies.

The Senior and Junior divisions of 1569, however, considered themselves one and the same Sodality, and the bond between them is clearly expressed in a formal Decree of the Sodality found in the rule book of 1574.[75]

[72] The Sodality formed in 1569 was the Junior, as Father Leunis' Sodalists were, most of them, in the higher schools in 1569. Besides, the Junior Sodality had a founder of its own and Director for many years in the person of Father John Baptist Alessandri, as we learn from the Annual Letters for 1594 and 5, p. 16, and Mss. Cat. S. J., 1571. It is for this reason that the side note in Sacchini summarises this paragraph of his history as recording the foundation of the "Second Primary Sodality."

[73] Otto Truchses.

[74] STEINHUBER, *Geschichte des Collegium Germanicum Hungaricum in Rom*, 1895, I. 116.

[75] Doc. III, No. 1, dating before the succeeding Decree, which belongs to 16 Aug., 1575.

The decree referred to says: "For certain just reasons touching the service of God, it has been judged expedient and necessary that the two Sodalities and Academies of our College, called the Senior and the Junior, should be entirely separated, not as regards the bond of charity, but as touches their government, namely that neither depend on the other in any way; and that the Seniors' Academy be that of Theology and Philosophy, the Juniors' that of Humanities and Rhetoric." Then follow regulations for the case of a youth under 18 being in Philosophy and for one over 18 being in Rhetoric or Humanities. This shows that the dividing line between the Sodalities was one of age, between the Academies one of class.

The union thus affirmed between the Junior and Senior Sodality was kept continually before their minds by regular meetings attended by both, for the purpose of electing the Rectors of the Academy.[76]

The division of the Sodality into two sections continued down to 1590-91.[77] In one of these years—it is not known which—a redistribution of the Sodality took place. This seems not to have affected the Senior Sodality at all, but only the Junior,[78] which was divided into two, probably on age lines. Early in 1593, however, the age limit of the Prima was a second time raised, this time to 21 years completed,[79] though younger applicants could be admitted by dispensation. From this date there was no change for 70 years in the age of entrance into the Prima Primaria.

In 1594-95—again, we do not know which year—the number of members in the Tertia was so great that it had to be divided into two; there were 800 in the lower schools at the time.[80]

[76] *Officiales*, 18 March, 1584, and each year down to 7 Feb., 1593.

[77] In the Annual Letters for 1584, two—but not more—Sodalities are mentioned, and it is added that the College contained 11 class rooms, "if we except two rooms set aside for the meetings of the two Sodalities of Our Lady." (p. 11). Three pages later, again, only two Sodalities are mentioned, the Junior and the Senior. In the same way speak the Annual Letters of 1586 and 7 (p. 3), 1588 (p. 5). It is only in 1590 (91) that a third Sodality is mentioned (p. 3). Three are mentioned again in 1593 (p. 9).

[78] *Litt. Ann.* 1594, 5, p. 16.

[79] Arch. VIII. 76.

[80] *Litt. Ann.* 1594 and 95, p. 10.

Sacchini mentions these four divisions and adds that each was called Primaria.[81]

We may now return to the history of the Senior Academy.

Senior Academy

We have seen above that in the year 1569 an Academy was founded "among the Sodalists of Rhetoric, Philosophy and Theology with a view to helping them in their literary exercises." The Academy was placed "under the patronage of the Cardinal of Augsburg." This was Cardinal Otto Truchses.[82] He passed to his reward on 2 Apr., 1573,[83] and was succeeded in the office of Protector by Card. John Aldobrandini. But the new Protector also died within a few months and the Sodality elected Card. Francis Alciati as Protector.[84] After him there were no more Protectors, as it was found "more conducive to College discipline to relinquish external patronage." Cardinal Alciati died 19 April, 1580.[85]

The Rules of the Senior Academy have been preserved for us as they were in the year 1581, and very likely as early as 1569.[86] They have for title "Rules of the Blessed Virgin's Academy of the Sodality of Our Lady of the Annunciation for Students of Theology and Philosophy." Obedience was required of all. There was a President (Rector) elected every three months in the presence of the Sodality Confessor, the Director of the Academy and the Sodality Prefect and Assistants, along with the members of the Academy. The President was required once during his term to give a public disputation with all the pomp possible. It was he who presided at the exercises and guided the disputations. Latin was of obligation at the meetings. There was a money fine for non-attendance. The Academy exercise was that of disputation on the matters seen in class.

[81] *Hist. S. J.*, 1584, No. 15.

[82] Cardinal Truchses was chosen because of his known interest in Jesuit works. In the year 1563 he had become the founder of the College at Dillingen.

[83] Ciaconio, *Vitae et Res gestae Pontificum Romanorum et S. R. E. Cardinalium*, 1677, III. 695.

[84] Sacchini, *Hist. S. J.*, 1574, No. 10.

[85] Ciaconio, III. 972, Sacchini, 1569, No. 48. The brief list of Cardinal Protectors is found in the Archives of the Prima Primaria, X. 305.

[86] Arch. X. 291.

There was a meeting on all school holidays or other convenient days.

After the Sodality Rules, those of 1574 gave the Rules of the Academy, which was really part and parcel of the Sodality.

It is interesting to record that in the year 1574, the Academy gave a splendid reception to Cardinal Alciati, its Protector, and Cardinal Paleotto. The latter had founded at Bologna a Sodality and Academy on the same lines as the Roman. The decorations used and the literary pieces presented in this session were highly praised.[87]

There had been no special regulation about the age of the President of the Academy, until Ven. Robert Bellarmine, Rector of the Roman College, on 3 Feb., 1593, proposed and it was decreed by the Sodality Council, that hereafter no one should be eligible to that office unless he had reached his 21st birthday.[88]

Just two months after this act, the Academy was rendered independent of the Sodality, but the original connection of the two was indicated by the rule that no one could belong to the Academy who was not a Sodalist.[89] This regulation was afterwards adopted in the *Ratio Studiorum* prescribed for all Jesuit Colleges.[90]

We must mention here an occurrence dwelt upon by Sacchini,[91] as it seems most likely to have been an event in the Academy history rather than in that of the Sodality as such. The story is this. The members—called *Parthenii*—prepared a play to be exhibited in the presence of Father General, St. Francis Borgia, in the carnival times of 1570. It was, of course, a religious piece, written by one of the Fathers of the Society. When the actors arrived on the scene, which was the stage of the German College—at that time rather a College of Italian Nobles than of German students for the Priesthood—they found the stage occupied by the actors of another play got ready by the nobles of the German College. Altercation ensued and there was even danger of bloodshed, when finally Father General succeeded in quelling the tumult. This is the first and only

[87] SACCHINI, *Hist. S. J.*, 1574, No. 10. [88] Arch. VIII. 76.
[89] Ibidem. [90] *Institutum S. J.*, 1893, III. 228. [91] 1570, No. 9.

instance we know of in which the head Sodality set itself to enact plays. Perhaps the first experience was too discouraging and was not easily forgotten. Anyhow, the Sodality was never given to providing recreation either for itself or others.

First Indulgences

The first Indulgences granted to any Jesuit Sodality of Our Lady were bestowed by Pope Gregory XIII on the Roman College Sodality. This was in the year 1572 or 3.[92] Unfortunately, we have no record what these Indulgences were, unless—as we may very well suppose—the Indulgences granted to the Sodalists in the Indies by Gregory XIII on 12 Aug., 1573, for ten years[93] were the same as those he granted to the Roman College Sodality. It is not likely that he granted them Indulgences before he bestowed this favor on the Sodality at Rome, nor that he gave them more than he gave this. The Indian Indulgences were: "On all feasts of Our Lady and on Easter, Pentecost and Christmas, 300 days' Indulgence, after Confession and Communion and the recitation of five decades of the Rosary: on the feasts of the Annunciation and Assumption, a Plenary Indulgence."

The same Holy Father on 7 Sept., 1577, granted Indulgences a second time to the Roman College Sodality, but we are again unfortunately not able to give an account of them: though we have tried many times to find the original or to get a copy, we have always failed.[94] No doubt, they were much like—perhaps the same as—those granted the German College Sodality on 23 Dec., 1577.[95]

All we know, is that they were "many and important Indulgences, favors and privileges."[96]

[92] SACCHINI, 1573, No. 97.

[93] *Literae Apostolicae,* Romae, 1585, Constitution *Unigeniti Dei Filii* of above date, p. 19. These Indulgences were renewed several times: see *Literae Apostolicae,* Romae, 1606, pp. 58, 63, Constitution *Die duodecima,* 6 Jan., 1578, for ten years, pp. 97, 100, Constitution *Ad populorum,* 12 Aug., 1584, for ten years from 1592; and pp. 122, 136, Constitution of Gregory XIV *Alias siquidem,* for twenty years.

[94] Strangely enough, Sacchini does not mention these Indulgences. Their existence is recorded in a very formal document found in the Archives of the Prima Primaria (Doc. IV).

[95] Archives of the German College. [96] Doc. IV.

SECTION 2

1574-1584

Rules of 1574

When the Sodality was divided in 1569, it became necessary to reorganize the Senior section and compose rules for it.

Formation

No doubt, this was not done all at one time and, so to speak, *a priori,* but details were proposed, tried out and then formally accepted, with due modification, as laws of the body. This, at least, was the method followed by the Sodality in 1587, in 1595 and in 1865, and we have every reason to suppose the later practice was founded on the earlier tradition.[97]

Director

The drawing up of the new Rules was, of course, largely the work of the Director of the Sodality, both because of his greater experience and from his position at the head, all the members being entirely subject to him in Sodality matters.

There were several Directors in the years between 1569 and 1575, but the only ones we are certain of are Fulvius Cardulo and Claude Aquaviva. The former was certainly Director of the Senior Sodality in 1571[98] and again on 16 Aug., 1575.[99]

Father Fulvius Cardulo was born in 1526 and entered the Jesuit Order in 1546. He was a famous Professor of Literature and Rhetoric for long years at the Roman College, wrote literary works and died in 1591.[100]

Aquaviva

Father Claude Aquaviva belonged to one of the noblest families of Naples, the Dukes of Atri, and was born 14 Sept., 1543.[101] From being a private Chamberlain of the Pope, he

[97] This was the period in the history of the Jesuits when their own lesser rules were being put into shape. The method here described is just what was followed by the Jesuits. [98] Mss. Cat. S. J.

[99] Doc. III, No. 6. The year is not indicated but the officers named here belong to the year 1575 (Arch. XIX).

[100] SOMMERVOGEL, *Les Jésuites de Rome et de Vienne en MDLXI,* p. XXII. [101] SACCHINI 1567, No. 57.

entered the Society of Jesus on 22 July, 1567.[102] After a year's novitiate, he began his Philosophy in the Roman College and had finished his three years' matter by January, 1571, when he was in Theology. In January of the following year he was still in Theology and not yet a Priest. In 1573 he became Professor of Philosophy in the College, having been ordained, apparently, towards the end of his second and last year of Theology.[103] Father Aquaviva began to spit blood after six months' work in the classroom and was changed to be Rector of the Roman Seminary. From there, in 1575, he was sent to Naples, where he was made Provincial at the end of March, 1576.[104]

In the General Congregation of 1581, the Provincial of the Roman Province—to which he had been transferred from Naples—was elected General of the Society of Jesus. He ruled with consummate prudence and success for over 30 years, notwithstanding much serious opposition and bitter persecution. His governing powers had been remarked in the official report about him in 1571,[105] along with a remarkable "tact in dealing with others and ability for preaching and for teaching Greek." To these natural powers and a keen and correct good sense, high-mindedness and an amiable exterior[106] Father Claude Aquaviva joined profound piety and humility, self-denial and fortitude, and was one of the foremost men of the Society of Jesus of all time.

It is not likely that Claude Aquaviva was Director of the Senior Sodality while not yet a Priest, seeing that he had to deal with Theologians and Philosophers. On the other hand, however, Sacchini informs us that he had care of the Sodality during his Theology.[107] For his term as Director to begin after January, 1572, at which date he was not a Priest,[108] and still during his Theology, he must have been ordained Priest during the year 1572 and must have almost immediately taken up the Director-

[102] *Historia della Casa di Probazione*, s. d.
[103] Mss. Cat. S. J.
[104] Sacchini, 1576, No. 57.
[105] Mss. Cat. S. J.
[106] Sacchini, 1567, No. 58.
[107] Sacchini says in general "during his philosophical and theological studies he was partly employed as Superior of the Jesuits who were engaged in literary studies during the second year of novitiate, and partly —with distinguished success—as Director of the Sodality of Our Lady." (*Hist. S. J.*, 1575, No. 37).
[108] Mss. Cat. S. J.

ship. This extended, it seems likely, through his time as Professor of Philosophy (1573) and as Rector of the Roman Seminary and ended with his departure for Naples in 1575. We say it seems, because he must have been several years in office to elicit the extraordinary praise bestowed on him by Sacchini.

Founders

Among the members who had a large share in the second foundation of the Senior Sodality three are singled out as purely and simply founders. These were Marian Pierbenedetti, Octavius Bandini and Augustine Valerio. All three were one day to be Cardinals of Holy Church.

Marian Pierbenedetti was born in 1540, made all his higher studies in the Roman College and became a Doctor of Theology in 1574.[109] In January, 1575, he was elected Prefect.[110]

Octavius Bandini was born on 26 Oct., 1558.[111] He was a member of the Senior Sodality, being No. 263 in the list. According to the calculation made below, this would bring him among the new members in 1571 or so. It is quite possible that he began his Philosophy in that year or in 1572, as graduates of Philosophy at 16 were not so rare at the time. Thus in 1574 he might well have been a third year Philosopher.[112]

Augustine Valerio was born in 1530.[113] He was made Bishop of Verona in 1565.[114] What relation he had to the Sodality is not quite clear, but the body numbered Bishops among its members, such as Jerome Manelli, Bishop of Nocera since 1545;[115] Baron Anthony Brus, Bishop of Vienna in 1559 and Archbishop of Prague in 1561; Warner Trotti, Bishop of Alessandria in 1571; Jerome Negri, Bishop of Chioggia in 1573. Besides, one of the earliest members, Celsus Paci, who is set down in the list

[109] CIACONIO, ut supra, IV. 195.
[110] *Officiales.* He was made Bishop of Martorana in 1577 and Cardinal in 1589 (CIACONIO, IV. 194).
[111] The inscription on his tomb in *S. Silvestro del Quirinale* at Rome says that he died 31 July, 1629, being 70 years, 9 months and 5 days old.
[112] Octavius Bandini became Archbishop of Fermo in 1595 and Cardinal in 1596 (CIACONIO, IV. 290).
[113] CIACONIO, IV. 84.
[114] GAMS, *Series Episcoporum.*
[115] GAMS.

as "one of the household of the Bishop of Verona" may have influenced his master to enter the Sodality.[116]

We must not suppose that the three future Cardinals were the only members who had a part in the new organization of the Senior Sodality. Undoubtedly, a large share is due to Tiberio de' Massimi, Caesar Vidasco, Charles de Agostini, Philip Inguinari, John Baptist Theodino and the group of Consultors whose names are in the Officers' list for July, 1574. The first three of these—Prefect and Assistants—were gentlemen of the higher class of society, as the *Ser* before their names shows, and every other bears the honored *M.* before his name, pointing him out as Master or Doctor in Philosophy. Three of the Consultors are Priests besides. The twenty men who figure in the first list of officers may well be supposed to have had much to do with the working out of the Rules of the body over which they exercised their providence.

The Senior Sodality has left but one record of itself from 1569 to 1574 and that is a very curious incident preserved for us in the earliest minute book of the Sodality. When Cardinal, the ex-Prefect Pierbenedetti borrowed the original of the "old rules written out on parchment," intending to take a copy of its contents. It was contrary to the rules to let him have it, but the Director, considering the dignity of the person, thought he could not refuse and sent the precious document to the Cardinal. Months passed and the book did not return. Then the Director reported the case to the Council and this determined "without a dissenting voice" to use every means to get the book returned. The Cardinal replied that the Sodality had no need of the book and that "he was the author of many of the resolutions" embodied in the rules, etc.[117] This was in June, 1596. Whether the book ever came back is a problem we are unable to solve. Anyhow,

[116] He is No. 40. Brus, Trotti and Negri are Nos. 276, 58 and 226 in the same list. Manelli is entered in the list found in the Archives VIII. 211. Archbishop Brus could not have entered the Sodality unless when already Archbishop, nor Manelli before being Bishop. Judging from his place in the list, Negri also was probably already a Bishop before entering. Bishop Valerio was raised to the purple in 1583.

[117] Arch. I. 24. The *Litterae Annuae* for 1589 say "he could be considered a founder" (p. 7) from having been one of the oldest members.

the incident helps us to fix the date of the Rules in dispute, and to that extent we are grateful to his Eminence.

The three future Cardinals were not pioneer members of the Sodality in the year 1563 or 4: Bandini was then only five or six years old! The only way of assigning them the position of importance awarded by Ciaconio is to suppose they had a great deal to do with the formation of the new Rules from 1569 on.

Only two editions of Rules between 1569 and 1587 have come down to us: one of these dates about 1581, as we shall show later. The other is the set which is reproduced at the end of this book with the date 1574.[118]

The date 1574 has been assigned to these Rules for the following reasons:

1. They mention the office of a Cardinal Protector,[119] and two Academies:[120] these did not exist before 1569.

2. They speak of Indulgences granted by Pope Gregory XIII.[121] There is no record of any Sodality Indulgences before 1572 or 3.

3. Octavius Bandini could hardly have had much to do with "founding" the Senior Sodality before 1574.

4. The first list of officers extant is that for the year 1574, apparently dating from "the first Sunday of July." The scheme of officers corresponds exactly with the requirements of the new Rules.

It now becomes necessary to indicate the course taken by the Sodality in the years between 1564 and 1574. Undoubtedly, the new Rules crystallize the experience of these ten years.[122]

Government

The supreme authority of the Director was fully recognized.[123]

The earlier rules knew of a Prefect and 12 division heads. Those of 1574 put two Assistants alongside of the Prefect, as

[118] Doc. II. [119] Nos. 12, 30. [120] No. 40.
[121] No. 54.
[122] The following analysis follows the order not of the Rules of 1574 but of the Common Rules of 1587, for the reason given above.
[123] Doc. II, No. 32.

well as a Secretary, a Treasurer, a Censor and a Porter, outlining their duties with considerable detail. The 12 division heads meanwhile had developed into a body of counsellors "of mature age and prudence, called *The Twelve* and designed to be the support and foundation of the entire Sodality."[124] One of the most important officials was the Substitute for Confessions and Communions, who took the Prefect's place in keeping record of the members who failed to approach the Sacraments according to rule.[125]

Sacraments

One of the most important changes we note is that Confession was obligatory every fortnight instead of weekly,[126] though it remained weekly for the Officers of the Sodality. The General Communions, however, increased in number, for besides being on the first Sunday of every month as before, they came on certain feast days as well—no fewer than 15 in all, making 28 General Communions in the year.[127] Besides, the officers were to go every two weeks, in addition to the feasts.

Confessor

The Director of the Sodality was also the ordinary Confessor,[128] and no one could go to Confession to another without leave of the Prefect.[129]

Meetings

The daily meetings were no longer in use, but in addition to the weekly meetings all had to be present at the Litany of Our Lady sung on Saturday afternoon and at the *Miserere* on Tuesdays and Fridays in Lent,[130] and on Wednesdays when there was holiday all were obliged to say certain prayers—whether together or separately is not clear.[131]

Outsiders were not allowed to attend the meetings.

Mass

The Mass heard in common on meeting days was heard in the Church of the Annunciation.[132] It is noteworthy that Mass

[124] No. 16. [125] No. 17. [126] No. 3.
[127] No. 3. [128] No. 13. [129] No. 31.
[130] Nos. 6, 7. [131] No. 8. [132] No. 4.

as a part of or immediately following the meeting is not mentioned in the rules of 1564.

Good Works

Of exterior good works, no mention whatever is made in these Rules, even though we read that in the Holy Week of the year 1574 the members made a collection among themselves and bought beads in great number to distribute among the poor of the city and the country people. Going further still, they sought out, in the public squares and streets, these uneducated and rough men, taught them the main elements of the Catechism and brought them to Confession.[133] No doubt—but there is no record in the Archives—the Sodalists were active and even prominent in the practical hospitality extended in 1575 to the pilgrims crowded into Rome for the Jubilee, serving them in their needs and teaching the Catechism to the ignorant and explaining how to gain the Jubilee.[134]

Sick and Dead

The sick of the Sodality were visited,[135] and when a Sodalist died, the Office of the Dead was recited for him at the meeting, and Mass was said for him at some privileged altar.[136] The Director was to get the Sodality suffrages when he died.[137]

Admission

Detailed rules on the admission of Candidates were in force.[138]

Nothing was said about transfer from the Junior Sodality into the Senior, but it soon became necessary to regulate the matter, and in 1575 a solemn decree was passed which forbade those who left or were sent away from the Junior Sodality ("de' piccoli") to be received into the Senior ("de' grandi") "without informations taken and the consent of the Junior Sodality and their Director."[139] No one "under 20 years begun" could be admitted to the Senior Sodality: if any applied, they were to be sent to the Junior. If they could not go to it, they

[133] SACCHINI, *Hist. S. J.*, 1574, No. 9. Aquaviva had exercised himself in this pious work as a Novice with great fervor (SACCHINI, 1567, No. 88).
[134] SACCHINI, 1575, No. 5. [135] No. 37. [136] No. 38.
[137] No. 32. [138] No. 73. [139] Doc. III, No. 8.

might with the Consultors' (*The Twelve*) and the Director's consent go to the exercises of the Senior without being admitted, unless dispensed.

The Candidacy lasted two months.

The Prefect, not the Director, pronounced the words of admission.[140]

Elections

The Director was elected by the Sodality, or rather one was asked for "that would please the entire Sodality." The Cardinal Protector was likewise elected.[141]

The manner of election is described in detail.[142] There was a new Prefect with Assistants every three months. For the Prefect, three of *The Twelve,* chosen by lot, nominated (secretly to the Secretary) each one for the office. Each name was then secretly and separately voted on by the Sodality—and the highest vote awarded the office. For the Assistants, four names were chosen by lot from the Sodality, *The Twelve* being barred. The secret vote of the Sodality then came on the four names: the two highest were declared Assistants.

No one was eligible for any of the three highest offices unless he had been at Communion that day.[143]

The Twelve were elected by the Sodality in this way. The Director, Prefect and Assistants in a meeting of *The Twelve* chose from the Sodality all the members they thought fit to be of *The Twelve*. Out of these members every three months four were taken by lot to fill the place of four of *The Twelve* who were chosen by lot to retire from office.[144]

The Substitute for Confessions and Communions was elected by secret ballot of the whole Sodality, among three proposed by the Prefect and Assistants, and held office for six months.[145]

Consultations

Council meetings were held twice a month or oftener.[146] The Director, Prefect, Assistants, Secretary and *The Twelve* were present. Some decisions had to be put to the vote of the

[140] Doc. II, No. 75. [141] Nos. 20, 19. [142] Nos. 19, ff.
[143] No. 27. [144] No. 23. [145] No. 24.
[146] No. 64.

whole Sodality.[147] The body at large, besides electing the Prefect and Assistants, decided on the admission of new members, made or changed the Rules, etc.; a two-thirds vote was necessary in such cases.

Prefect

The Prefect stood over the whole Sodality, as in the first Rules, and obedience to him was required of all.[148] He saw to the correction, suspension and dismission of members[149] and to the correspondence with absent Sodalists and the Sodalities outside of Rome depending on the Roman College Sodality.[150]

Tablets were set up in the Oratory, one with the Rules written out, another with the list of active members and of those absent from Rome or deceased.[151]

Assistants

One of the Assistants had to oversee the Substitute for Confessions and Communions, the other kept an eye on the Sodalists as students and on the Academies.[152] They were also to instruct Candidates.[153]

Affiliated Sodalities

The Rules of 1574 add regulations on the Sodalities outside of Rome. These had to send in every year the list of their members. Their certificates of membership gave the holders the right to enter immediately the Roman Sodality.[154]

Academy

The Academy is mentioned in the Rules and undoubtedly had rules of its own, the same as those mentioned above.

Such were the new developments in the Rules. One thing is clear from them at a glance, namely that in the interval since the first Rules the Sodality had become a much more organized body. This is especially evident from the larger number of officers, each with well defined duties.

[147] No. 68.
[148] No. 33.
[149] Nos. 43, 44.
[150] No. 41.
[151] No. 35.
[152] Nos. 45, 46.
[153] No. 49.
[154] Nos. 76, 77.

The Rules of 1581 cannot be considered as anything but a new edition of those of 1574 and we shall not notice them here except to indicate the slight difference between the two.

Rules of 1581

Going to a Confessor other than the Director is only allowed in case the one chosen is a Jesuit Father.[155]

There is no Cardinal Protector.[156]

The Director is not in any sense elected by the Sodality, but is appointed by the Father General or the Rector of the Roman College.[157]

There are rules for Sacristans.[158]

The Archives of the Prima Primaria contain a precious document in which are found the names of the earliest members of the Sodality. The list is incomplete, but contains about 525 names of members, preceded by the list of Directors, numbered down to but not after Father Ximenes, who is the 28th in order. We may suppose the 70 of 1564 included nearly all those of 1563. Subtracting, therefore, 70—the number of founders in 1564—from 525, and dividing by 21, we get between 21 and 22 as the average number of new members for each year. Taking as a fair average three years as the time spent by the active members in the body, and allowing for defections and departures from Rome, we may conclude, with a certain probability, that the Senior Sodality numbered usually some 50 members. The Sodality must have been more numerous before 1569, since it drew from the whole College, whereas after its division the Senior Sodality was made up from the higher classes only.[159]

Members 1563-1585

[155] Arch. X. 275.

[156] This detail assigns these Rules to the year 1581, as the last Cardinal Protector died in April, 1580.

[157] Arch. X. 277.

[158] Arch. X. 290.

[159] This list is found at the end of the Rules of 1574. It contains only a few dates, but with the help of the Book of Officials—the only other source we have for this period in the Archives—we are able to fix certain points.

1. The list contains names from the earliest years of the Sodality. This is shown by the occurrence of Anthony Visconti, Fabius de Fabiis, John Francis Vipera, Hippolytus Voglia and Benedict Giustiniani, who

There are some indications what career in life was taken up by these first members. One hundred and fifteen of the 525 became Priests, eight Bishops, seven Cardinals. Besides, 41 Jesuits and 20 of other Orders, especially Dominicans, came from the Sodality in those early days and there were also nine future physicians in it.

Affiliated Sodalities

At the time we are speaking of there were no fewer than 48 Sodalities in other Colleges aggregated to the Roman College body. These were in various parts of Italy, in France, Spain, Germany, Sardinia, Bohemia, Bavaria, Austria, Poland, Switzerland and Portugal.

The way in which Sodalities became aggregated to the Prima Primaria at the time was the same as that followed after 1584. Father General Mercurian, writing to the Provincial of Castile on 25 Jan., 1579, sets forth the method: "Each Sodality of the Annunciation must write two letters in good Latin: one to Cardinal Alciati, Protector of the Roman Sodality, and a second to this Sodality, as the head and source of all the rest, asking to be incorporated with it and to receive the communication of the favors it possesses, and at the same time give information of the title of the Church where the Sodality is

entered the Society of Jesus respectively on 12 Jan., 17 Feb., 12 March, 29 May, 11 June, 1567. (*Historia della Casa di Probazione di S. Andrea di Roma, s. d.*) They were members, therefore, before that date.

2. The list does not extend beyond the year 1584, as we may conclude from there being no names in it which are mentioned in the Book of Officials for the first time after the year 1586.

3. The names are, at least in general, in chronological order: this is clear from the fact that the chronological order of the Officers' dates (got from the Book of Officials) corresponds roughly and throughout the list with the order of its names.

3. With the aid of the dates just mentioned, a fairly accurate guess can be made when the various members entered the Sodality. This, of course, is only true from about 1572 on, as even the Officers' lists are wanting before 1574.

4. Taking all in all, we seem justified in accepting the list as a copy of the official list of members kept from year to year down to the 25th of March, 1585, when the new order of things began, and a new list was inaugurated, which has, unfortunately, been lost. If this view is correct, certain omissions of names, misspellings and some inversions of the chronological order are quite intelligible: such things happen continually in every society which changes its Secretary often.

established."[160] Before 1584, application for aggregation was thus made to a Cardinal, who was a kind of honorary President, each Sodality "reporting the fact of erection and asking approbation and the pontifical Indulgences.[161]

The aggregated Sodalities were expected to send in the list of their members and when one of the latter came to Rome he was admitted forthwith into the Roman College Sodality.[162]

To give some idea of the extent of this early union among Sodalities, we reproduce here the list of places which had Sodalities aggregated to the Roman before 1585.[163] The list is probably chronological.

Perugia
Como
Padua
Verona
Catania
Bologna
Palermo
Alessandria
Turin
Naples
Genoa
Lyons
Paris
Valencia
Barcelona
Madrid
Mantua
Segovia
Soria
Valladolid
Douay
Cologne
Mexico[164]
Sassari
Prague
Prague (second Sodality)
Munich
Vienna
Gratz
Jaroslau
Vilna
Gandia
Palma (Majorca)
Monterey
Villagarcia
Forlì
Lucerne
Olmutz
Pultova
Brescia
Cagliari
Lisbon
Evora
Trapani(?)
Lecce(?)
Burgos
Tivoli[165]

[160] Astrain, *Historia de la Compañia de Jesús en la Asistencia de España*, III. 199.
[161] Astrain, IV. 782.
[162] Doc. II, Nos. 76, 77.
[163] Arch. X. 332.
[164] This Sodality was aggregated in 1778, according to Sacchini, 1578, No. 339.
[165] Sacchini, 1577, No. 133, adds Belmonte to this list, and expressly mentions the aggregation of Madrid and Valladolid.

The acceptance of their petitioners as brethren was a thing within the competence of the Senior Sodality, but not so the communication of the Indulgences it enjoyed. For this, application had to be made in each case to the Holy Father.[166]

The spread of Sodalities of Our Lady in other Colleges is remarked many times by Sacchini, even as early as 1569.[167] He has much to say on the subject under the year 1587[168] when explaining the origin of Sixtus V's concession that even non-student bodies might be aggregated to the Prima Primaria.

SECTION 3

1584-1595

Head Sodality

The greatest event in the whole history of the Prima Primaria Sodality occurred in 1584 on the fifth of December, when Pope Gregory XIII graciously acceded to the petition of Father General Claude Aquaviva to make the already existing Sodality of the Roman College the head and mother of all present and future Sodalities in Jesuit Colleges throughout the world.

The solemn and momentous act was not publicly promulgated in the Sodality until the feast of Our Lady's Annunciation, 25 March, 1585.[169] On that day, as the formal record reports, after Vespers "solemnly sung in the larger choir situated over the Church of the Annunciation of the Roman College of the Society of Jesus, there assembled in our Oratory, which is next to the said choir, Father Emmanuel Ximenes, Director, the Prefect Don Bernard Macieiowski of Poland, the Reverend Abbot Vincent Guarini of Lecce and Don John Dominic Cocanari of Tivoli, both Doctors in Sacred Theology, and the other members of the Sodality, whose names follow below. In the presence of Rev. Fathers Fabius de Fabii, Provincial, Benedict Sardi, Rector of the Roman College, and many other Fathers, Professors of the same College, the Very Rev. Claude Aquaviva, General of the Society of Jesus, visited our Sodality, gave all

[166] SACCHINI, 1584, No. 14.
[167] *Hist. S. J.*, No. 51.
[168] No. 2.
[169] Doc. IV.

the Sodalists an exhortation full of learning, holiness and singular charity towards us and explained the new approbation and erection of our Sodality by His Holiness Pope Gregory XIII."

Then follows a statement in brief of the effect of the *Omnipotentis Dei* and the expression of the Sodality's gratitude to the Sovereign Pontiff and to Father General Claude Aquaviva.

The document ends with a list of the members present. The first place is occupied by the Director, Father Emmanuel Ximenes, then come the Prefect and Assistants named above, and after them the 34 members present, making 37 in all.

Their names must be recorded in a history of the Prima Primaria Sodality.

Rev. Narcissus Vila, of the Diocese of Barcelona.
Boniface Caetani, of Rome.
Alexander Berti, of Rome.
Augustine Pasini, of Casal Monferrato, Censor.
John Baptist Confalonieri, of Rome.
Fabricius Puri, of Rome.
John James Bombelli, of Rome, Consultor.
Domitius Morelli, of Rome, Consultor.
Sebastian Canarti, of Rome.
Henry Naselodius,[170] of Rutland, in England, Consultor.
Rev. Michael Vasconcellos, of Portugal.
Francis Vlargs[171] de Villa Franca, of Avila.
Joseph de Amarellis, of Rossano.
Claude Curti, of Calabria, Janitor.
Rev. Mark Anthony Nardini, of Vado.
Paul Valeri, of Rome.
Mark Anthony Casale, of Piacenza.
Thomas de Frias, of Spain.
Stephen Tosica Kramey of Luck (in Poland) (?), Consultor.
Peter Albertini, of Rome, Consultor.
Rev. John Charles Rodriguez, of Spain.
Francis Forgach, of Hungary, Consultor.
Anthony Manelli, of Bagheria, in Sicily.

[170] Sic. [171] Sic.

Julius Caesar Capeci, of Naples.
John Anthony Molle, of Bitonto.
Charles Rustico, of Terra di Centola.
John Cisfiski, of Poland, Consultor.
Rev. Horace Guastaferro, of Rome, Consultor.
Camillus Farneti, of Novellara, Secretary.
Bartholomew S. Paulo, of Vicenza.
John Anthony Marietti, of Novara de Bolzano.
Anthony Caetani, of Rome.
John Peter Paravicini, of the Diocese of Como, Substitute for Confessions and Communions.

Not all the members of the Prima Primaria were present at this solemn act, but we have not been able to trace more than six others.

Of the Officers of Jan., 1585, the following were absent:

Horace Griffi,
Philibert Millietti,
Rev. John Anthony Aimerics,
Rev. Rolinus Ferreri,
John James Spica,
John Anthony Leonardi.

The last four names do not occur after Jan., 1585; perhaps their owners left Rome before 25 March. The other two are thus the only ones we are certain of as being active members on that day and not at the promulgation of the *Omnipotentis Dei*. Taking them (along with a possible few who were never officers) and the number of those present, we have certainly 39 and perhaps 43 or even 50 as the full roll of the Sodality at the time.

Let us see what can be reported of these men from the meagre sources of information at our disposal.

The Prefect, a Priest at the time, was the future celebrated Cardinal Archbishop of Cracow. Consecrated Bishop of Luck in 1588, transferred to Vilna in 1596 and to the Archbishopric of Cracow in 1601; made Archbishop of Gnesen and Cardinal

in 1604, he died in 1608.[172] He was ambassador of Poland to Sixtus V, who succeeded Gregory XIII.

The two Assistants were also Priests, and Doctors of Theology, the former four times Prefect of the Sodality.

Horace Guastaferro, also a Priest, had been an Officer of the Senior Sodality as far back as 1576, and from that date was constantly in office, having been Prefect three times.

Alexander Berti was an Officer even a year earlier than that and, we may add, was a most faithful member of the Sodality, generally occupying some office or other until his death.

Next after them, in order of seniority, came Villafranca, a member in 1577.

The second Assistant had been an Officer in 1580.

Confalonieri and Valeri had held office three years before; Albertini, Farneti, Puri, two years before our present date.

The rest were either Officers of the Sodality at the time, had been in 1584, or were shortly to be so within a year of the promulgation.

Besides Italian names, there are four Spaniards (besides the Director), three Poles, a Bohemian, an Englishman,[173] a Frenchman and a Portuguese; the remainder were from various parts of Italy, with 11 from Rome.

Eleven of the members bore names that belonged to noble families of various countries. Ten of the members were Priests and, besides the Prefect, the two Caetani and Forgach became Cardinals of Holy Church.

Common Rules of 1587

The next event in the history of the Senior Sodality is the formation of the Common Rules in 1587. This was over two years and a half from the date of publication of the *Omnipotentis Dei,* and the interval had been taken up by the Father General—to whom the power to make and fix rules was given in the Bull[174]—with the work of revising the former Sodality rules,

[172] GAMS, *Series Episcoporum.*

[173] We have been unable to guess what the Latinised (and probably misspelt) "Naselodius" was in English.

[174] MULLAN, *Documents,* No. 536.

comparing them with those of other Colleges, eliminating what was peculiar to Roman circumstances and subjecting them to the revision of his Consultors and other Fathers.[175] The finished product of these 30 months' labor was formally promulgated in the head Sodality on 1 Nov., 1587.[176]

"In the year of Our Lord 1587, the first day of November, on which day is celebrated the feast of All Saints, there were gathered after dinner in the usual place, our Oratory in the Roman College of the Society of Jesus, the following persons: The Rev. Jerome Ubaldino[177] and the Rev. Nicholas Fabrino of our Sodality, M.,[178] James Nosiliski, Pole, Prefect, M., Gaspar Pallone, Roman, First Assistant, and all the other members, along with those of the Junior Sodality. Then the Rev. Father John Baptist Carminata came and gave an exhortation to all the members and consigned to the Sodality in the name of the Very Rev. Claude Aquaviva, General of the Society of Jesus, the above new Rules, which he had brought with him, and had been made by authority of the said Very Rev. Father General."

These new Rules "annulled all others" and were to be observed henceforth "by Our Sodality as well as by all Sodalities aggregated to ours."

So runs the Secretary's formal record of this second greatest event in the Sodality's history.

The importance of the new Rules, common to all Sodalities of Our Lady existing or to exist in Jesuit Colleges and houses, can hardly be exaggerated. They coördinated and strengthened the forces at play in these vigorous associations and directed their efforts towards one and the same aim everywhere. To them more than to any other influence was due the vast power for good always exerted by the Sodalities, their rapid and solid growth and their constancy in well doing. That such would be their effect Father Aquaviva undoubtedly foresaw and intended, with that largeness of view and comprehensiveness of purpose joined to accuracy in details which made him the second founder, as he has often been called, of the

[175] Ibid., No. 67. [176] Ibid., No. 750.
[177] Director of the Junior Sodality. [178] Doctor of Philosophy.

Society of Jesus. He is certainly the second founder of the Sodality of Our Lady, and to him, vastly more than to Father John Leunis, are due the fruits reaped by the Sodality of Our Lady. This not only because of the Rules of 1574, of which we have seen he was largely the author, but also and particularly because of those of 1587. Legislation of the kind was entirely in his line, as the Society of Jesus owes to his initiative and executive ability, brought into play for over 30 years as General, much of its organization in detail and many of its Rules and regulations. The Common Rules of 1587 have been discussed by us elsewhere.[179]

Local Rules of 1587

The Common Rules promulgated as described above expressly gave power to each Sodality to make for itself such additional rules as might seem helpful, provided they were not in opposition to the Common Rules and were approved by the Rector of the College and the Director of the Sodality.[180]

In accordance with this permission, on the very day the Common Rules were promulgated, it was determined by the two Directors and the Prefect that Local Rules of the Sodality should be compiled by a special Committee on Rules, a body composed of the Consultors and a few others. The names of those chosen for this work were published four days later: They were James Nosiliski, Prefect; Gaspar Pallone and Marcellus Giustiniani, Assistants; Mark Anthony Casale, Claude Curti, Marcellus Paparone, Mutius Ruggeri, Peter Signorino, Octavian Canevari, Hippolytus Caput, Scipio Cobelluzzi, Gerard Gomez, John Peter Paravicini, Consultors, along with Rev. Horace Guastaferro, Charles Trotti, Alexander Berti and Peter Albertini—seventeen in all.[181]

Nosiliski was one of those Polish noblemen of whom the Sodality could justly boast at this time. He had been a Consultor as early as 1583, being a Doctor of Philosophy at the time, and was three times Rector of the Academy.

[179] MULLAN, *Documents*, Nos. 67, ff. [180] Doc. V, No. 3.
[181] Arch. VIII. 71.

Pallone and Giustiniani were also noblemen and the former was Doctor of Philosophy too.

Casale had been Consultor in 1585 and Secretary in 1587.

Claude Curti was a Doctor of Philosophy and Substitute for Confessions in 1584, Assistant in 1585, became Prefect in 1588 and has a place in the Roll of Honor.

Paparone was Assistant in 1587 and was afterwards twice Prefect.

Signorino was Reader in Sept., 1586, and Consultor since April, 1587.

Canevari had been four times Consultor from 1585 on, was First Assistant in Jan., 1587, and at the time these Rules were composed was Secretary.

Caput became Prefect in 1590.

Cobelluzzi was made Cardinal of Holy Church.

Paravicini had been an Officer in 1584, being already Doctor of Philosophy at that time. See his name and record on the Roll of Honor.

Guastaferro, Trotti, Berti and Albertini are all on the Roll of Honor, and were already members of long standing in the Sodality. Guastaferro, Berti and Albertini were Doctors of Philosophy.

At least half of the Committee bore names belonging to noble families.

The work of the Committee was accomplished rapidly enough, and the final report was read in Council and approved on the 11th of the following month.[182] It was published to the Sodality two days later.

In this short space of time, the Committee on Rules had held five sessions and discussed and approved 24 points which it judged well to add to the Common Rules.

We are fortunate enough to possess a summary of their findings before the final wording was adopted for the Local Rules. We shall utilise it in the following remarks.

[182] Arch. VIII. 74.

Rules of 1587

The Common Rules formally promulgated on 1 Nov, 1587, became the rules of the Roman College Sodality. In addition, however, as we have seen, it framed for itself certain other rules and these are the Local Rules of 1587. The entire Senior Sodality law of 1587, therefore, included both Common and Local Rules. Let us study briefly the chief details of the compound rules. For the sake of convenience, we shall group our remarks around the successive paragraphs of the Common Rules, as these form the natural basis of all the rules and were the point of departure for modification and expansion.

Preamble

The whole of Article 1 of the Common Rules, forming a preamble to them, is entirely new and is not found in any preceding set of Rules.

Government

The major Officers of the Sodality, Prefect, Assistants, Secretary and *The Twelve* (Consultors) are taken over from the 1574 Rules, but all mention of the Cardinal Protector is omitted, as in the 1581 Rules.

The principle of obedience to the Sodality authorities is taken from the 1574 Rules,[183] but is transferred from the Chapter on the Prefect to its proper place here in the members' rules and is rendered more general than in the early regulations.

Notice when hindered in any duty is also from the 1574 rules.[184]

Sacraments

The Common Rules of 1587 make of obligation a General Confession before admission, to the ordinary Confessor of the Sodality. This was recommended, but not more, in preceding rules and the Confessor to go to was not specified.[185] Perhaps the practice was so universal in the Roman Sodality that it was judged the rule might just as well be preceptive. The Rules of Father Coster did not prescribe General Confession either, but the formal approval of them given by the Nuncio in

[183] Doc. II, No. 33. [184] Doc. II, No. 11. [185] Doc. II, No. 73.

1575 added an Indulgence for this holy usage.[186] Probably this Indulgence was among those granted to the Roman Sodality in 1572 or 3 and 1577.

The new Rules lowered the number of Confessions from two to one a month, and while retaining the other 13 feast days of the 1574 Rules, omitted the Epiphany, the Purification and the Visitation as General Communion days, allowing also the substitution of SS. Peter and Paul (29 June) for St. John Baptist (24 June). Besides, when the first Sunday and one of the feasts were near together, only one General Communion was of obligation: this was a new regulation.

The Officers, too, were let off one of their Confessions a fortnight, and the number of their extra General Communions was left undetermined, where it had been fixed as fortnightly in 1574. Moreover, the regulation applied to the major, not to the minor Officers: it had applied to all in 1574.

Confessor

If any one wished to go to Confession to a Father different from the ordinary Confessor of the Sodality—who was appointed by the Rector of the Roman College—he got leave from the Rector or from the Director: the Prefect was no longer the officer to apply to for this leave, as in 1574. It will be remembered that in one of the very few instances in which the 1581 Rules differ from those of 1574 they suppose[187] in any and every case a Jesuit Confessor. In general, it is clear that all these rules aimed at keeping the spiritual direction of the Sodalists in the hands of those charged with it. No one could complain of his want of freedom, as he entered the Sodality of his own free accord and in doing so exercised his liberty of choice by choosing a fixed Confessor.

Meetings

In the new Common Rules, the Sodality meetings on Sundays and feasts are the only regular ones left of those required by the 1574 Rules, the Saturday evening meeting for the litanies and the Tuesday and Friday meetings in Lent being omitted.

[186] REIFFENBERG, *Hist. S. J. ad Rhenum Inferiorem*, 1764, *Mantissa Diplom.*, pp. 53, ff.

[187] Arch. X. 280,

The length of time devoted to the morning meeting in the new Rules was slightly different from what it had been—*an hour at least* being changed into *an hour more or less*.[188]

As a preparation for the spiritual conference among the Sodalists, which was usual at the meeting, the reading of a book was allowed, which is not mentioned in 1574.

The Common Rules of 1587 make no express mention of meditation as an exercise of the regular meetings, but they leave the Director or Prefect free to assign it, as they may assign other pious practices. For this reason, no doubt, the Prima Primaria considered it unnecessary in 1587 to make a special rule to continue its constant use of mental prayer at meetings. The Complete Rules of 1595 also simply suppose the continuance of the original practice, making no mention of it in the members' rules, but giving directions to the Reader how to proceed in reading the points.[189]

In the afternoon meetings—which, however, are no longer of obligation—there is no mention of Vespers as in the 1574 Rules, and the exercises, like those of the morning, are left more to the option of the Director and Prefect. The length of the afternoon meeting is the same in both rules—about a half hour.

The exclusion of non-Sodalists from the meeting is mentioned in 1574 as one of the duties of the Porter.[190]

The Local Rules of 1587 order the making of the Seven Churches once a year at Carnival time.[191] This custom is not recorded in the earlier rules.

Prayers

The hymn of the Holy Ghost is not explicitly mentioned in the 1574 Rules as prescribed for the beginning of the meetings, nor are the anthems of Our Lady, but "the usual prayers" are ordered in the Prefect's rules.[192] No doubt, they were these and the Litany. The Local Rules of 1587 add to the hymn of the Holy Ghost at meetings the Litany of Our Lady and set down the Hymn of the Holy Ghost for Council Meetings also,

[188] Doc. II, No. 4.
[189] Doc. VII, Nos. 167, ff.
[190] Doc. II, No. 62.
[191] Doc. VI, No. 9.
[192] Doc. II, No. 72.

and at the end of Sodality and Council Meetings the prayer of thanksgiving.[193]

Conference

The spiritual Conferences among the Sodalists are taken over from the 1574 Rules, but the directions regarding them are new.[194]

Mass

Private daily Mass is in the old Rules, and so is Mass in common on meeting days.

The same of General Communion, and the quarter of an hour of thanksgiving.[195]

Private Prayers and Good Works

Morning and evening prayers were not a matter of rule in 1574 nor do these Rules contain the exhortation to good works, corporate and individual, which are recommended in 1587. On the other hand, the 1574 regulations on special prayers for Wednesdays when there was holiday are left out of the Common Rules.[196]

Here again we are inclined to think, notwithstanding the silence of the 1574 Rules, the Roman College Sodalities were accustomed to enter upon certain works of charity or zeal from time to time. There is express mention of them in the 1564 Rules, as we have seen, and the glimpse of Sodality life in 1574 afforded us above, may well be taken as indicative of the Sodality's regular practice. There is nothing about exterior works in the Rules of Father Coster, and yet we know the Cologne and other German Sodalities did a good deal of them in those early days. The omission in the Rules may have arisen from the desire of emphasizing the interior and spiritual side of the Sodality as the main point at issue.

In any case, we know the Sodality joined in the prayers and penitential practices "allowed by the Director" in 1589 to im-

[193] Doc. VI, No. 4.
[194] Doc. II, No. 4.
[195] Doc. II, Nos. 5, 4. We may so understand the "quarter of an hour of prayer" which the 1574 Rules assign after the Mass of the morning meetings: on days of Communion, this would naturally be a prayer of thanksgiving.
[196] Doc. II, No. 8.

plore the Divine mercy in the troublous times through which France was then passing over the succession to the throne. The use of the discipline and hair shirt and visits to churches are especially mentioned.[197] We shall find other instances of this kind at various periods of the Sodality's history.

Absence

Notice to the authorities of the Sodality when one had to be absent was a regulation of the 1574 rule[198] carried over into the Common Rules. If the absence was culpable, the earlier Rules intimated there would be some penance given, but do not speak of suspension. The Local Rules of 1587[199] are explicit on this head and render delinquents, occasional or chronic, liable to such punishment as the Council decides. The delinquency in question was non-attendance at meetings and at Communions. Absence for two months from meetings or from three successive Communions might lead to expulsion. The Local Rules made absentees punishable with suspension from the Academy as well.

Feasts

Of the expenses and decorations for feasts the 1574 Rules do not speak. The Local Rules of 1587[200] set the amount of celebration allowed for the chief feast of the Annunciation—Solemn Mass, Vespers with music, proper decorations, but not orations or poems. These latter had been a part of the festivities in 1574, the Second Assistant with the Rectors of the Academy having charge of such literary compositions, not only on this day, but on the principal feasts and, indeed, on other occasions.[201]

Sick and Dead

The visitation of sick Sodalists and prayers for them to be said in common are taken over from the 1574 Rules.[202] The suggestion of procuring the last Sacraments for them is new.

Accompanying a dead Sodalist to burial is also from the early Rules,[203] but there is no mention of carrying the body to the grave. Perhaps, however, notwithstanding the silence of

[197] *Litt. Ann.* 1589, p. 6. [198] Doc. II, No. 11.
[199] Doc. VI, No. 11. [200] Ibid., No. 12. [201] Doc. II, No. 46.
[202] Doc. II, No. 37. [203] Ibid., No. 38.

the rule, this was the custom even then in Rome, as the Local Rules of 1587 call it "an ancient usage,"[204] and certainly in 1589 it is recorded in the case of one Sodalist, apparently in the Senior Sodality.[205]

The Office of the Dead ordered to be recited for the deceased members was recited under the 1574 rule,[206] but always in common, never being left to the individuals to attend to it in private, as the Common Rules permit. The saying of the *De Profundis* for eight days is new. The Mass at a privileged altar is from the 1574 Rules, but the words "at least" one Mass are added in the Common Rules. In addition to these regulations, the Local Rules of 1587 ordered that the whole Sodality should assist at the Mass—a touch taken over from 1574 but omitted in the Common Rules—and required every Priest in the Sodality to say a Mass for the deceased Sodalist, at a privileged altar if he could, and every member to say the beads once for him.[207]

Departure

That those who left Rome for a journey should notify the Sodality authorities was probably the old custom, but it is not mentioned in the 1574 Rules, as it is in the Common Rules. His writing to the Sodality and showing himself always a worthy child of the Sodality is supposed, but not expressed in the same Rules, but letters *to* those absent are expressly mentioned and recommended.[208]

Fraternal Charity

Fraternal charity is urged in both Rules,[209] but the Common Rules section on the practice of the virtues is much more developed than is the similar rule of 1574.[210]

Rules Read

The reading of the members' rules every three months is ordered in both sets of Rules,[211] and both required the Rules to be posted up in public.[212]

[204] Doc. VI, No. 10.
[205] *Litt. Ann.*, 1589, p. 6.
[206] Doc. II, No. 38.
[207] Doc. VI, No. 10.
[208] Doc. II, Nos. 41, 57.
[209] Ibid., No. 9.
[210] Ibid.
[211] Doc. II, No. 34.
[212] Ibid., No. 35; Doc. V, No. 74.

In this chapter on the rules of members the Local Rules of 1587 add one more item, namely regulations about the candles to be distributed on Candlemas day.[213]

So much for the history and evolution of the fourteen Common Rules of members, as they were published in 1587. Let us now glance rapidly at the regulations not common to all the members.

The first thing we note is that the order of chapters is different. Both are good orders. The 1574 Rules set forth the list of Officers, then treat of their election, next of their duties, finally of their reunion as a board for consultation. After the Officers come the Candidates and last of all the Sodalities out of Rome affiliated to that of the Roman College. On the contrary, the Common Rules omit the last chapter altogether and throw the one on Candidates next after the members' rules, inserting the rules on Consultations after that on the elections and before the Prefect's rules. The list of officers it gives among the members' rules. The substance of the two sets of Rules is the same. We may indicate a few details.

Admission

The first vote to Candidacy in 1574[214] was passed by the Sodality: it now belongs to the Council.

In 1587, Candidates could attend only the spiritual exercises: this was undoubtedly the custom, but was not expressed in 1574. The regulation about their having seats apart is new.

Candidates from Junior Sodalities, according to the new Rules, had to be 20 years of age. This was the limit adopted in the Roman College Sodality in 1577, as we have seen.

The probation in 1574 was two months:[215] in 1587, two or three months.

The Prefect was the one in both rules who received to membership.

On the matter of Chapter 2, namely the admission of new members, the Local Rules add the regulation excluding from membership any but such as could attend the meetings and in

[213] Doc. VI, No. 13. [214] Doc. II, No. 74.
[215] Ibid., No. 73.

some way made a profession of letters.[216] We shall find this topic dwelt upon more at length in 1595.

Elections

The rules of election in 1587 are much more detailed than those of 1574, and there are some interesting changes.

The nomination of the Candidates for Prefect was made by the Council, not any longer by *The Twelve* alone. Each cast a vote for any three members he liked. The three highest were then proposed to the Sodality: the one who got the largest vote of the Sodality became Prefect.

The manner of electing the Assistants was not changed from 1574, except that the nomination was not by lot but by secret vote of the Sodality, the four highest becoming candidates.

Of the Consultors—still called *The Twelve*—the three longest in office went out and their place was taken by the three who got the highest vote of the Sodality in one single ballot.

The Secretary was elected by *The Twelve,* as in 1574, by secret plurality vote, but could not be reëlected more than once: on the contrary, in 1574, it was looked on as desirable that the Secretary and the Treasurer should hold office for a long time.[217]

The rule of 1574 requiring candidates for office to have been at Communion on the day of election was not inserted in the Common Rules of 1587.

Consultations

After the rules on election, the Common Rules put those touching the Consultations. The corresponding rules of 1574 come after the Officers' rules.[218] Just as in 1574, two kinds are mentioned, the Sodality Consultation and the Council Meeting.

In the latter the Director, Prefect, Assistants, Secretary and *The Twelve* were present, and the meetings, in 1587, took place "at least once a month," as against "twice a month" of 1574.

Secrecy was imposed on Consultation matters in both sets of Rules.

In general, no one can read the 1587 Rules on Council Meetings without seeing that they are a much improved and more

[216] Doc. VI, No. 14. [217] Doc. II, No. 25. [218] Ibid., Nos. 63, ff.

accurate edition of the similar chapter of those of 1574, and there is no change of any moment.

In the Sodality Consultations, matters of importance required a two-thirds vote in both Rules.

The Common Rules of 1587 add a new provision that in neither the Sodality nor Council meeting could a Decree of importance "touching the common practice of the whole Sodality" be made without the approbation of "the Rector of the College, as agent of the Father General, in accordance with the express order contained in the Bull of erection."

Prefect

The Prefect's rules are much expanded over those of 1574,[219] but the principles are the same—his general headship and supervision over all, the duty of obedience to him, as he is subordinate to the Director, his oversight of the Rules, his care of the sick and of the suffrages, his superintendence of the correspondence. The Common Rules of 1587 add to the Rules of 1574 the following item: The Prefect is to revise the Treasurer's accounts every three months. The Local Rules of 1587 made no change whatever in the Common Rules in this chapter.

Assistants

The Assistants in the 1587 Common Rules are practically the same as in 1574[220] and no change of any kind is made in their office by the 1587 Local Rules. General support to the Prefect, the instruction of Candidates, help to be given the members assigned to their care—these are the common features. The Common Rules of 1587, however, do not assign to one Assistant, as did those of 1574, the special oversight of the Substitute of Confessions and Communions and to the other supervision over the studies and conduct of the members; and they do assign to the two Assistants the supervision of decorations for feasts and, along with the Prefect, of accounts and inventories of Sodality property, things which did not come under the Assistants' office at all and indeed were simply not mentioned in the 1574 Rules.

[219] Doc. II, Nos. 33, ff. [220] Ibid., Nos. 45, ff.

Secretary

The Secretary's duties in the two sets of Rules show no difference, though they are much more developed in the later.[221] These also give to the Secretary the Censor's duties as they are found in the 1574 Rules, and the Common Rules of 1587 do not mention the office of Censor at all. On the other hand, the Rules of 1574 do not refer to the Vice-Secretary, who is provided for in the 1587 Common Rules.

The Twelve

The division of the Sodality among *The Twelve* which obtained in 1574[222] passed over into the Common Rules also. Their office of *counsellors,* however, is perhaps more explicit in the Common Rules.

Other Officers

The Common Rules of 1587 mention, but make no regulation for the minor Officers. Hence, the 1574 brief Rules of the Treasurer, the President of the Oratory, the Censor and the Porter are left out. Those of the Substitute for Confessions and Communions are also omitted, his duties, apparently, being transferred to *The Twelve.*

The Local Rules of 1587 contain the Treasurer's Rules, which are an expansion of those of 1574, but require no special remark.

They restore also the Censor's Rules, adding to his duties these two, that of watching the Confessions and Communions—the old office of the Substitute of Confessions and Communions—and that of making the announcement of Sodality events. The latter of these items did not exist in the Rules of 1574.

The Local Rules add also the Readers' Rules, which did not exist in 1574; and the Rules of Visitors of the Sick, which also are new, the Sodality thus providing separate officials to fulfil this duty of the Prefect under his direction.

[221] It is interesting to note that the 1574 Rules put the Secretary among the Minor Officers (Doc. II, No. 55). The first Decree passed by the Committee on Rules in 1587 assigned him a place in meetings immediately after the Assistants, in agreement with the new Common Rules.

[222] Doc. II, No. 50.

Next come the Sacristan's Rules, which were not known in 1574, but were added in 1581.

Finally, the Porter's Rules end the series of Local Officers' Rules. To him they commit the duty of noting absentees, besides the general superintendence of the door. There was a Porter under the 1574 Rules, but he had only the second of these duties.

Besides, the Common Rules of 1587 omit all mention of Monthly Patrons, which were ordered in 1574,[223] and restored in the Local Rules of 1587.[224]

Remarks

It is impossible to compare the Common Rules approved for all Sodalities by Father Aquaviva in the year 1587 with the Senior Sodality Rules of 1574 without seeing that the former are built upon the latter. With greater precision in the later Rules and a more perfect distribution of materials, to which is added more scope for local initiative, the spirit is identical and nearly all the details are the same. We note this on purpose, in order to emphasize the value of the Rules themselves and to show how, in their formation, Father Aquaviva did not proceed according to any merely theoretical ideas, but let every item rest upon the more solid foundation of experience: the Rules he approved had already been tried out in the Roman Sodality and bore the seal of practical success. They are another evidence added to the many of his consummate prudence, and another reason for awarding him the very first place as builder of the Prima Primaria Sodality.

After sketching the correspondences and divergences between the three sets of Rules, we may remark that several of the proposals of the Committee on Local Rules were not adopted by the Sodality, or at least found no place in the Rules. Thus there is nothing about the meeting on Monday and Tuesday in Holy Week for a half hour's prayer, which was carried in Committee meeting on 11 Nov.[225] Again, a separate tablet for the names of those lawfully absent from meetings was ordered

[223] Doc. II, No. 39. [224] Doc. VI, No. 29. [225] Arch. VIII. 72.

by the Committee, but not in the Local Rules.[226] A third Decree is that forbidding the use of titles during meetings, except the *Reverend* of a Priest.[227] This, too, was left out in the Local Rules, perhaps through oversight, as it is found in the Local Rules of 1595.[228]

[226] Ibid., 73. [227] Ibid., 73. [228] Doc. VII, No. 3.

CHAPTER III

SECOND PERIOD: 1595–1773

SECTION 1, the Local Rules completed, July, 1595: Formation—Compilers—Contents—Compendiums and Direction for Officers—Remarks—The Rules of 1607: Date—Contents—SECTION 2, Yearly Events—SECTION 3, The Rules in Practice—SECTION 4, Annals—Condition of the Sodality at the Suppression of the Society of Jesus.

SECTION I

THE LOCAL RULES COMPLETED, JULY, 1595

Formation

It will be remembered that the Common Rules of 1587 gave leave for such additions to the Rules as might commend themselves to the Sodality and be approved by the Rector of the College. It is not surprising, therefore, that the Prima Primaria did not allow its Local Rules of 1587 to remain so fixed as to admit of no modification or improvement. On the contrary, eight years had not elapsed before it prepared and put forth a much more lengthy and developed set of Rules for its own private use. The final process apparently began with an order of the Council on 6 Oct., 1594,[1] appointing Visitors of the Rules to investigate the condition of observance in the Sodality and of the Rules. Then the various matters began to be discussed in 1594 and point after point was passed upon for the space of about seven months. Finally, in May, 1595, the work of revision and completion was considered finished and on 7 May, 1595, John Andrew Ceva was appointed a special Secretary to put the substance of the Decrees into shape as Rules.[2] On 5 July, the order was given to digest the Compendium on the Elections and on Consultations, and the Compendium of the Rules was copied out on parchment.[3] On 6 September, "two copies on ordinary paper and one on parchment" were ordered made.[4]

[1] Arch. I. 4. [2] Arch. I. 15. [3] Arch. I. 16. [4] Arch. I. 18.

The work of improvement and extension continued from April, 1589, to May, 1595, the main portion of the work falling, as we have seen, between October, 1594, and the last named date.

Compilers

Undoubtedly, the credit of the work is due most of all to Father John Francis Carettoni, Director of the Sodality from Nov., 1593 to 1597. Father Carettoni was born in 1556, became a Jesuit in 1575, and after the four years he spent with such success in the Prima Primaria, was over 20 years Director of the Sodality of Nobles at the Gesù.[5] Father Carettoni ranks with Father Leunis and Aquaviva as founder of the Prima Primaria. The fact is, the organization of the Sodality was developed in detail and reached its acme under his wise and careful direction.

Beside the Director in the process of completion of the Rules stand, of course, the Prefects of the time[6] along with Troilus Adelasi and Scipio Cobeluzzi. Trotti, Paravicini, Guastaferro, Caput, Albertini, Pallone, Paparonio, Berti and Cobeluzzi had been members of the Committee on Local Rules in 1587 and have been mentioned above. Adelasi was Consultor and Secretary several times each between Nov., 1593, and Oct., 1594.

A special place must be given to those of the last seven months of the time, namely the Prefects John Andrew Ceva, Angelo Damasceno, and John Petroski, along with the future Cardinal Balthasar Sandoval, who was a Councillor the whole of the time and had been an Officer since 1591, and Prefect in 1594.

Not a few names referred to belong to noble families, and it is interesting to note that Gaspar Pallone was one of the members of the Sodality of Nobles in its first year 1594 and died in 1623; and that Angelo Damasceno entered the same Sodality in 1599, and belonged to it until his death in 1645, being one of its benefactors, as he was also of the Prima Primaria.

We may now study the finished work of these able men.

[5] Sommervogel, *Bibliothèque,* and Archives of the Sodality of Nobles.
[6] See the Roll of Honor.

The Complete Rules of the Prima Primaria Sodality of the Roman College are composed of three sections. First come the Common Rules of 1587, next the Local Rules of 1587 and in the third place the Local Rules of 1595. The two former have already been discussed, and so we are free to address ourselves now to the third.

Contents

It would be a mistake to imagine this third section as a newly invented body of Rules, suddenly imposed on the Sodality in July, 1595. The Common Rules of 1587 were the result of considerable trial and got their complete form only after a number of years. The same is true of the Local Rules of 1587, and the same is true of those of 1595: they resulted, namely, by gradual process of experiment and betterment, from the previous Rules. Let us set forth their main elements.

Sacraments

Regulations to secure good order in the frequentation of the Sacraments were made in Rules 16 and 17[7] and the first Sunday in Lent, as also the feast of St. Michael (29 Sept.), were added as General Communion days. Besides, the Prefect was to exhort the members to go to Communion on the feasts of the Apostles.[8]

Meetings

In the Local Rules of 1595 a change was made as to meetings. Two hours and a half were assigned for the morning "for the sake of convenience in carrying out all the exercises." A "universal" meeting was ordered—if the Director agreed—for many afternoons also, with the Office of the Dead, reading, Saints' lives, etc.: it could last as long as an hour.

There was meditation at the meetings, the Readers being directed how to read the points.[9]

A record of attendance was ordered kept for the afternoon meetings also.[10]

There was "particular" meeting on Saturdays and the eves

[7] Doc. VII, Nos. 18, 19.
[8] No. 19.
[9] Doc. VII, No. 163.
[10] Rule 18.

of feasts, namely, a meeting which the Officers and the student members had to attend.[11]

The Rule appointing a "particular" meeting on Saturdays and the eves of feasts was extended to all the members on 28 July, 1596, and so these meetings became "universal."[12]

A Passion discourse by members of the Sodality was set for Tuesdays and Fridays in Lent.[13]

Though it was not absolutely forbidden to invite outsiders to meetings, still a Decree made in 1594 forbade—and very rightly—the inviting of prelates and persons of distinction without leave of the Director.[14] This became one of the Local Rules in 1595,[15] being an application of the Common Rule[16] to that particular class of visitors.

The Sodality's unwillingness to allow outsiders into its meetings passed over into more extended matters, when the rule of secrecy was made to comprise "even the smallest matter touching the Sodality" and a strict penalty was set.[17]

Good Works

The Local Rules of 1595 ordained that penances were to be accepted willingly, even if assigned without fault.[18] This did away with the possible complaints of injustice, and—which is more important—gave opportunity for the exercise of solid virtue.

The Dead

The regulations on what was to be done for the deceased Sodalists were collected into one Decree and several additions were made. The new items are these: a funeral sermon, prayers for a month, the monthly Office of the Dead, the entire Office and a Mass once a year, and a recommendation to gain Indulgences for the departed.[19]

Fraternal Charity.

Union was strongly urged and those who caused discord were to be excluded from the Sodality.[20]

[11] Doc. VII, No. 17. [12] Arch. I. 24. [13] No. 22.
[14] Arch. I. 3 and Arch. VIII. 80. [15] Doc. VII, No. 12.
[16] Doc. V, No. 13. [17] No. 9. [18] Doc. VII, No. 8.
[19] Doc. VII, No. 1. [20] Doc. VII, No. 15.

Rules Read

It was ordered in the Rules that the two Compendiums should be read once a month.[21] The Indulgences, too, were ordered read monthly or at least at election times, every three months.[22]

Titles

The old regulation about omitting titles and calling the Sodalists by Christian and family name alone was revived in 1594, the Decree of 1587—through oversight, we suggested above—not having passed into the Local Rules. The purpose was democratic and was meant to avoid ill feeling.[23]

Admission

The rules on the admission to candidacy and to membership were much expanded. We give them in some detail, as they are a good example of the minute care of the Sodality crystallized in the 1595 Rules.

An applicant first went to the Director. He examined him a little and put before him some of the more important Common Rules. Finally, if he judged him apt, he did not promise him too much, but referred him to the Prefect, telling him to present a written petition, stating "his name, country, the classes he had made, his address and desire."

The Prefect explained the same "and other difficulties of the Sodality," which he was to keep for the purpose separately written. He was to give him to read, but not to take away, the list of impediments, to think over his petition and "after a certain time to return." Then he discussed the case with the Director and, if convenient, with the Assistants.

If there was nothing in the way, the applicant was proposed to the Council and, if he passed there, to the Sodality, "so that it might inform itself about him and think over the matter," as it is much easier not to receive than to dismiss after reception.

The following is the list of impediments:

[21] Doc. VII, No. 6. [22] No. 7. [23] Doc. VII, No. 3.

"1. Not to make in some way profession of letters;
"2. To be hindered by one's office from perfect attendance;
"3. To be a workman, a tutor, or in any way in charge of boys;
"4. To be in person ridiculous, deformed, from birth or by an accident, such as bearing an ugly scar, being subject to epilepsy, etc.;
"5. To be of low condition of life, of bad report from condemnation in court or any ill fame of whatever kind;
"6. To have been expelled from or to have left in bad odor any other Sodality;
"7. To be at enmity with any of the Sodalists;
"8. To be judged of a not honorable state of life and unworthy by reason of any office he holds or of some other defect, whether his own or that of his people's;
"9. Finally, not to be able or willing to observe all the present and future orders and decrees of the Sodality."

"Whoever has one of these impediments cannot be received without a dispensation."

"If at any time these impediments arise, or he be discovered to have concealed them, he is *ipso facto* suspended or excluded, according to the nature of the thing."

Prudence is to be exercised in case the applicant is discovered to have one of these impediments. Either the Director will dispense or he will get the Prefect to manage tactfully to have him withdraw his petition or will put him off continually or have him rejected in secret vote, etc.

If admitted, he begins to attend meetings, sitting apart, and to be present only at the general exercises; at elections and Consultations he is not even to be present. He is to inform himself of the regulations of the Sodality, read his rules and copy out for himself the compendium of Rules and Decrees. "He is to learn how to pray, to make his Confession and Communion and to exercise himself in good and virtuous works." He is to make a General Confession of all his life or since the last. For all this he is to have an Assistant, a Consultor or one of the more serious members as Instructor.

When he has been a Candidate for some time and has

finished his probation, if he has not given satisfaction, the Council will declare him dismissed, prolong his probation or warn him to correct certain faults. Every time his case is considered in Council, the Instructor is to be heard.

If approved, his name is proposed in full meeting of the Sodality and voted on. He is then examined by an examiner and the report is presented to the Director. He makes a written petition to the Prefect, which will be read in publishing his confirmation by the Sodality. Its wording is as follows:

"Peter Mundiale, Roman, student of Law, has considered in detail and with attention all the impediments which exclude from the Sodality and does not know of any of them as affecting himself. Besides, he has considered and practised the Rules, regulations and customs of the Sodality, and has found them in effect such as he proposes, hopes and promises to observe diligently, as well all now existing as all those that will be made by the Sodality, according to its constitution. Therefore he beseeches Your Excellencies with all humility to deign to confirm him, so that he may become a true member of the Sodality and true son of the Blessed Virgin Mary, to whom he will pray with all devotion to reward you in his place for so marked a favor. 16 July, 1594."

The testimony of the examiners is then heard in public, the hymn of the Holy Ghost is said and a secret vote is taken on his admission.

His Instructor notifies him of the meeting at which he will be confirmed, so that he may go to Holy Communion and gain the Plenary Indulgence.

The Candidate is next brought to the meeting, is put on his knees or standing before the Prefect and asks confirmation, presenting the above named petition. The petition is read by the Secretary and the Prefect addresses the petitioner, announcing his confirmation, to which those present signify their assent by uncovering their head. The Director, if he wishes, or others called on by the Prefect, can add something, and the new member or his Instructor will briefly thank all. Kneeling at the altar, thanksgiving will be offered to God and to Our Lady.

The new member's name will be written with the others. He will thank individually those who congratulate him and for that one occasion will have the first place among the members.

With the exception of the admission itself, the Director can arrange the ceremonies in some other way, if he thinks good.

Members of other Sodalities cannot be received if they have any of the above impediments. Care must be taken to make sure that such Candidates belong really to a Sodality aggregated to the Prima Primaria. If they have not attended any Sodality for a half year,[24] they are obliged to make a General Confession since the last and if any one omits to do so for two months, he is to be suspended from the privileges and go down among the Candidates until he does.[25]

All members of the Secunda Primaria who have reached 21 years of age are obliged to enter the Prima; the Secunda cannot keep them and the Prima cannot refuse them. Before 21, the passage is not permitted without the concurrence of both Sodalities. This does not interfere, however, with the general rule of 20 years for entrance, as it regards only the passage from the one to the other Sodality.

Elections

As the rules on admission, so those on elections were very much developed in 1595 over any existing before and descended to such minutiae as the very words the Secretary was to pronounce in the various cases that might occur.

In this chapter of the 1595 Local Rules a list of qualifications for office is given and it will interest the reader to note how the Sodality insisted on union with the Director and zeal for the Sodality's welfare as the main points to consider.

[24] The first rule was a year (Arch. I. 14) and it was ordered such applicants had to be under an Instructor's care for at least a month (Arch. I. 13).

[25] As passed by the Council on 27 March, 1595 (Arch. VIII. 84), this regulation applied to those who had not attended for a year. It was made stricter in a Decree passed 2 Jan., 1597 (Arch. VIII. 86). The latter ruling is the one found in the Rules. This may be an instance of what very commonly occurs in the Archives, namely that details are later added to the text. This would be plain enough if we had the original, but here there is nothing extant but a fair copy of the whole Rule of 1595 in one hand.

The division of the Sodality among the Consultors as overseers of so many members each did not cease in 1595. On the contrary, in the complete Rules, among the regulations touching the election and promulgation of the Officers, we find the formula for announcement: "N. N., First Assistant, has the following officials assigned him . . . N. N., Second Assistant, has the following." The Assistants, therefore, at this date, had care or oversight of the Officers. Then follows the formula for the distribution of members: "N. N., First Consultor, has these assigned to him, and each Consultor, as his list is read, comes to take it from the Prefect's hand." The Director or the Prefect will then exhort as well the new Officers as the Consultors to fulfil their duty and to have diligent care of the members assigned them.[26] Further on in the same rules, the Secretary is directed to have lists ready with six or 12 Consultors and to note down under each "the Sodalities assigned him, as he is ordered by the Prefect."[27]

The distribution duly made, "each of the Consultors is to take information on his Sodalists, make a list of them, learn well where each lives and note it down on paper and give the Director a copy within two weeks, find out from the preceding Consultor how each behaved, note when he does not come or the things in which he is deficient, talk sometimes with each and particularly with the new and inexperienced ones. If in overhauling the list, anything serious occurs to him touching the reputation of one of his Sodalists, he is not to speak of it in public, but in private to the Director."[28] "This overhauling should be done, according to the Rule, every month."[29]

The duties of the Consultors towards their charge include that of admonishing them of their defects. This they are to do "with much meekness and tact and they are rather to omit the admonition than run the danger of hurting the individual by exasperating him."[30] Consultors who are to go out of office are to be sure to be present at the consultation so as to give information to their successors.[31]

[26] Doc. VII, Nos. 54, 55.
[27] Doc. VII, No. 125.
[28] Doc. VII, No. 149.
[29] Doc. VII, No. 150.
[30] No. 152.
[31] No. 153.

The Election rules end with a new paragraph permitting the Prefect and the outgoing Officials to beg pardon and ask a penance for their negligence in the discharge of their office.

The 1595 Rules contain an excellent chapter[32] of general regulations for the Officers, insisting on regularity and promptness and fidelity to the rules. This is followed by the rules common to the Prefect and Assistants, the rules of the Prefect and the other Officers, one after another.

Sodality Consultation

At each election, there was a Sodality Consultation. In this the Sodality, by word of mouth and by writing, indicated: 1. What was desired of the new Officers, considering the defects of their predecessors; 2. How it thought the Rules and customs were being observed; 3. How new progress might be made. It cannot be denied that this was an admirable institution and could not fail to keep the body in vigorous condition, if rightly executed. Besides the meeting of the whole Sodality for the purpose, it appointed every three months a vigilance committee to examine all the regulations of the Sodality of whatever kind and report to the Director and to the tri-monthly Sodality Consultation whatever they found wanting.

Secretary

The longest and most detailed rules in those of 1595 are the Secretary's. Besides the ordinary duties of a Secretary, he was a kind of master of ceremonies to direct the meetings. For this reason he was provided with detailed instructions on the elections and on Council and Sodality Consultations, as also on the keeping of his own books and the way to write the letters patent and other letters of the Sodality, and how to arrange for the distribution of Monthly Patrons.

Testimonials

Chapter 6 of the Local Rules of 1595 appears for the first time in the Rules. It gives detailed directions how to make out the Sodality official papers of testimony. The documents were to be in Latin and the formula to be used in the various possible

[32] Doc. VII, Nos. 74, ff.

cases was given in full in the Rule. The first of the formulas may be reproduced in English to give an idea of all.

"N. N., Prefect of the Roman Prima Primaria Sodality of the Annunciation, to all who shall see these letters wishes the favor of the Virgin Mother of God.

"Since N. N. has earnestly petitioned the usual testimonial, and the Sodality has agreed to his request, We, according to our Rule, omitting other commendation, bear witness that he from (*Date*), when he was confirmed, to (*Date*) has attended our Prima Primaria Sodality and performed the duties of active members. In testimony whereof we have signed with our hand these letters patent and sealed them with the Sodality seal.

"Oratory of the Prima Primaria Sodality of the Annunciation in the College of the Society of Jesus at Rome (*Date*).—Prefect.—Secretary."

In this letter the time of actual attendance was inserted, omitting the times the member was absent. The wording is supplied for the case of delinquent members also, should they ask for a testimonial on leaving.[33]

Visitors of the Sick

The Rules of the Visitors of the sick make it plain how tenderly the Sodality cared for its sick members. The Visitor is reminded that he performs his office of love as the Sodality's representative and not as a private individual. The Sodality was to be informed in dangerous illness how the sick were progressing and in case of immediate danger of death the Visitor was to seek some convenient means of letting the patient know his condition.

Monthly Patrons

A chapter gives directions how to distribute the Monthly Patrons. The Director was expected to ask an account of the members, from time to time, how they practised the devotion to their Patrons. Besides the Patrons of the individual members, there was also one chosen for the Sodality as a body. The details of this function were under the charge of the Readers, and a long list of rules how to prepare the slips is given. On each little slip

[33] Doc. VII, No. 66.

there was a Saint's name, a motto, an intention to pray for, a text of Holy Scripture or of the Fathers and the date of the Saint's feast.

The Rules for making out the Monthly Patrons come after those of the Readers and belong to them. They are quite full and give really as much direction as could be desired. The regulations are very sensible. Thus the Readers are warned not to use Saints of the Old Law nor certain unknown Saints; but those well known can be used several times. A list of virtues and of intentions to choose from is provided.

Sacristans

The Sacristans are required to examine every article carefully when it is turned over to them by their predecessors in office.

Rules How Made

The last Chapter of the Local Rules of 1595[34] is a very important one, namely how to make and to abrogate Decrees.

There were three sorts of Decrees: Minor and Major Decrees and Rules.

The first sort were mere Council decisions or orders. Once, however, they were announced to the Sodality and written out in the proper book, they could not be changed unless by secret ballot of both Council and Sodality.

The Major Decrees required a three-fourths[35] secret vote first of the Major Council and then of the Sodality, with written notice some days before of the matter in question and after each one in particular had been asked his opinion and two members had been appointed to oppose the Decree with all the reasons they could think of. If the Decree passed these ordeals, it still required the consent in writing of the Rector of the College.

The Major Council, mentioned only in this Chapter, consisted of the ordinary Consultors plus one other for every ten members, chosen by the Sodality.

The third sort of regulations, namely Rules, were the Major Decrees when written out in the parchment volume. These

[34] Doc. VII, No. 198.

[35] This was stricter than the Decree passed on 30 Oct., 1594, which required only two-thirds (Arch. I. 5).

formed the Constitution of the Sodality and not only could not be abrogated by the Sodality but were not even to be proposed to the Rector to be cancelled without certain formalities. Decrees were not entered in the parchment book until they had been tried out for a year or at least a half year and had been discussed at least once a month all that time. This for Decrees emanating from the Sodality, but the Rector held the power to make Rules himself without the Sodality's proposal or consent.

This really momentous chapter practically fixed the Prima Primaria Rules for well nigh two centuries.

Compendiums and Directions for Officers

The complete Rule book of 1595 contains the Compendiums of the various Rules and their Regulations for the various Officers. The Compendiums are drawn from the Common Rules, Local Rules and Decrees, which they sum up well for practical use. The Regulations for the various Officers are minute directions regarding their offices and present no special matter for remark here.

Remarks

With the completion of the Local Rules, the second epoch of the Prima Primaria begins. We may offer a few remarks before going on.

One thing is perfectly clear from our study so far, namely that the tendency of the Sodality was towards an organization more and more comprehensive and minute, so that from the rude beginnings of the first year 1563 without written Rules at all and governed only by gradually forming customs, the Sodality advanced in the first 32 years of its existence to a complete set of carefully considered and well balanced Rules, governing and directing in detail all the Sodality events. This evolution took place along perfectly secure lines, guided throughout by actual experience and surrounded and enforced by supervision from able and devoted men. No one can read the large Complete Rule of 1595 without being convinced of the presence of some strong and wise directing hand. This controlling and guiding influence the Sodality owed to the Society of Jesus, which provided the Directors and set over

them the Rectors of the Roman College and the General of the whole Society.

Another thing we remark is that the Prima Primaria Sodality was not a beneficial society nor one engaged in works of charity as a main or even large element in its being. This is clear from the meagre reference to these works in the Rules—one paragraph vague and undetermined, in the Common Rules and no mention at all in the Local Rules. This is in strong contrast to many modern Sodalities. Take for instance the greatest of all, the Barcelona Sodality of Our Lady Immaculate and St. Aloysius. Its organization for exterior works is considerably more extensive than is that for its interior life and government. We do not mean to say the Barcelona and like Sodalities are working wide of the mark; on the contrary, the Common Rules of 1910 have set a stamp of pronounced approval on the double end of the Sodality—personal perfection and work for the neighbor—and there can never be any more question now what view a Sodality should take of external works. Nevertheless the fact stands that in its formative period—and the same, we may add, is true throughout its history—the Prima Primaria did not regard work for the neighbor as an essential or at all important portion of its program.

Was, then, the head Sodality in any sense of the word a Confraternity? In answering this question we must warn the reader against a prejudice which holds the minds of many Sodality students. Understanding by *Confraternity* a society for the recitation of certain prayers, or the performance of a set good work—a kind of collection of "goody-goodies" or "ancient and honorable" devotees—they reject the word as inappropriate to the Sodality of Our Lady. This they do quite rightly, and we have no doubt the word is popularly used in this way in some parts of the world. But there is another meaning of the word and it happens to be the one current in Canon Law. Coming, then, to the word in this sense, hear the definition of Confraternity given by Wernz.[36] "A Confraternity," says he, "is a body composed of the faithful—especially of those who are not members of a Religious Order or Congregation—canonically erected,

[36] *Jus Decretalium* III. II. 416.

governed by a competent ecclesiastical Superior and aiming at fostering Catholic life by the exercise of certain special works connected with the divine worship or of charity to the neighbor." If the Prima Primaria was not (and is not) this, it is hard to see why.

But this is not the whole story, for the Prima Primaria was something more. Its highly organic character and its greater scope raised it above the ordinary Confraternities, set it in a class apart, and afforded a reason why it should be treated in Canon Law as almost another kind of ecclesiastical entity, not subject to the general laws of Confraternities.[37]

The Rules of 1607

With the completion of its Rules in the middle of the year 1595 the Prima Primaria entered on a new era of its history, one of peaceful and persevering application of them in the service of Our Lady and, through her, of her Divine Son.

During the whole of this period, there was really no change of any moment in the 1595 Rules. In the Archives there is indeed another set of Rules but it is merely a copy, though with changes in language made to secure greater clearness and precision. All considered, perhaps the most likely year to refer it to is 1607.[38]

Date

Having fixed the date of the copy as well as we can in the absence of more satisfactory evidence, we may set forth the points of difference between what we may conveniently call the 1607 Rules and those of 1595.

[37] See a brief discussion of this matter in MULLAN, *Documents*, No. 10.

[38] The copy was certainly made before 1652, for at this time marginal notes were added with the date indicated. The Mss. annotated, therefore, existed before. Again, it must date before 1632, as it contains the old rule about General Communions and not that of 1632, which requires General Communion every two weeks (Arch. I. 171). We know the Rules were written out afresh in 1641 (Arch. I. 198) but that copy is no longer extant. Perhaps—but this is only a conjecture—the copy we are discussing was prepared with a view to printing: this proposal was considered by the Council on 19 Nov., 1606 (Arch. I. 77). The dropping of the meetings on Fridays in Lent, passed on 4 March, 1607 (Arch. I. 79), must have been before the copy was made, as the older rule remains unchanged.

In the Local Rules are gathered together in one body "all the details of the Regulations, Customs and Decrees of Our Sodality, that they may have the force of Rules and be observed by all along with the Common Rules."[39]

Contents

Communion comes every fortnight in Lent; and nothing is said of the additions to General Communion days made in the 1595 Rules.

Several things are worthy of note as to the days of meeting. Sundays and days of obligation remain as before, namely days of "universal" meeting. So do the eves of these days remain as "particular" meetings. Tuesday and Friday evenings in Lent and the whole of Holy Week, except Holy Saturday, are "universal" days and there is a sermon on each by a Sodalist. On Wednesday, Thursday and Friday of Holy Week the Tenebrae is recited and so is the Divine Office on Christmas Day.

The custom of visiting the Seven Churches and that of reciting Our Lady's Office on her solemn feasts are urged.[40]

The custom is sanctioned of putting out some books on a table at the beginning of meetings, for use as spiritual reading while waiting for the meeting to begin.[41]

The penalty of suspension for non-attendance is inflicted for absence during one month, in place of the two of the 1587 Rules.[42]

Regulations are added about the return to the Sodality of those who have ceased to attend.

There is a prohibition to refuse office when elected or appointed.[43]

Some simple regulations about the contributions of the Sodalists are added to the Treasurer's rules.[44]

A free monthly contribution is ordered to meet the expenses.[45]

The Visitors of the sick are to provide even in the temporal needs of the sick Sodalists.[46]

The Censor is to have a tablet of names with little strings. Each pulled out his string if he was going to Communion.[47]

There is a master of Novices, which is a new office.[48]

[39] Arch. X. 359. [40] Arch. X. 364. [41] Arch. X. 362.
[42] Arch. X. 360. [43] Arch. X. 364. [44] Arch. X. 380.
[45] Arch. X. 364. [46] Arch. X. 381. [47] Arch. X. 382.
[48] Arch. X. 420.

SECTION 2

YEARLY EVENTS

Besides Rules, every association has customs of its own. They begin imperceptibly, are continued and gradually become so dear to the members that they connect them very intimately with the body. This is so true in the Prima Primaria that the very Rules of its Third Period contain a large amount of what we might call ceremonial matter, which had passed over from the customs of the preceding periods. Such customs are gathered up here immediately after the account of the Rules.

6 January

On the Epiphany, the custom was to do homage to the Child Jesus and make the usual offering.[49] This contribution was especially for those who had not given anything at Christmas.

21 January

It seems to have been an old custom of the Sodality to make a pilgrimage to St. Agnes' Church outside the walls on the child Saint's feast each year. We read of this in 1632 and 1633, though not before.[50] The pilgrimage was made on the Sunday following in 1666, the Litanies of the Saints and Our Lady being recited on the way.[51] The rain stopped the pilgrimage the year after that, as it did also in 1668 and 1673, but it is called in the records of the former year "a laudable and ancient custom."[52]

The little pilgrimage came off, however, in 1670. There were about 40 members at it, and they sang the two Litanies on getting out of the city and received Communion in the Church.[53] Unfortunately, this beautiful custom had been abandoned when the Secretary wrote his account of the Sodality in 1725.[54]

2 February

It was customary to distribute the candles to the Sodality and a rule about this forms the last paragraph among the local members' rules of 1595.

Two years later, a discussion was held whether these candles

[49] 1666 (Arch. II. 31), 1667 (Arch. II. 54), 1689 (Arch. III. 169).
[50] Arch. I. 172, 174. [51] Arch. II. 32.
[52] Arch. II. 55, 75, III. 53. [53] Arch. III. 4. [54] Arch. VIII. 223.

should be plain white or gilt and artistically finished, and the matter was ordered discussed in public, so that the rule might be explained.[55] What decision was arrived at then we do not know, but in 1632 the candles were ordered to be artistically finished.[56] There is a record again of the distribution of the candles in 1665.[57]

In 1639, it was customary to send a candle to Father General, to his Secretary, the Father Provincial, the Father Rector and Mons. Angelo Damasceno,[58] the quality being accurately defined in their case and in that of the Confessor, etc.

Seven Churches

Another practice of the Prima Primaria was to make the Seven Churches once a year. As the rule prescribed,[59] it was done on two days at Carnival time in 1601 and again in Holy Week.[60] But the time chosen gradually got later in the year and mention comes to be made of a collection to pay the expenses. Thus in 1619, the visit was deferred till after Easter and a contribution of 2 *giulii* apiece (about 24 cents) was ordered to defray the expenses of the collation on the way.[61] It was made in the latter part of May in 1621 and the charge was increased to 3 *giulii*.[62] Five years later, it was on 26 April and a committee of three were appointed to make the necessary provision.[63] It was a day earlier in 1627 and the charge was again 3 *giulii* a head.[64] In 1629, it was again in April and superintendents were appointed.[65] In 1631, it was the last week in May.[66] In 1637, it was decided on 26 April to make the pilgrimage, the charge was again increased, this time to 4 *giulii,* and Communion was received at St. Paul's.[67] In 1638, 1640, 1666 there is also mention of the visit,[68] the charge rising to 5 *giulii* in the second year named.

Lent

In Lent there was the Passion service every week which we have mentioned above. In 1665 it began with a devotion called

[55] Arch. I. 31.
[56] Arch. I. 72.
[57] Arch. II. 4.
[58] Arch. I. 188.
[59] Doc. VI, No. 9.
[60] Arch. I. 49, 50.
[61] Arch. I. 120.
[62] Arch. I. 131.
[63] Arch. I. 150.
[64] Arch. I. 153.
[65] Arch. I. 161.
[66] Arch. I. 167.
[67] Arch. I. 183.
[68] Arch. I. 184, 195, Arch. II. 14, 41.

the "steps of the Passion," then came the sermon.[69] It ended with discipline in 1665 and 1668.[70] The Sodality had the custom of taking the discipline at various times, especially during Lent. It had been customary before and is mentioned in a Council meeting of 1622.[71] Sixteen years later, it is recorded that there were 20 disciplines in the Sodality's possession.[72] The discipline was still taken by the Sodality in 1665, 1666, 1668, and 1671.[73] In the first named year, the Council ordered wooden shutters to close in Lent for this exercise. In 1725, however, the pious custom is described with regret as a thing of the past.[74]

Holy Week.

It was customary to bless and distribute the palms to the Sodality on Palm Sunday, as we learn from the records in years between 1630 and 1705.[75]

A palm was even ordered sent every year to Mons. Angelo Damasceno.[76]

Besides Palm Sunday, the Sodality as a body observed Wednesday, Thursday and Friday by the Office of Tenebrae,[77] but on Monday and Tuesday had no meeting.[78]

Washing of Feet

The pious practice of the washing of feet on Holy Thursday seems to have been generally in use during quite a number of years of this period. It is expressly mentioned on 30 March, 1673. Five years earlier it was done twice, once in the prison to 13 prisoners, on Wednesday of Holy Week,[79] and again in the Oratory on Good Friday to 13 poor people, alms being distributed to them after the function.[80] It was performed again in the prison the following year,[81] and on Good Friday in 1670 to 12 poor people and a Priest.[82] The day was Holy Thursday in 1672.[83] It is mentioned also in 1675 as coming on the same day.[84] In 1725 the custom had died out.[85]

[69] Arch. II. 5. [70] Arch. II. 5, 78. [71] Arch. I. 135.
[72] Arch. I. 187. [73] Arch. II. 2, 35, 78, Arch. III. 26.
[74] Arch. VIII. 222.
[75] 1630, 1637, 1666, 1697, 1705 (Arch. I. 162, 183, Arch. II. 39, Arch. IV. 65, 143). [76] 1637 (Arch. I. 183).
[77] 1665 on, passim. [78] Arch. II. 10. [79] Arch. II. 79.
[80] Arch. II. 79. [81] Arch. II. 97. [82] Arch. III. 11.
[83] Arch. III. 48. [84] Arch. III. 64. [85] Arch. VIII. 34.

Scala Santa

It was a custom in this period to make the Scala Santa every year. This was done at a little pilgrimage to St. John Lateran, opposite to which stands the building in which is the Sacred Stair down which Christ is said to have come from the Court of Pilate. The Stair is ascended on the knees, an act of devotion in very great favor with the Romans. It was, apparently, on one of these occasions, the Sodalists received Communion at St. John Lateran.[86]

It was determined to make the Scala Santa on a Saturday morning towards the end of February in 1604.[87] In 1669 it came on 27 January, [88] in 1670 on 9 January,[89] on Holy Thursday also in 1670,[90] on Good Friday in 1671,[91] on Wednesday in the Holy Week of 1672,[92] on 29 March, 1673.[93]

Annunciation

As this feast was the titular of the Sodality, its celebration was always an object of great interest to the body.

Special indults were procured for the day in various years. Thus in 1640, when 25 March came on Passion Sunday, leave was obtained to sing the Mass of the Annunciation. The Vespers of Our Lady were also sung.

The liturgical difficulty, however, was sometimes avoided by an Indult to transfer the feast to Low Sunday. So it was done in 1633, when 25 March came on Good Friday.[94]

In 1627, music was ordered, as regularly every year.[95] To pay for the decorations, a special collection was taken up.

In 1665 a committee of two was named to decorate,[96] and next year a committee of three.[97]

We can form some idea of the decorations from the record of 1670. The walls of the Oratory and of the Sacristy were covered with purple silk, with gold worked through the cloth. It was in this year that a Decree was passed, ordering moderation in the matter of decorations, as there had crept in too much

[86] 27 Oct., 1675 (Arch. III. 72).
[87] Arch. I. 65.
[88] Arch. II. 94.
[89] Arch. III. 3.
[90] Arch. III. 11.
[91] Arch. III. 31.
[92] Arch. III. 48.
[93] Arch. III. 56.
[94] Arch. I. 174.
[95] Arch. I. 152.
[96] Arch. II. 7.
[97] Arch. II. 35.

"anxiety and disquiet in procuring sumptuous decorations."[98] Similar moderation was ordered in the decorations for the Academy celebration, which was held in the great hall of the College.

In 1680, the decorations were silk and silver.[99] Up to 1681, the contributions were gathered by special Collectors: in this year they were ordered to be put on a silver dish on the altar steps, each one casting in his contribution as he knelt to adore the Cross. So it was done on 23 March.[100]

In 1688 we are told that Compline was sung on the eve along with the Litany of Our Lady.[101] Compline and the Litany are mentioned seven times more between 1691 and 1704.[102]

In 1640, we read, "the usual feast was celebrated with music, that is there was the singing of the Litany in Sodality the evening before and some musical pieces and the singing of Mass in the morning."[103] Outsiders were often present at the celebration. Among them were several Cardinals in 1672,[104] and "many noble non-Sodalists" in 1681.[105]

On the day itself, it appears the custom was to sing Vespers, Compline and Litany, though some years one, some years another of the details is omitted.[106]

The Secretary in 1735 tells us that still in that year on the feast of the Annunciation, the Tertia was invited to the Panegyric. This, he adds, was an old custom and was formally approved and ordered in a *Decretum majus* of the Sodality dated 8 May, 1692, and approved with his signature by the Father Rector of the Roman College.[107] The purpose of this invitation, as there stated, was "to show by the coming together of the two Sodalities on that day, that they are one and the same body, though divided into two by reason of age." The Prefect of the Tertia took his place in the common meeting at the Prima Prefect's left but on the same bench; the same of the Assistants. The

[98] Arch. III. 9. [99] Arch. III. 93.
[100] Arch. III. 121, 122. [101] Arch. III. 160.
[102] 1691, 1694, 1695, 1696, 1697, 1699, 1702 (Arch. IV. 7, 30, 42, 55, 64, 85, 115). [103] Arch. I. 194. [104] Arch. III. 47.
[105] Arch. III. 122.
[106] 1691, 1693, 1694, 1702, 1704 (Arch. IV. 7, 21, 30, 116, 133).
[107] Arch. VIII. 35, 1688, 1693, 1701, 1702, 1705 (Arch. III. 160, Arch. IV. 21, 103, 116, 143).

MONUMENT OF GREGORY XIII IN ST. PETER'S

FATHER GENERAL CLAUDE AQUAVIVA

rest of the Officers and the members of the two bodies mingled without special precedence in the body of the Chapel.[108]

The Tertia was present once even at a Passion sermon in Lent given by one of the Sodalists.[109]

Transfer from Juniors

After the fusion of the Secunda Primaria with the Prima, when the members of the Tertia reached the age of 18 years, they passed into the Prima. There was one day each year set for the transfer, but the day varied. It was 8 September in 1670, 1671,[110] 15 August in 1673, 1679, 1680,[111] 17 August in 1687,[112] 3 April in 1689.[113] In 1694, the transfer was and had been for some years put just after the feast of the Annunciation. This practice was kept at least down to 1703.[114]

The only ceremony observed in 1680 on entering the Prima from the Tertia was that they simply kissed the feet of the Crucifix and immediately took a place among the members.[115]

3 May

On the feast of the Exaltation of the Holy Cross, the Office of the Holy Cross was sung or recited at least between the years 1666 and 1701.[116] This was in accordance with the terms of the Curti benefaction.

Pentecost

On Pentecost Sunday, the Office of the Holy Ghost was recited, at least from 1666 to 1701:[117] it was the Little Office of the Holy Ghost in 1703 and perhaps always.[118]

Martyrs

The Martyrs whose bodies repose under the Sodality altar were commemorated on the anniversary of the translation. Being Pentecost Sunday, this came on 20 May in 1668, on 21 May in

[108] Arch. VIII. 35.
[109] 1681 (Arch. III. 123).
[110] Arch. III. 21, 39.
[111] Arch. III. 59, 81, 102.
[112] Arch. III. 152.
[113] Arch. III. 172.
[114] 1696, 1699, 1702, 1703 (Arch. IV. 30, 55, 85, 117, 124).
[115] Arch. III. 102.
[116] 1666 (Arch. II. 41), 1688 (Arch. III. 162), 1701 (Arch. IV. 105).
[117] 1666 (Arch. II. 43), 1671 (Arch. III. 34), 1673 (Arch. III. 57), 1687 (Arch. III. 149), 1688 (Arch. III. 163), 1702 (Arch. IV. 118).
[118] Arch. IV. 125.

1673,[119] on 9 June in 1680,[120] on 18 May in 1687,[121] The commemoration was made on Trinity Sunday in 1675,[122] we do not know why.

Clement XIII granted the Prima Primaria leave to celebrate the feast of their Martyrs whose bodies are under the Altar and of the other Saints whose relics are in the Oratory in November with three Masses of the Common of Martyrs. Experience showed that the day chosen was not a good one, as many of the Sodalists were not present. Hence a petition was presented to Clement XIV to transfer the feast to the second Sunday of July. It was granted.[123]

Trinity

The Athanasian Credo was sung at the meeting.[124] This was in addition to the Office of Our Lady in 1668.[125]

Recreation

The only indications in the archives of anything in the way of recreation and amusement allowed by the Prima Primaria to itself as a body are the following:

At the beginning of this period it seems that some of the members used to go to the recreation grounds used by the Secunda and Tertia at the Baths of Diocletian. Their pretext was that they were Sodalists. This was forbidden and the pretext was formally disallowed on 1 July, 1595.[126]

There was, however, a yearly outing (*vignata*) indulged in by the members—or at least some of them—and the record is found in the minutes of the Secretary. The necessary funds were collected from those who went. We have records of such days in the country 13 times from 1595 to 1665.[127]

As to the amount spent on these picnics, the Prefect in 1613 was ordered not to go beyond $2.00 without advice. In 1631, 5 *giulii* (about 60 cents) was exacted from each and two mem-

[119] Arch. II. 81, Arch. III. 57. [120] Arch. III. 97.
[121] Arch. III. 148. [122] Arch. III. 67. [123] Arch. XIII. 17.
[124] 1666, 1671 "in the ancient way", 1668, 1675, 1680, 1688, 1691, 1698, 1701, 1702, 1705 (Arch. II. 43, 84, Arch. III. 34, 67, 98, 163, Arch. IV. 10, 77, 105, 119, 144). [125] Arch. III. 163. [126] Arch. I. 16.
[127] 1595, 1599, 1604, 1613, 1615, 1616, 1625, 1627, 1628, 1630, 1631, 1634, 1665 (Arch. I. 19, 38, 64, 102, 108, 110, 146, 154, 159, 164, 168, 176, Arch. II. 14).

bers were named to collect the sum. We do not know how many availed themselves of this recreation except in the year 1625, when 28 went. The day was always in spring or early summer. In 1613, the affair was so entirely for the members that no strangers were allowed at table and even servants were excluded.

15 August

In 1666,[128] we read for the first time of the beautiful custom of writing letters to Our Lady for the feast of the Assumption. They were called "memorials," as similar letters to St. Aloysius are called to this day in Rome. The custom is mentioned again in a number of years down to 1702.[129]

We read in 1680—and it was probably always so—that the memorials were laid on Our Lady's altar and after Mass were taken back by the Sodalists.[130]

Retreat

Though individuals in the Prima Primaria doubtless made retreats from the earliest days on, there is no mention of a collective Retreat until 1669. The Director evidently prepared the way for this important event by exciting the Sodalists' desire for it,[131] and finally, on 23 October, the first Retreat began.[132] The beginning was made in the evening of this day with meditation. Then the next following meditations were proposed, and "all departed in silence." Next morning there was spiritual reading, Mass, points of meditation for a half-hour and then meditation, followed by a short colloquy. After dinner there was again reading and meditation, followed by points for the home meditation. The Retreat was given on these lines by the Director himself, beginning Wednesday evening and ending on Monday morning.

The following year, the Retreat was from Tuesday to Sunday, with a General Communion at the end. Outsiders were allowed to be present and they came—"the socially better class of students"—from the Roman College.[133]

[128] Arch. II. 45.
[129] 1670, 1671, 1693, 1701, 1702 (Arch. III. 19, 38, Arch. IV. 23, 108, 121).
[130] Arch. III. 103.
[131] Arch. II. 100.
[132] Arch. II. 101.
[133] Arch. III. 20.

In 1671, it began on the feast of Our Lady's Nativity and ran from Wednesday to Sunday, with General Communion at the end. There were many outsiders present and the number grew every day.[134]

Four years later, only three days were devoted to the Retreat (9-11 September),[135] but in 1679, five days (8-12 September).[136]

The retreat of 1680 is described with more fulness. There were some outsiders present. Before taking their seats, the members kissed the floor. One meditation was assigned to be made at home. In the Oratory there was a half-hour's meditation after points, then adoration of the Cross and prayers for the dead. Then the Director indicated certain phrases taken from the meditation to think over. Two hours in the morning and two in the afternoon were spent in the Oratory. As there was a school holiday one of the days, there was no Retreat on that day: that was Wednesday. On Friday and Saturday also there was no retreat, but the meditation on Divine Love came on Sunday. The meditation on Hell was given after that on the Kingdom(!)[137]

In 1681, the days were September 8, 9, 10, 11,[138] as also in 1688.[139]

In 1690, the Retreat was changed to come before the feast of the Nativity and lasted three days with two meetings daily and a meditation in the evening for home. The Director, as usual, gave the Retreat: it was a curious one as to matter, but probably the Director did not mean to follow the Exercises of St. Ignatius.[140]

The year 1698 is the first retreat on record given by a Father different from the Director. It lasted the three days before 8 September, which was now the usual time.[141] These two customs were kept up in 1700 also,[142] and in 1702 and 1704, but in the former year the days were Monday, Tuesday and Thursday, because Wednesday was a school holiday. The custom of two sessions was still in vogue.[143]

[134] Arch. III. 39. [135] Arch. III. 70. [136] Arch. III. 82.
[137] Arch. III. 105. [138] Arch. III. 129. [139] Arch. III. 167.
[140] Arch. III. 194. [141] Arch. IV. 80. [142] Arch. IV. 95.
[143] Arch. IV. 122.

From the fuller account left us by the Secretary in 1725, we can see that the old customs had not materially changed by that time. The Retreat began three days before Our Lady's Nativity. Two hours in the morning and two in the afternoon were taken up with reading the life of a Saint or other spiritual book, lasting until all were assembled, then the Director of the Retreat recited the *Aperi Domine* and one of the members read something touching the reform of life, etc., "taken from the Exercises of St. Ignatius." The Director of the retreat next explained the points, and meditation was made for a half-hour. This was followed by the adoration of the Crucifix by all in threes, and then the points were assigned for the other meditations to be made at home. Outsiders were admitted by the Director of the Sodality.[144]

Vacation

In the early days, and indeed for a hundred years and more, the Prima Primaria never ceased its meetings in vacation time. The numbers, however, finally became so small that it was felt to be necessary to yield to the times and in 1693 meetings were declared off from 11 October till the end of the month.[145] This was the practically universal vacation in Rome then and since, both in schools and out.

25 December

The Christmas customs of the Prima Primaria were interesting.

In one year the glorious Great Anthems were sung in preparation for the day.[146]

As we saw above, the entire Matins of the day were sung, there was General Communion, and the members, when paying their homage to the Infant Jesus, presented their chief annual offering. Curiously enough, it was called "the gratuity to the Infant." It was offered while two sang the *Venite adoremus*.[147] The great meeting used to be at midnight, but in 1679 for convenience sake it was transferred to the early morning.[148] The

[144] Arch, VIII. 37.
[145] Arch. IV. 24.
[146] 21 Dec., 1666 (Arch. II. 53).
[147] 1667, 1668 (Arch. II. 73, 92).
[148] Arch. III. 87.

hour then was before sunrise, as also in 1701.[149] Communion came in the second Mass, no doubt because the members were too distracted during the first by the singing of the Office.

There is mention one year of the Secunda being with the Prima at a musical entertainment in the hall at Christmas time. This was in 1605, but there is no indication that the event became a custom.[150]

SECTION 3

THE RULES IN PRACTICE

JULY, 1595-1773

Government

The Sodality[151] has always recognized the Rector of the Roman College, the Provincial of the Roman Province and the General of the Society of Jesus as its legitimate Superiors. In the Second Period there are a few instances of the exercise by these authorities of their powers. Thus in the year 1600 the General ordered a certain applicant to be admitted,[152] and in 1611 the Provincial dispensed two Poles from the obligation of presenting their Diploma of membership, which they had neglected to bring from home.[153] The Sodality referred to Father General by letter in 1625 certain points regarding the Council and Officers and received an answer from him. Unfortunately, both letter and answer are lost.[154] Six years later, the General was petitioned by the Prima Primaria not to allow its members to pass into the Nobles' Sodality which existed at the Gesù.[155] Finally, we may notice here that when Father General Charles de Noyelles died in 1696, the Sodality said the Office of the Dead for him and a eulogy was pronounced by the Director, just as if the Father General had been a member,[156] as, indeed, he always is, according to the *Omnipotentis Dei* of Gregory XIII.[157] These

[149] Arch. IV. 112. [150] Arch. I. 72.

[151] A few details have been inserted in this section which belong rather to the preceding chapter. This has been done partly because such details, unfortunately, are very rare before 1595 and because those we give illustrate the Rules of 1595 perhaps better than those of 1587.

[152] Arch. I. 42. [153] Arch. I. 97. [154] Arch. I. 145.

[155] Arch. I. 188. [156] Arch. III. 141.

[157] MULLAN, *Documents*, No. 514.

are all the cases we have found of the dealings of the Sodality with the higher authorities, except the approval of Decrees by the Father Rector, some instances of which have already been recorded.

Coming now to the details on the Director, we note that in 1619,[158] the Director dispensed from the obligation of presenting a Diploma of membership in an affiliated Sodality in order to gain admission into the Prima Primaria, or rather went bail for the applicant that he would produce the Diploma in time.

The Director, according to the Rules, was appointed by the Rector of the College. This, however, did not prevent the Sodality from asking the Rector for a special one in 1631.[159]

The Director had a companion (Socius) in 1667, 1680 and 1725,[160] and we may well suppose, always: he was a student of Theology, at least generally.

The Director was sometimes absent from the meeting in 1671,[161] and on one occasion (1689) when this happened, his place was taken by a substitute.[162] The substitute on two occasions in the same year was the Sodality Confessor.[163]

As to the other Officers of the Sodality, the question came up in 1652, sent on by the Brera Sodality at Milan, whether ecclesiastics were obliged to obey a lay Prefect and lay Assistants. A formal affirmative answer was given on 22 Dec., 1652.[164] The Prima Primaria could answer from its own practice, as the case occurred often in the Roman Sodality.

Sacraments

The practice of General Confession at reception was faithfully insisted on by the Sodality, requiring a General Confession of those from other Sodalities who had not attended meetings for six months. The regulation of the 1595 Rules and that reducing to the state of Candidate a member from another Sodality who had failed for two months after his reception to make a General Confession, were reiterated in 1597[165] in the form of a Decree.

[158] Arch. I. 119. [159] Arch. I. 170.
[160] Arch. XI. 1248, Arch. VIII. 125. [161] Passim.
[162] Arch. III. 175. [163] 1680, 30 Nov., 15 Dec. (Arch. III. 113, 114).
[164] Arch. XVI. 85, 73. [165] Arch. VIII. 86.

Besides regulations and Decrees, instances in fact are not wanting of insistence on the General Confession as a requisite for admission.

One occurs in the records for 1605;[166] others are found under 1617,[167] 1620,[168] 1634,[169] 1637,[170] and 1652.[171]

Among the regulations touching Confession we find the following. In 1598, those attending the Roman College were required to make their Confession the day before the General Communion; those at the Sapienza (the University), every solemn day.[172] This was evidently to obviate the difficulty arising from too great a crowd. The provision, however, seems to have proved inadequate, for in 1637, it was decided to get two Confessors for the General Communion days.[173]

The monthly practice of General Communion was constantly carried out by the Sodality. To secure a like fidelity in members, the Director was once begged by a Sodality Consultation to urge on the laggards,[174] and in 1629 there was a general exhortation to observe the rules on the Sacraments.[175] Members were expelled from the Sodality for neglecting. An instance occurred in 1595.[176] In 1666, 1668 the matter was again urged.[177]

In 1632, General Communion was ordered every two weeks[178] and in 1628 the feast of the Holy Cross (3 May) was added to the list of General Communions. The former regulation was not very different from that of 1595, if we consider merely the frequency of General Communions, but it modified the list of days somewhat. The latter was in consequence of the gift of Mons. Curti referred to below.

When there was General Communion in the Church of St. Ignatius, the Prima Primaria received there. So in 1665 on 26 April, in 1667 on 1 May, in 1675 and 1680 on 28 April, in 1681 on 27 April.[179] The day for this was sometimes later in the year, as in 1688 on 27 June, in 1689 on 26 June, in 1691 on 24 June, in 1697 on 30 June, in 1701 on 26 June, in 1702 on 25 June, in

[166] Arch. I. 73. [167] Arch. I. 113. [168] Arch. I. 128.
[169] Arch. I. 176. [170] Arch. I. 182. [171] Arch. X. 394.
[172] Arch. I. 35. [173] Arch. I. 181. [174] 1595 (Arch. I. 10).
[175] Arch. I. 161. [176] Arch. I. 18. [177] Arch. II. 41, 86.
[178] Arch. I. 171. [179] Arch. II. 12, 60, Arch. III. 65, 95, 124.

1703 on 24 June.[180] Of course, the Sodality accommodated itself to the appointments of those in charge of the General Communions. On one occasion, the reason was a Canonisation.[181]

The General Communion at the Pantheon on 28 July, 1680, was participated in by the Prima Primaria.[182] The author of the *Notizie Istoriche* of 1725 says, in general, that the custom formerly was to attend all the General Communions in the city, but this is apparently an exaggeration: certain it is, we have only the above instances on record. These point to only two periods at which the holy practice was in vogue and they were not so in one and the same year.[183]

We have only meagre reports on attendance at the General Communions, but the Secretaries have left us some. From these it appears the rule was accurately observed by both members and Officers.

Confessor

The Confessor of the Sodality was a different person from the Director.[184] By the appointment of an extra Father, the College authorities probably hoped to obviate the difficulty of all the Sodalists being forced to go to the Director. Now they had the Director and the Confessor and could choose. At the same time, by this arrangement, only Jesuits were proposed to them as Confessors, for the reason given above.

The Confessors sometimes heard Confessions during the week, namely when the number on Sunday was likely to be great.[185]

All were required to go to Confession to the Confessor—or, as we may suppose, to the Director—at least once a month. This was in 1634, when, probably, too many had got into the habit of going to other Confessors. The Censor was directed in his rule to supply the Confessor with a list of the members, so as to be able to keep a record of those who had made their Confession.

[180] Arch. III. 164, 174, Arch. IV. 10, 68, 106, 119, 126.
[181] 26 April, 1665 (Arch. II. 12). [182] Arch. III. 101.
[183] Arch. VIII. 40.
[184] So in 1595 as a regular thing (Arch. I. 10, 20) and in 1672 (Arch. III. 44). [185] Arch I. 10.

Meetings

The regular meetings of the Prima Primaria took place with exemplary fidelity, and the number in the year was by no means small. A few statistics will be interesting, though we have no records until the year 1665, and none from 1705 to 1761.

Number

In the year 1665, then, there are no fewer than 72 meetings mentioned in the Secretary's minutes, though he neglects to mention all but one in June and three in January. These meetings were generally on the Sundays, but there were also seven for the Passion sermons on the Fridays of Lent, three for the Tenebrae in Holy Week, besides the feasts of St. Matthew (24 February), St. Joseph (19 March), the Annunciation (25 March), Easter Monday in place of Sunday, Sts. Philip and James (1 May), the Ascension (14 May), St. Philip Neri (26 May), St. James (25 July), the Assumption (15 August) in place of Sunday the 16th, the Nativity of Our Lady (8 September), St. Matthias (21 September) not excluding a meeting on 20 September, which was Sunday, St. Michael (29 September), All Souls' Day (2 November) not excluding 1 November, the Immaculate Conception (8 December) with a meeting on the 6th, Christmas Day (25 December) along with the 27th, Sunday. The meeting was shortened, however, on 15 February in order to allow the members to be present at the great Carnival service in the Gesù, again on 8 and 15 March to let them go to a sermon, and there was only a short meeting on St. Philip Neri's day (26 May).

In 1673 there are 63 meetings recorded, but the Secretaries have again been delinquent at certain periods and left no records. In 1689, there were 67 in all; in 1701, 70 meetings; in 1763, 53 meetings in all, but two whole months are blank.

Days

From the archives it is clear that—besides the Sundays—regular meetings occurred in the Prima Primaria on the following feasts: 1 and 6 January, 2, 24 February, 19, 25 March, 1, 3 May, 24 June, 25 July, 10, 15, 24 August, 8, 21, 29 September, 1, 2, 30 November, 9, 21, 25, 27 December. In some years,

besides, there was a meeting on 26 May, 11 June (St. Barnabas), 2 July (Visitation), 26 July (St. Ann), 31 July (St. Ignatius), 28 October (SS. Simon and Jude), but the instances are only scattering.

Of the feasts of obligation set by Urban VIII in 1642, several were omitted by the Prima Primaria from the list of meeting days. Thus only one (Easter Monday) was left of the three days at Easter and the same is true of the three at Pentecost. St. Stephen, Holy Innocents, St. Sylvester, SS. Peter and Paul, and St. Ann were also omitted, in each case because of the proximity of some other feast. The Immaculate Conception, on the other hand, was observed from 1595 on, though it did not become a day of obligation until 1708.

Variations

For the year 1665 we have noted certain modifications of the meetings for special reasons. Others occurred in other years, and meetings were sometimes even omitted. So in 1606 one was omitted to allow the members to go to a sermon and music.[186] In 1607, the Friday meetings were dispensed with in March, being changed off to Saturday,[187] and in 1608 the Saturday evening meeting was transferred to the morning.[188] In March, 1619, the day of meeting was changed to the preceding on account of a feast occurring.[189] In 1668, no fewer than five meetings were dropped: on 8 April and 30 May, because of a procession attended by the Pope, on 15 April and 13 May, by reason of the Beatification of St. Rose of Lima, on 22 April, because of the decoration of the College for a banquet.[190]

In 1670, meetings were dropped on 4 May, 8 June and 29 June, the two former days being the coronation of Clement X and his solemn entrance into St. John Lateran, his Cathedral Church.[191]

The meeting on 21 April, 1675, was omitted to let members attend a Beatification,[192] and on 5 March because the Director was visiting the Churches that day to gain the Jubilee.[193]

[186] Arch. I. 74. [187] Arch. I. 79. [188] Arch. I. 84.
[189] Arch. I. 120. [190] Arch. II. 80, 84, 81.
[191] Arch. III. 13, 14, 15. [192] Arch. III. 65.
[193] Arch. III. 66.

In 1679, although on 24 September the rain—which sadly interfered at times with attendance—"could not extinguish charity," as the Secretary records in scriptural language,[194] a formal vacation was declared from 8 October to the first Sunday in November.[195] The same is true of 1694.[196]

The meeting hour was advanced to "very early in the morning" on the Pentecost Tuesday of 1681 to permit the Sodalists to attend the Papal rogation.[197] In 1688, it was omitted on 24 June because of the Corpus Christi procession,[198] as it had been on St. Mark's day, 25 April.[199] In 1695, the meeting was omitted on 3 and 10 July to allow the Sodalists to make the General Communion in St. Peter's or St. Mary Major,[200] and so gain a Plenary Indulgence. On the contrary, it is expressly mentioned in 1696 that the Sodality continued meeting during the vacation months, except one single day, 28 October.[201]

Three meetings were omitted in 1700, all on account of the Holy Father, once on the death of Innocent XII (29 September), a second time for the consecration of Clement XI (30 November) and a third time for his coronation (8 December).[202] On 10 April, 1701, the meeting was not dropped, but was sparsely attended on account of the new Pope's entrance into the Lateran.[203]

These instances make it clear that the Sodality Council was not wooden in the application of the Rules.

Reading

Coming now to the exercises of the meetings, we have the following details from the archives.

On the reading at meetings we have only two items: the Martyrology was ordered read in Latin in 1601,[204] and a part of the Bull of erection was read on 22 January, 1668,[205] for what reason we do not know.

[194] Arch. III. 83. [195] Arch. III. 84. [196] Arch. IV. 38.
[197] Arch. III. 125. [198] Arch. III. 163. [199] Arch. III. 162.
[200] Arch. IV. 46. [201] Arch. IV. 59. [202] Arch. IV. 97, 98.
[203] Arch. IV. 103. [204] Arch. I. 52. [205] Arch. II. 75.

Meditation

In accordance with the rule, in 1635 and later on, it was customary to make a meditation at the meetings,[206] and the practice was in vogue in 1725.[207]

Exhortation

The Exhortation at times consisted of the reading of the Gospel and Epistle by a Sodalist and explanation of them by the Director. Instances of this occur on 6, 12 and 19 January, 1681.[208] Sometimes there was no Exhortation. The reason was, the Director was in retreat (1686)[209] or absent for some other reason (1687).[210] Several times the Monthly Patrons were distributed instead;[211] in other cases the Exhortation was allowed to yield to a sermon in the Gesù.[212] The fact is, the Exhortation was all too frequently omitted in some of the years.

It was suggested in 1652 that it would be better to have the Director's Exhortation after Mass, as the penances could then be assigned more easily.[213] We do not know if this suggestion was adopted.

A matter that needed regulating in 1597 was the Exhortations given on special occasions by invited Fathers. They were sometimes too long. The difficulty was met by an interesting rule that the Fathers were to be notified by a Sacristan when a half hour was up: if they continued beyond eight minutes more, the Officers were to rise and go to the Sacristy to prepare for Mass![214]

Conference among Sodalists

While attributing the proper importance to the Director's Exhortation, we must not forget that it was not a feature in each and every meeting at any time in the Second Period. More importance attached to the conference or spiritual conversation among the Sodalists. We have seen how much was made of this under the earlier Rules. The practice was kept up under the later, and though it gradually got less frequent, still it was

[206] Sodality Consultation of 2 Jan., 1635 (Arch. I. 178), 19 July, 1665, 17, 24, 26, 31 July and passim, 1689, 24 Apr., 1701.
[207] Arch. VIII. 29.
[208] Arch. III. 116, 117.
[209] Arch. III. 138.
[210] Arch. III. 146.
[211] 1691, 1694 (Arch. IV. 9, 28, 32).
[212] 1702 (Arch. IV. 115).
[213] Arch. X. 388.
[214] Arch. I. 32.

in vogue in 1665, occurring in the minutes of the Secretary ten times,[215] once in 1673.[216] In 1689 three times are recorded,[217] once "in place of the usual Exhortation." This appears to be the way it was regarded as the years went on, whereas it was the regular exercise in the earlier times. The custom had died out, however, by 1725.[218]

Sermons by Sodalists

The Sermons preached by the Sodalists were delivered from a seat near the altar, except in the case of the higher Officers, who spoke from their own seats.[219] There were other sermons during the year, but in 1604 only those during Lent were of obligation.[220] The Saturday sermons, however, were again urged in 1627,[221] while on the more solemn occasions an outside Father was asked to address the Sodality.[222]

The Lenten Sermons by the Sodalists were evidently got up with great éclat.[223] At least in one year the preacher had to pay for the music at the meeting.[224] He evidently had the right to invite non-members to attend on the occasion and there are some records in the minutes of noble and distinguished personages being present.[225]

Office

The Rules of 1595 mention the Vespers of Our Lady as an alternative for the Litany at afternoon meetings[226] and it is likely that the alternative was adopted often and gradually led to the use of other liturgical Offices. Certain it is, that in 1665 there is record of no fewer than five different Offices recited

[215] 18 Jan., 8 Feb., 19 March, 3 May, 9, 23 Aug., 13 Sept., 11 Oct., 13, 20 Dec.
[216] 20 Aug.
[217] 17 July, 25 Aug., 21 Dec.
[218] Arch. VIII. 32.
[219] 1600 (Arch. I. 46).
[220] Arch. I. 65.
[221] Arch. I. 152. There were seven sermons by Sodalists in 1665, nearly all in Lent; five in 1673, all in Lent.
[222] Arch. I. 152. Outside Fathers preached to the Sodality in 1665 on 3 Feb. 25 March (the Rector of the College), 29 Nov. (the Procurator of the Indies) and on 8 Dec.; in 1673 on 15 Aug.; on the same day in 1689, and on 4 Apr., 1701.
[223] Instances of these sermons are 1668 (Arch. II. 78), 1670 (Arch. III. 8). The custom had died out in 1725 (Arch. VIII. 33).
[224] 1637 (Arch. I. 182).
[225] 1672 (Arch. III. 46), 1673 (Arch. III. 55), 1681 (Arch. III. 120, 123).
[226] Doc. VII, No. 20.

during the year: that of the Holy Ghost on Pentecost Tuesday, that of the Holy Cross on 21 September, that of Christmas Day—all three nocturns solemnly sung—and the Office of the Dead once a month, though the Secretary has omitted the mention several months: the same office was recited, apparently all three nocturns, on extra days twice during the single month of September for deceased members of the Sodality. On 2 November, the Office was solemn.

These liturgical Offices were out of the ordinary, however, as the Office of Our Lady seems to have been the regular one at meetings in this year and was sung on 21 February, 25 March, 15 August, 8 September, and probably on other days as well. The custom appears better in 1673, when the Secretary speaks of it 33 times, along with the Offices mentioned above, that of the Holy Cross, however, coming on 3 May. Examining the minutes for the later years, it is evident that the custom was to recite Our Lady's Office on regular meeting days, and more solemnly on her great feasts, besides those of Pentecost, and Christmas and the Holy Cross,[227] on their respective days and the Office of the Dead every month (as ordered on 27 November, 1594)[228] and on the occasion of a Sodalist's death.[229]

The Tenebrae Office was also recited in Holy Week.[230]

On some of these occasions, Our Lady's Office was not omitted on account of the other, but both were recited.[231]

We must not imagine that the Director and Prefect allowed this custom of saying the Office to extinguish their powers under the Rule to appoint such exercises as they saw fit. Thus in 1690 only the Litany of Our Lady was sung, there being many absent,[232] probably on account of its being vacation time (15

[227] The latter was said on 14 September again in 1692 (Arch. IV. 17).
[228] Arch. VIII. 82.
[229] We find this Office mentioned in 1665 eight times, six times in 1673, seven in 1689, nine in 1701, besides eight times in all for individual Sodalists.
[230] 1665 and passim. The Christmas, Holy Week and All Souls Offices were ordered 4 Aug., 1596 (Arch. VIII. 85).
[231] So it was with the Office of the Holy Ghost, on 18 May, 1687 (Arch. III. 149), 6 June, 1688 (Arch. III. 163), 4 June, 1702 (Arch. IV. 118), 27 May, 1703 (Arch. IV. 125), and with that of the Holy Cross on 3 May, 1688 (Arch. III. 162), 1701 (Arch. IV. 105).
[232] Arch. III. 197.

October). Another time, 9 *Hail Marys* were recited.[233] Still another, the Litany of the Saints was said.[234]

Mass

The morning meetings included Mass. In 1602, the time for this was advanced in summer on account of the hot weather of July.[235] Sometimes, the Mass took place in the Church of St. Ignatius,[236] twice indeed because there was no Priest.[237]

Meeting in 1725

We may end this paragraph with the description of the meetings which is given in the Secretary's account[238] written in 1725.

As each one entered the Oratory, he knelt down and kissed the Sacred Wounds of the Crucifix laid on the altar steps, then, "when the hour comes for beginning the meeting, the Prefect gives a sign with the bell, descends from his seat, goes to the feet of the Crucifix on the Epistle side and there on his knees recites the *Veni Sancte Spiritus,* the Litany of Our Lady and other prayers. Then he returns to his seat and reads clearly and distinctly a part of the life of some Saint or on the current feast. He continues for a little over a quarter of an hour. After this, meditation is made for a quarter on the current Gospel divided into three points taken from the Meditations of Father Capiglia, a Carthusian, the points being read by one of the Readers or another Officer on his knees on a cushion in the middle of the Chapel. The Prefect gives a sign with the bell point by point and the Meditation is ended with an *Our Father* and *Hail Mary* for the Sodality.

"After this ordinarily are recited Matins and Lauds of the Office of Our Lady, though (very rarely) for a good reason Lauds are omitted and the *Benedictus* is sung immediately after Matins. The first Sunday of each month, however, the Office of the Dead is recited in suffrage for the deceased members of the Sodality, as also when notice is given of the death of a member. On Pentecost and on the feast of the Invention of the Holy Cross, the Office of the day is added. After Lauds, the Martyr-

[233] 1665 (Arch. II. 15).
[234] 31 May, 1665 (Arch. II. 15).
[235] Arch. I. 58.
[236] 1695 (Arch. IV. 45).
[237] 1695 (Arch. IV. 45), 1701 (Arch. IV. 110).
[238] Arch. VIII. 28.

PRIMA PRIMARIA CHAPEL

PICTURE OF OUR LADY FROM THE CATACOMB OF HERMES

Placed over the Altar in 1761

ology is read and then singing *Sancti Dei omnes* or another anthem according to the season, the Prefect with the two Assistants (in their absence the next Officers in order) comes to the middle of the Chapel, kneels and bowing profoundly says: *Venite adoremus et procidamus ante Deum, ploremus coram Domino,* etc. While the rest are answering *Venite adoremus,* he with his two companions goes to kiss the feet of the Crucifix, followed by all the members in threes.

"The Prefect then returns to his seat and recites nine *Hail Marys,* answered by the members, and after that the *Salve Regina* or other anthem of the season. Next the *De Profundis* is said with its prayer. . . . Then are read letters to the Sodality, or petitions, or new members are received, etc. Mass comes next, during which Communion is received. After Mass thanksgiving follows, then an *Our Father* and *Hail Mary* in secret for the needs of the Church, for the Indulgences and for objects recommended. Then the Director, kneeling in the middle of the Chapel, recites the *Anima Christi,* the members repeating line by line. The Censor next gives notice of the day and hour of the next meeting. . . . Then the Director, seated at the foot of the Altar, gives a brief and fervent exhortation on the current Gospel and the meeting is dismissed."

The Secretary adds that formerly the Martyrology was read after the *De Profundis;* also, before the Exhortation, the Director used to call up the members who wished "to make reparation to Our Lady for defects committed—as for not attending the preceding meeting, for coming late, etc.—and each, standing before the Director, received some little penance, such as saying the *De Profundis* with arms extended in the middle of the Chapel, kissing the feet of three or four of the members, saying some prayer with the crown of thorns on one's head, or with a death's head in one's hand, etc., and sometimes they were sent to the Prefect, and finally to the Assistants to ask a penance. Then the Director, seated, gave a devout and familiar exhortation on the current Gospel, or started a Conference on the same, by asking the members for some devout sentiment, or very often had an Officer read the Epistle or Gospel of the day, explaining them distinctly and with fruitful reflections, part by part. Thus

the meeting closed and all with the Director went to the Church to visit the Blessed Sacrament and say seven *Our Fathers* and seven *Hail Marys* to gain the Indulgences of the Stations, and then went to the Altar of the Annunciation in memory of the first meetings held there by the members."

Good Works

Of the good works recommended in the Complete Rules of 1595 we have the following details.

Meditation in private is mentioned, as far as we have been able to discover, only in one place, namely in the Sodality Consultation of 2 Jan., 1635, when the Officers were bidden "to make 15 minutes mental prayer at home."[239]

There is record of visits to the hospital once in the year 1600, on occasion of the Holy Year,[240] and 12 or 13 times in 1665, averaging once a month. Only once has the Secretary recorded this pious practice in 1673. In 1679 a Sodality Consultation on 13 Aug. called attention to the almost total neglect of the good work, and it is not mentioned at all by the Secretary in 1689, nor in 1701. Finally, in 1725 it is described as quite out of use.[241]

The practice in 1665 is described in these words by the Secretary on 8 Jan., 1665.[242] "The Sodalists, some 40 in number, gathered in the Roman College as directed in the preceding meeting. From there they went to the hospital *della Consolazione* and visited the sick, served them with the greatest charity and made them generous gifts of eatables and sweets, thus helping their bodily weakness. They also engaged in spiritual conversation with the sick poor, in this way adding relief of soul to the bodily refection. Then, with no less piety, they made the beds and cleaned up the hospital. The most worthy and most Reverend Bishop of Evreux exercised himself in each of these holy works with the Sodalists and with almost incredible charity, giving them a proof of his piety."

Prison work was done on three occasions in 1665, is not mentioned in 1673, 1689, and 1701, and is frankly confessed to be out of use in 1725.[243]

[239] Arch. I. 178. [240] Arch. I. 41. [241] Arch. VIII. 39.
[242] Arch. II. 1. [243] Arch. VIII. 39.

Besides penances imposed against the will of the guilty, others were voluntarily asked for, even without fault, and were assigned by the Director, for the purpose, namely, of exercising the members in the various virtues. That this should be done was proposed by the Director in 1594 and passed into a formal Decree the same day.[244] The recurrence of the principal feasts was chosen in 1635 as a fitting occasion.[245]

We have instances of this edifying practice recorded in 1665,[246] 1669,[247] 1670[248] in 1671 on the feasts of St. Bartholomew and the Nativity of Our Lady,[249] in 1672 in Lent,[250] and in 1680 on 7 July and the Assumption, all "going to the Director in order."[251] In the same year, on two occasions, "the usual penances" were dispensed with, but were once commuted into an *Our Father* and *Hail Mary*.[252] These penances seem to have followed the Exhortation, which it was recommended for that reason to put after Mass.[253]

Of the taking of the discipline during Lent we have spoken above.

Attendance at Meetings

On 2 Oct., 1594, the Director suggested that the names of those neglecting to attend meetings should be put on a special list by themselves. A decree was accordingly passed which ordered them noted in the books.[254] The order, however, was rescinded three weeks later, probably because it was so invidious.[255]

But though unwilling in this instance to go to the length referred to, attendance was often urged by the Prima Primaria. Thus in a Sodality Consultation in September, 1595,[256] the point was brought up and adopted, and a year later attendance at meetings was exacted even on days of special Papal functions—which had been before, and were, indeed, afterwards—too attractive for the majority of the Sodalists.[257]

[244] Arch. VIII. 79. [245] Arch. I. 178. [246] Arch. II. 3, 22.
[247] Arch. II. 103. [248] Arch. III. 23. [249] Arch. III. 38, 39.
[250] Arch. III. 46. [251] Arch. III. 100, 103.
[252] 6, 13 Oct. (Arch. III. 110).
[253] The penances were done after Mass on 12 Dec., 1666 (Arch. II. 52).
[254] Arch. I. 3, Arch. VIII. 80. [255] 23 Oct., 1594 (Arch. I. 5).
[256] Arch. I. 19. [257] Arch. I. 32.

The rules inflicting penalties for non-attendance were rendered perhaps more strict as time went on than they were in 1595. We do not know if greater strictness had the desired effect, but in that year we read of two and in the next year of five dismissed from the Sodality for absence from meetings,[258] and one[259] in 1597. Certain it is that in 1666, for instance, any one absent as many as three times without good reason was ordered dropped from the roll.[260] One was dismissed for non-attendance in 1667,[261] and in 1668 members remaining outside the city and not attending were cancelled from the list: at least that was the order.[262] Five years later, five were "solemnly and disgracefully" expelled for non-attendance.[263]

A member once dismissed for this reason, wanting to get back to the Sodality, was required to perform a penance set by the Council, in 1665.[264]

The Sodality of the College of Brera at Milan wrote to the Prima Primaria in 1663 asking advice how to treat those who were absent from meetings. The answer of the Roman Sodality, while reporting its own rules in full about absentees, recommended "mildness and gentleness in executing them" and in general "in dealing with delinquents of all kinds, for this course is preferable to rigor." The reason it gives is this, that gentleness is "more fitting towards persons who profess to live, as we do, like brothers in this holy Sodality under the standard and name of Our Lady, Mother of pity and kindness."[265]

However, mildness could not effect everything and the doubt was suggested whether those who did not attend could gain the Indulgences.[266]

[258] Arch. I. 18, 23, 26. [259] Arch. I. 31.
[260] Arch. II. 32. [261] Arch. II. 63. [262] Arch. II. 74.
[263] Arch. III. 59. [264] Arch. II. 20. [265] Arch. XVI. 126.
[266] 1667 (Arch. II. 60). This doubt was not in itself well founded, as there is nothing in the concession of Indulgences requiring attendance. Of course, one could not gain, then or now, the Indulgence granted for any meeting which he did not attend, but he could gain the rest of the Indulgences, if he performed the necessary works. So much for the matter as we now regard it, but there is also something to say for the above doubt. Probably, the Prima Primaria doubted about the *membership* of one who neglected attendance: if non-attendance of itself destroyed membership, it of course made the gaining of the Sodality Indulgences impossible.

Attendance at Communions

Those absent from the Communions of rule were also dismissed from the Sodality.

So it was in 1595,[267] in accordance with the Rules, and in 1600 attendance at Communions on the chief feasts was required even of some who were legitimately excused from ordinary attendance.[268]

Numbers in Attendance

We may add here the somewhat meagre report of the Secretary's minutes as to the number of those in attendance on given days.

On 10 Aug., 1600, there were 45 present out of a total of 58 active members.[269] In 1665, on 25 Jan., some 30 were at Communion, on 24 May, 80, on 15 Aug., over 70 were present: on 8 Jan., 4 Feb., and 30 March, there had been only about 40.[270] In 1666, over 70 were at the meeting of 2 Feb. and on 15 Aug.[271] In 1668, on 2 Feb., there were again about 70 present.[272] In a pilgrimage made by the Sodality to St. John Lateran on 9 Jan., 1670, over 50 were in the procession,[273] but the number at the feast on 25 March was about 70.[274] 60 were present on 30 July, 1679,[275] and in the Jubilee procession of 1700 there were about 120—perhaps, however, not all members.[276]

Penalties

The Prima Primaria employed for its purposes two kinds of penances, voluntary and involuntary. Of the first we have spoken above. To the latter class belong the penalties of suspension and dismission. These were inflicted for non-attendance chiefly, but also for other faults. Thus in 1607 one was dismissed on getting expelled from the College.[277] In 1701 a member admitted on a false supposition was dismissed.[278]

On 25 Jan., 1595, the Director, Father Carettoni, reported to the Council that some of the Sodalists were projecting a comic play, scandalous to the public and in disobedience to the Officers.

[267] Arch. I. 18.
[268] Arch. I. 46.
[269] Arch. I. 44.
[270] Arch. II. 1, 3, 4, 10, 14, 19.
[271] Arch. II. 33, 46.
[272] Arch. II. 76.
[273] Arch. III. 3.
[274] Arch. III. 9.
[275] Arch. III. 78.
[276] Arch. XII. 191.
[277] Arch. I. 81.
[278] Arch. IV. 111.

The Council dealt with the matter summarily, asking the Director simply to dismiss the members forthwith. The Director had evidently been approached by the Provincial in this matter.[279] This order-in-Council was approved by the Rector of the College, and five of the Sodalists—their names are given in the record—were expelled in full meeting of the Sodality on 29 January.

On 13 February, a similar rigor was displayed in the case of another. He and six others were warned because of their neglect of the Communions.[280]

One of the five just mentioned begged readmission: it was granted under certain conditions. These were that he should take the discipline, beg pardon in public and kiss the ground, and begin his Sodality career all over again as a simple Candidate.[281]

A month after the expulsion of 13 February a seventh was sent away for bad conduct.[282] In June one was dismissed "with his own consent."[283] In a similar way another petitioned dismission in November, 1596;[284] and in Feb., 1597, one was sent away for bad conduct and indifference to the Sodality.[285] In the same month, another was given the alternative of dismission or a discipline in public.[286]

In 1678 the record reports: "Some were dropped from the list."[287]

But the penalty was not always dismission. A milder one was temporary suspension. Instances occurred of one in 1613[288] and of two in 1617.[289] Still lesser penances are mentioned for lateness in 1691 and 1694,[290] and for non-attendance in 1694 and 1696.[291]

In the beginning of 1615, a Sodalist was ordered to have a place in front of the Prefect: others were notified of impending expulsion unless they submitted to "a good penance."[292]

Sickness

The Complete Rules of 1595 were not long in existence before the Sodality made concrete its loving prescriptions for the

[279] Arch. I. 10.
[280] Arch. I. 11.
[281] Arch. I. 13.
[282] Arch. I. 13.
[283] Arch. I. 16.
[284] Arch. I. 26.
[285] Arch. I. 29.
[286] Arch. I. 29.
[287] Arch. III. 74.
[288] Arch. I. 103.
[289] Arch. I. 112.
[290] Arch. IV. 5, 29.
[291] Arch. IV. 29, 58.
[292] Arch. I. 107.

spiritual care of its sick, by adding to its practices that of regular prayers for them at the meetings.[293]

Suffrages at Death

We have many records of the suffrages offered for the dead of the Sodality. The Office of the Dead was recited for a Sodalist recently deceased in 1665 twice, 26 July and 13 September,[294] in 1666 on 5 April (at a special extra meeting on Monday) and on 3 May (after the Office of the Holy Cross),[295] in 1668 on 16 December,[296] in 1669 on 20, 21 January,[297] twice for the same person, Macarius Solazzi, the faithful Sodalist of many years' standing; in 1669 on 14 July,[298] in 1680 (special extra meeting) on 9 Dec.,[299] and in 1681 (special extra meeting).[300]

One instance occurs of the Office of the Dead being recited for the father of a Sodalist,[301] and in 1689 it was added for the Pope to the regular exercises of the meeting.[302]

The Office of the Dead was recited for the Director in 1688,[303] and, indeed, though this was not then customary, for the Director's Socius in 1694.[304]

Mass for the Dead

Mass for the person referred to above under 1681 at the altar of the Oratory was said on a Monday, as the altar was privileged for Monday in virtue of a Brief of the Holy Father.[305] The same is reported of Monday, 12 Jan., 1688.[306] Unfortunately, we have no other information about this interesting privilege, which was, however, later on granted to all Sodality altars.[307]

Eulogy

Sometimes—perhaps generally—a eulogy of the departed was a part of these functions. So it was in the case of Macarius Solazzi just mentioned, on 10 Feb., when "many of the members called on by Father Appiano [Director] dwelt at length on the

[293] Arch. I. 30. [294] Arch. II. 18, 22. [295] Arch. II. 38, 41.
[296] Arch. II. 92. [297] Arch. II. 94. [298] Arch. II. 99.
[299] Arch. III. 113. [300] Arch. III. 127.
[301] 8 Feb., 1637 (Arch. I. 182).
[302] 21 Aug., 1689 (Arch. III. 179). [303] Arch. III. 164.
[304] Arch. IV. 33. [305] Arch. III. 114. [306] Arch. III. 158.
[307] MULLAN, *Documents*, No. 423.

virtues of our fellow-member lately departed."[308] Another instance occurred in 1680.[309]

Dead of other Sodalities

A common practice was that of praying for the dead of sister Sodalities which had sent their lists to the Prima Primaria.

That of Vienna did so in a letter dated 31 July, 1657,[310] the deaths running from August, 1656, to August, 1657. First on the roll of the Sodality's departed was Ferdinand III "by grace of God ever august Emperor of the Romans, King of Germany, Hungary, Bohemia, Dalmatia, Croatia, Slavonia, etc., Archduke of Austria, Duke of Burgundy, Brabant, Styria, Carniola, etc." The Prima Primaria assigned to him and his associates in death the same prayers every month as it said for its own dead.[311] The following year, the Vienna Sodality again asked for the suffrages in favor of its dead, while very courteously inviting the Prima Primaria to assist at the celebration of its titular feast on 15 August.[312]

In 1687, the list of dead of the Augsburg and another Sodality was read out in the meeting and the *De Profundis* was said kneeling for them.[313] Another list was read in 1689,[314] and the Ingolstadt Sodality in 1691 recommended one of its members, and he was prayed for.[315]

Suffrages for all Deceased Sodalists

We have seen above that the Office of the Dead was a monthly feature of the meetings. The Decree for this was passed in 1594 and the afternoon of the first Sunday of the month or any more convenient Sunday was the time chosen.[316] In 1665, the Office was, indeed, customary monthly,[317] and if all the Nocturns were recited, the Invitatory was added: if only one Nocturn, that was omitted.[318]

Besides the monthly Office for the Dead, a Decree was passed in 1650 ordering an anniversary service for the departed

[308] Arch. II. 94.
[309] Arch. III. 113.
[310] Arch. XXIV. 239
[311] Arch. XXIV. 244.
[312] Arch. XXIV. 251.
[313] Arch. III. 144.
[314] Arch. III. 172.
[315] Arch. IV. 4.
[316] Arch. I. 5, Arch. VIII. 82.
[317] Arch. II. 1.
[318] Arch. II. 23.

Sodalists, to be accompanied by a sermon.[319] In 1665, the service was held on 8 November.[320]

Reading of Rules

The Prima Primaria was not satisfied in 1596 with the rule on reading the Compendiums and ordered them and the section on the Sodality Consultation to be read every month.[321] Instances of the reading of the Indulgences, too, are mentioned not rarely in the records.[322]

The Rules were ordered to be printed—or rather it was decided "to think of printing them"—in 1606.[323] What came of this thought we are not able to say: certainly, we have never seen this or any copy of the Local Rules printed before the end of the period now under discussion.

In 1634, the monthly reading was abandoned in favor of two-monthly reading.[324] But next year the previous custom was revived.[325]

From 1665 on we have a number of instances of the reading of the Rules.[326]

In 1596, the Officers were to read their Rules every month.[327]

Explanation of Rules

The Sodality was not content with mere reading. In 1597, the Director interspersed the reading with exhortation,[328] and in 1679, he explained the Common Rules.[329] In 1703, at two successive meetings the Rules were read and urged by the Director,[330] and they were read again and commented on by him in the following year.[331]

So far we have treated of the application of the Fourteen Common Rules between 1595 and 1773. Let us now collect the details for the same period regarding the other chapters.

[319] Arch. VIII. 88. [320] Arch. II. 26. [321] Arch. I. 26.
[322] 19 Jan., 25 July, 1670, 26 July, 1701 (Arch. III. 4, 17, Arch. IV. 108).
[323] Arch. I. 77. [324] Arch. I. 177. [325] Arch. I. 179.
[326] 10 May, 12 July (as usual), in vacation 1665 (Arch. II. 13, 16, 26), 10 Jan., 23 May, 3 Oct., 1666 (Arch. II. 31, 42, 49), 23 Jan., 1667 (Arch. II. 55); with the omission of the less useful ones 27 Apr., 1687 (Arch. III. 147), during two days 10, 17 July, 1701 (Arch. IV. 107) and again 13, 20 May, 1703 (Arch. IV. 125). [327] Arch. I. 28.
[328] Arch. I. 31. [329] Arch. III. 86. [330] Arch. IV. 125.
[331] Arch. IV. 135.

Applicants for Admission

The complete Rules, as we have seen, require that applicants should be of "civil condition," that is of a class above the servant class, and "persons who in some way follow a literary profession and besides are free and without other duties and offices, so that they can attend the meetings and fulfil all the Sodality duties." In 1668, even more was exacted, namely even nobility.[332] With this agrees the custom of 1725 of reserving the *Tertia Primaria* for youths who were noble.[333]

We have noted above how precise the Sodality was about not admitting any one under 21 years of age.[334] An exception, however, was sometimes made, as in the case of a Rhetorician admitted when only 20 years old,[335] and of another dispensed by the Father Rector in 1612.[336] Still another occurred in 1625, when the Father General himself dispensed one who was under 20 and came from the Secunda Primaria;[337] and the Sodality itself admitted one fourteen years later who was only 19.[338]

There is a curious instance—but only one—of an admission to the Sodality after the applicant's death.[339]

There are also instances of dispensations granted in some of the requisites for admission.

In 1618, the Father General allowed one applicant to be received without passing through the period of Candidacy or Novitiate, as it was called.[340] In the case of a certain Priest, the time of Candidacy was shortened.[341]

The Sodality itself in several cases admitted a student from the class of Humanities, but apparently not under the regular age.[342]

A special case was that of readmission after expulsion. This was not absolutely and always refused, but when granted it was preceded by the performance of a suitable penance. Thus an apology was on one occasion required,[343] and on another the

[332] Arch. II. 83.
[333] Arch. VIII. 106.
[334] A testimonial of age was required of one applicant (Arch. I. 27).
[335] 1603 (Arch. I. 60).
[336] Arch. I. 98.
[337] Arch. I. 145.
[338] 1639 (Arch. I. 191).
[339] 28 July, 1596 (Arch. I. 25).
[340] 20 Oct., 1618 (Arch. I. 118).
[341] 15 Feb., 1637 (Arch. I. 182).
[342] 26 June, 1627, 9 Apr., 1628, 23 May, 1632 (Arch. I. 154, 158, 173).
[343] 2 Feb., 1596 (Arch. I. 21).

prodigal seems to have been scared off by the style of penance proposed.[344] Another instance of penance imposed on readmission is mentioned above.

A fine example of vigor in the maintenance of rules occurred in the year 1614. A certain Santo Concordio had left the city without personally asking the Sodality's leave, which he had done, however, through a friend of his, "a certain student of Logic." From the country he was unable to send word, as he was seriously ill with fever. The Council investigated the story and determined to let Santo back into the Sodality, provided he should make his Candidacy (*Noviziato*) again. This he did, and was reinstated on 10 August.[345]

In 1663, the College of Brera at Milan, as we have seen, asked how to act in regard to applicants for readmission. It was in keeping with the exhortation to gentleness sent in reply that one ex-Sodalist, two years later, was readmitted after long absence without any new time of probation.[346]

The acceptance of applicants from other Sodalities depended on their fulfilling the Prima Primaria conditions. In 1621, this rule was carried out in the case of a member of the Sodality of Our Lady Immaculate of the Roman College itself: investigation was first ordered whether he had any of the impediments.[347]

The proof of membership in the other Sodality was its formal Diploma and the Prima Primaria showed itself constantly insistent on having it submitted. Even a Priest was required to present his diploma in 1668,[348] and when applicants could not present one, a dispensation from higher Superiors was exacted. So we read of dispensation granted by the Father Rector in the matter of Diploma in 1603, 1604, 1608, 1613, 1614.[349]

The ancient custom in the Prima Primaria was that the members of the Tertia Primaria (the Secunda having been abolished in 1667) when they reached the age of 17 years passed without any ado into the Prima Primaria. But this practice was modified with time and the transfer from the Tertia to the Prima was no longer made purely and simply as a matter of course.

[344] 1 Apr., 1612 (Arch. I. 98).
[345] Arch. I. 106.
[346] 6 Apr., 1665 (Arch. II. 11).
[347] Arch. I. 132.
[348] Arch. II. 75.
[349] Arch. I. 62, 66, 83, 101, 104.

On the contrary, the members were not admitted into the Prima until their names had been proposed, as usual in other cases, to the Council. At least this was the regulation in 1666,[350] extending to the Tertia a similar rule made in 1606 for the Secunda.[351]

Early in the 18th century, the custom was where it was in the old times: besides, the Tertia Primaria, for reasons not indicated, but spoken of as "provocative of much bitterness," was allowed to receive members without reference to the authorities of the Prima Primaria—which was also asserted to be the old custom. This was decreed in a formal consultation of the Father Provincial and his provincial Consultors on 3 Jan., 1711. At the same time, the Jesuit Fathers interested were exhorted "to be careful, not to yield easily to petitions and not to admit into the Tertia Primaria any but youths, as far as possible, noble and of such condition in life that the Sodality would not be ashamed of them." Here, of course, hung the difficulty: if undesirables were admitted into the Tertia, undesirables would get into the Prima: all they had to do was to reach 17 years of age. Because of this difficulty, the following order was added to the above Decree, namely that members of the Tertia "were to pass into the Prima with the approbation usually given to whoever wished to enter the Prima, just as if they had never been admitted into the Tertia."

This condition of things—not satisfactory to either Sodality—lasted only three years, for in 1714 the custom was reëstablished of admitting no one to the Tertia without the consent of the Council of the Prima: and in this year the practice came into vogue of each candidate's presenting a petition for admission, no matter which of the two Sodalities he desired to enter.

Finally, on 1 May, 1725, "the said custom was approved in full Council," the Decree being signed by the Father Provincial, the Father Director, the Prefect, the Assistants and the Secretary.

Here is the formula prescribed for the petition:

"Illustrious Gentlemen: N. N., son of N. N., of (*Place*), desirous of enjoying the treasures of Sacred Indulgences granted

[350] Arch. II. 53. [351] Arch. I. 78.

by the Sovereign Pontiffs to the N. (*Prima* or *Tertia*) Sodality, begs of you admission into the same, especially since your petitioner fulfils all the conditions, as N. can inform you, and since your petitioner assures you that he will never fail in punctual service of the Blessed Virgin."[352]

Reception

The Candidacy, according to the Rules of 1595, ended with a second written petition. It is interesting to find record of such in 1672 and as late as 1702.[353] These memorials were read in public meeting as a part of the ceremony of reception.[354]

In 1725 the formula for the petition to be received as member was the following:

"Illustrious Sirs: N. N. has attentively considered and put into practice the pious customs and praiseworthy institutions of your Sodality and, as far as is in his power, has nothing in him opposed to them and with the grace and assistance of God promises to observe them always diligently and accurately. He therefore begs to be confirmed in the Sodality, and to be a member of your Sodality and true son of the Virgin Mother of God, so that with the help of the Indulgences he may come to her in heavenly glory."[355]

At the present time, the Act of Consecration is generally looked upon as that external manifestation of the Candidate's desire which is essential to valid admission.[356] The Act was in use during the period we are describing[357] and was recited just before Communion,[358] but when the Brera Sodality of Milan in 1652 put the query which was essential for reception, the Sodality's vote or the Act of Consecration, the Prima Primaria appears to have given no answer,[359] though in 1667 it declared the Act not "of the essence of reception."[360]

One of the features of the reception function was the embrace or kiss of peace given by the new members to the old in gratitude for their admission.[361]

[352] Arch. VIII. 93. [353] Arch. III. 49, Arch. IV. 117, 118.
[354] 1680 (Arch. III. 111). [355] Arch. VIII. 114.
[356] MULLAN, *Documents*, No. 2109. [357] 1667 (Arch. II. 65).
[358] 1671 (Arch. III. 29). [359] Arch. XVI. 86, 76.
[360] Arch. II. 66. [361] 1671 (Arch. III. 29), 1680 (Arch. III. 111).

Membership

We have seen above that in 1600 there were 58 members. In 1640 the number did not reach 50.[362] The number fluctuated above and below 50 from 1592 to 1649, there being sometimes six, sometimes 12 Consultors: after 1649, it seems to have been constantly over 50. This number is the criterion, because if the active members were over 50, there were 12, if 50 or under only six Consultors.[363] These details, along with the numbers present on various occasions recorded in this section above, are all we have from this period on the subject. We can, however, add that in 1600, 23 were admitted to Candidacy, in 1610, 16, in 1620, 18, in 1630, 8, in 1667, 30, in 1680, 16. These figures are probably accurate enough, as there are no great lacunae in the Secretary's books for these particular years.

Elections

The elections took place very regularly every three months. At times, however, there were exceptions. Thus those elected in July, 1702, served six months and so from that on to 1720, the year being divided into three, not four parts. The reason was clearly the vacation which interrupted the latter half of the year.[364] In 1718, there were only two elections.[365] In 1721, still another arrangement was adopted: there were three elections as before, but each set of Officers served for four months.[366]

On 13 Oct., 1652, a Decree was made, signed by the Rector, instituting an inquiry, a week before each election, into the manner the Minor Officers had performed their duties and setting as a sanction for neglect the deprivation of active and passive voice.[367]

Various occupations were found for the time the process of voting was going on. One of the commonest was the adoration of the Holy Cross, three by three,[368] or of the Child Jesus at Christmas time.[369] Not a few instances are mentioned of the

[362] Arch. I. 196. [363] Doc. V, No. 51. [364] Arch. VIII. 173.
[365] Arch. VIII. 176 and Arch. XIX. [366] Arch. VIII. 177.
[367] Arch. VIII. 91. [368] 1680 (Arch. III. 98, 109).
[369] 27 Dec., 1693 (Arch. IV. 26).

distribution of the Monthly Patrons during elections.[370] The distribution was made by the newly elected Prefect.

It was not allowed to refuse election to any office and all were to be notified of this on entering the Sodality.[371] However, notwithstanding this rule, a Prefect elected in 1680 refused to serve.[372]

In 1725, it was customary for the Prefect and Assistants going out of office, to become Consultors. The Treasurer and the first Censor were often reëlected and the Secretary and Vice-Secretary were not usually changed, neither were the two Chanters and the Sacristans.[373]

In 1725, the ceremonies of election were the same as those described in the Complete Rules, and we have no reason to suppose that they changed in the 50 years that remained of this period.[374]

The custom seems to have been to hold the election at the last meeting of the month and the promulgation at the first of the next.[375] Certain it is that the promulgation took place a week after the election in April, 1665, "as usual."[376] It may be remarked in passing that the formula for the promulgation was asked for by the Perugia Sodality in 1644.[377] It is given in the Complete Rules of 1595.

At the promulgation, the Officers were handed their Rules in manuscript books, which they had to return the following Sunday, as they were kept in the Secretary's office,[378] and we are told in 1625 that seven of the Minor Officers were given by the Secretary booklets with their rules.[379] In 1701 the Officers' Rules were written out for them by one of the members, Anthony Valli.[380]

Council Meetings

The ordinary Council Meetings appear to have taken place rather often in 1665, though they were ordered only every month

[370] July, September, 1694, January, 1695, July, 1697, December, 1698 and 1700 (Arch. IV. 34, 37, 40, 68, 83, 99).
[371] 1605 (Arch. I. 71).
[372] Arch. III. 89.
[373] Arch. VIII. 129, 130.
[374] Arch. VIII. 131.
[375] So say the *Notizie Istoriche* of 1725, calling this one of the "ancient customs" (Arch. VIII. 131).
[376] Arch. II. 11.
[377] Arch. XVI. 6.
[378] 1610 (Arch. I. 91), 1680 (Arch. III. 99).
[379] Arch. I. 147.
[380] Arch. IV. 99.

in 1595.[381] There are 13 mentioned for 1665.[382] In the meagre records of 1673, six are mentioned, but only two in 1689 and three in 1701. It seems likely that their frequency diminished with the years: certain it is—if we can form any idea at all from the incomplete records of the Secretaries—the later years are in strong contrast with the earlier. Thus in 1594 there were 12 Council meetings in two months, in 1595 there were 36 in all, in 1602, 37, in 1620, 26, in 1639, 9.

The observance of the rule about the invocation of the Holy Ghost at the beginning of Consultations is mentioned in 1668.[383]

We will give at this place the full report of one of these meetings, as a sample of what was done in them throughout the Sodality's history.

It is found recorded under date of 6 Oct., 1594.

1. The members of the Sodality were divided up among the Councillors.

2. It was ordered to make out a written list—to be read before election—of the qualities requisite in the Officers.

3. In honor of the Guardian Angels, St. Michael's day, 29 September, was added to the General Communion days.

4. The Prefect was bidden to exhort all to go to Communion on the feasts of the Apostles, as a matter of devotion.

5. There was to be Confession for the Officers every Sunday, and Communion for them every third Sunday: on the first Sunday there was to be General Communion for all, and for all, Confession on the third Sunday.

6. It was determined that, should there be two days between two Communions of obligation, both should be made: if not, only one.

7. A Committee on observance ("Visitors of the Rules") were ordered nominated.

8. Two names were proposed for admission among the members.[384]

Of these items of business, the third and sixth had been talked over in the preceding General Consultation, four days

[381] 6 Aug. (Arch. I. 18).
[382] 11, 25 Jan., 15 Feb., 8, 22 March, 6 Apr., 3, 31 May, 12 July, 23 Aug., 20, 27, 29 Sept. [383] Arch. II. 83. [384] Arch. I. 4.

previously, and were embodied finally in a Decree under date of 2 Oct., 1594, in the Book of Decrees.[385] The second evidently refers to the last point touching the Prefect. No Decree was made about Communion on the feasts of the Apostles, which shows that this was an addition made by the Council to the order of the Sodality Consultation. The Confession days was another point passed on by the general meeting and inserted in the Decree. Apparently, the Council was commissioned to define the matter accurately.

The last item refers to one of the ordinary business matters of every meeting, for the admission of members was not limited in those days to certain feasts, as is now recommended.[386]

Sodality Consultations

It will be remembered that after each election a Sodality Consultation was to be held to consider the general state of the Sodality, suggest ways and means for improvement and give directions to the Officers of the coming term. We read of this useful institution as in vigor in 1652, 1665 and 1725 and when between the two latter years it had fallen into disuse, one was ordered to be held on 13 Aug., 1679, which was conducted on the lines laid down in the Complete Rules.[387] The old custom then appears to have returned and the Consultations were held every three months in 1725.[388]

We give an instance or two of what was done in these meetings.

The Sodality Consultation recorded in 1652 decided that the Officials obliged to go to Holy Communion every 15 days were the Prefect, the Assistants, the Secretary and the twelve Consultors.[389] That mentioned in 1665 urged fidelity in the Confessions and Communions of rule and insisted on Communions omitted being made up at the next feast.[390]

Such are single points touched on at these gatherings, but it will be useful to reproduce here the full report of a Sodality Consultation which occurred just before the beginning of this period. As in the case of the Council Meeting just mentioned,

[385] Arch. VIII. 79. [386] MULLAN, *Documents*, No. 2098.
[387] Arch. III. 79. [388] Arch. VIII. 130. [389] Arch. X. 354.
[390] Arch. II. 1.

it will give an idea of these gatherings as they were all through the Prima Primaria's history.

It was held on 1 Jan., 1595, and we are fortunate—as we usually are not—in having a minute report of its doings.

1. The Prefect was called to order and bidden attend to the several details which follow:

a. Some had fallen into the habit of praying out loud, when they were supposed to be at mental prayer;

b. The Instructors of Candidates had grown remiss in their duties;

c. Confessions were to be heard during the week: hence the Confessor was to be notified to be on hand.

2. Besides these items recommended to the Prefect, the Director was requested to urge fidelity on those who were delinquent in the matter of the Communions.

3. The Consultation also legislated on the Monthly Patron:[391] the nature of the regulation is not recorded, but was probably what is now found in the Rule of 1595.

Secretary

This Officer has the most detailed instructions and rules of any in the Complete Rules. The reason is that he was—besides being Secretary—what we might call the Master of Ceremonies at many of the functions.

List of Members

To keep the lists of members up to date was another of the Secretary's duties. There was a list of Prefects in the Sodality in 1725[392] and we may hope the new book ordered for the list of members in 1600[393] was kept accurately by the Secretaries of the time. Unfortunately, we have no copy of it.

In 1725, there was in existence in the Sodality a book bound in red in the year 1652 containing the names of the members in alphabetical order.[394] In this book the Secretary recorded the fact if any one became a Religious, left the Sodality entirely, was dismissed, was promoted to some ecclesiastical dignity or died.[395]

[391] Arch. I. 9. [392] Arch. VIII. 124. [393] Arch. I. 45.
[394] Arch. VIII. 120. [395] Arch. VIII. 120.

A second list of members was to be kept by the Secretary in order of seniority.[396] This book also has perished.

We may give here a few examples of the way in which the correspondence of the Prima Primaria was conducted.

Certificates of Membership

The first place is due to the Sodality's Letters Patent or Diploma of membership.

One of the Secretary's ordinary duties was that of making out these Diplomas. We read of one such being lost and a second being granted in 1665,[397] and there are several instances of transfer Diplomas being conceded by the Sodality for members leaving Rome.[398] In the cases mentioned for 1600 and 1601, "leave" was granted to go to the Sodality at the Gesù: this seems to have been in addition to the Diploma. The formula to use was asked for by the Perugia Sodality in 1644.[399] These Diplomas were not worded as if addressed to some one Sodality, but were made universal, a testimonial to conduct—not always good—and addressed to whomsoever it might concern. So it was ordered in 1600.[400]

In the year 1725 the certificate of membership given members leaving Rome was in print and ran as follows:

"The Roman Prima Primaria Sodality of Our Lady's Annunciation wishes to all to whom these letters may come zeal for Catholic piety and the efficacious patronage of Our Lady.

"As N. N. is leaving Rome, we consider it our duty to bear witness that he attended our Roman Sodality and fulfilled the duties of a Sodalist with piety and Christian virtue. We therefore pray and as much as we can in Our Lord beseech all, and especially those who are united to us in the holy Sodality to receive N. N. with every kind of good office. In him they will acknowledge a son of our common Mother, the most Blessed Virgin, and a brother most worthy of association with the rest.

"In testimony whereof we have given these letters patent sealed with the seal of Our Sodality.

[396] Arch. VIII. 122. [397] Arch. II. 16.
[398] 1600 (Arch. I. 42), 1601 (Arch. I. 48, 49, 50), 1666 (Arch. II. 42) and passim. [399] Arch. XVI. 6. [400] Arch. I. 47.

"Rome, Our Oratory at the Roman College S.J., year of the Incarnation N. month N. day N."[401]

There were other forms as well, but they were out of use.

Samples of Letters

Perhaps the most interesting part of the Sodality archives is that containing the letters it received and sent. Not a little of the correspondence is still extant, thanks to the order of 1608 that the letters should be bound together in a volume;[402] an order reiterated in 1668.[403]

There were regular formulas for answers and in the Book of Letters when one of them was employed in writing to a Sodality, these words were written: "This form was used also in reply to such and such Sodality, such a date." But the formulas were not always requisitioned, as will appear occasionally in the course of these pages. We shall follow the chronological order in the letters we select for presentation here.

Not a few of the letters received and sent are in a stilted style which would not suit the present times. Listen to this address on one from Feldkirch 16 July, 1655.[404] "Most Eminent, Most Reverend, Most Illustrious, Very Illustrious, Well Born, Noble, Magnificent, Most Reverend, Most Learned and Supreme Princes and Lords of the Primaria Roman Sodality." The answer was considerably more sober.

On 11 Aug., 1647, the Prima Primaria received a very courteous invitation from the Sodality of the Maronite College at Rome to visit them on the occasion of the Mass to be said for them on the feast of the Assumption.[405]

A delicious letter was written to the Sodality in the same year by its former Director Father Bernard Angelici, since transferred to Loretto.[406]

"Most Illustrious Sirs and my most Worthy Masters: The service which—without any merit of mine—I was happy enough to render you for an entire year, Illustrious Sirs, makes me bold to come to you by letter, since I cannot in person, and to recall

[401] Arch. VIII. 115. [402] Arch. I. 83. [403] Arch. II. 85.
[404] Arch. XVI. 20. [405] Arch. XVI. 11. [406] Arch. XVI. 11.

to you the great desire I had and have to serve you, as children of the Blessed Virgin, Our most holy Lady. I confess that I rendered you some service, though not as much as you deserved. Be sure, however, that you will always find persons who will serve you more to your satisfaction than I, because they are more able, but not with more affection, as I do not yield to any in good will.

"Go on in your service of that great Lady, to whom you once consecrated yourselves as sons and be sure you are serving a princess who will never let herself be outdone in courtesy.

"While with you, I had the good fortune of serving the great Mother of God some few hours while serving you, Sirs, on days of obligation and I thought that—and with reason—an unusual good fortune. Now, however, I have reached the term of all happiness in this life, as the most Holy House of Loretto stands open all the hours of every day, and I no longer serve that great Lady two or three hours, but spend every day and all my time and all my labors for the benefit of the clients of the Most Holy Virgin. Hence I can truly say I am working for her, live at her expense, and am supported by her in life of body and soul. I do not believe a greater favor could be done me in this world, nor would I beg a greater boon for Mary's children, than to have the opportunity of employing for her all their labors.

"May you, Sirs, lead a happy life, always make progress in fervor in the Blessed Virgin's service and be profoundly convinced that any hope whatever is based on Mary without any fear.

"Nothing more occurs to me now, except to beg you to kindly remember me in your holy prayers, as I do—only too coldly—remember you, Sirs, in mine. No day passes but, as I enter the Holy Chapel, I imagine you all about me there, one by one prostrate at Our Lady's feet.

"Here I bring my letter to a close, praying from Heaven on your Sodality the deepest and tenderest sentiments towards the Most Holy Virgin, our Mother, Protectress and Advocate.

"Loretto, 11 Nov., 1647.—Yours, Illustrious and Most Reverend Sirs, most unworthy servant of Mary and her sons, Bernard Angelici, S.J."

The answer of the Sodality to this devout letter of their former Director is as follows, written 18 Jan., 1648:

"There was no member of the Sodality who, in listening to your Reverence's letter, did not feel renewed in his heart the noble sentiments towards our Mother which your Reverence's piety planted there, when so devoutly serving Our Lady. She, in evidence of her satisfaction with your service, has clearly called you to her Court. The whole Sodality is glad that you have found such satisfaction for your heart and recommends itself to your prayers, to gain for them from the same Lady every perfection. From Our Oratory in the Roman College of the Society of Jesus."[407]

Three years later, the Sodality of the Visitation of Tyrnau in Hungary invited the Prima Primaria to their titular feast and General Communion and on the octave to a Mass of requiem for the deceased Sodalists, "friends at the Altar, even beyond the tomb."[408]

The next year (1651), the Sodality of Novara reports a miraculous cure granted by Our Lady to one of their number.[409]

There are many letters of gratitude for favors received. Thus in 1651[410] one from the Sodality at Munich, signed by Ferdinand Mary V, Duke of Bavaria.

There is a letter from Charles Peter Legardeur from far off Quebec, Canada, dated 22 Oct., 1653, and bearing his gratitude to the Prima Primaria for having made "of a Canadian a Roman, of the inhabitant of a desert a fellow citizen of the Saints, of an exile of seas and islands a family servant of Mary."[411] The letter of the Prima Primaria admitting him into the Sodality "as a son of the Blessed Virgin Mary and our brother" is dated 9 Feb., 1653. Legardeur's letter begging the favor had been written on bark and was accompanied by the Act of Consecration—identical with that of the Prima Primaria—in his own hand. The date was 15 Oct., 1652.[412] He states that there is no Sodality where he lives, because of the sparse population. This is the only instance but one we know of the Prima Primaria receiving one to membership in his absence.

[407] Arch. XVI. 60. [408] Arch. XVI. 13. [409] Arch. XVI. 15.
[410] Arch. XVI. 17. [411] Arch. XVI. 19. [412] Arch. XVI. 79.

Of the letters written to the Sodality by absent members quite enough are still extant to make clear the relationship existing between them and the Prima Primaria. There is one of Francis Riccobono from Sardinia, 28 Dec., 1654,[413] who acknowledges his fault in writing so tardily: he had sent word about himself through a fellow member,[414] and will not now "weary the Sodality with the story of what has happened to him;" however, "with every kind of submission and humility," he begs the Sodality "to be good enough to send him a penance in proportion to so great an offence." He had been admitted courteously into the Gentlemen's Sodality where he is "and continues to attend the meetings, unworthily to be sure and as an unworthy child of such a Mother, whom he begs, however, to have the goodness to make him worthy of her holy favor."

A letter from John Peter Santucci, 16 Dec., 1658, conveys to the Sodality his Christmas greetings, "wishing them heaps of all happiness." He had written a similar letter the preceding year.[415]

Sigismund Mannarino, on 5 June, 1658, begs that the Diploma of membership may be sent to him. He assures them that he will "not fail to pray the Divine Majesty for their good health and the progress of our Sodality."[416]

In 1660, there came a letter from the Sodality at Alcamo, 22 June,[417] complaining of the pastor's insistence on the funeral tax and threatening them with prison if they refused. The Alcamo Sodality implores the protection of the Prima Primaria. It would be extremely interesting to know how the Sodality treated this canonical difficulty. Unfortunately, the reply is not on the files.

Three years later, the Sodality at Lisbon begged the Prima Primaria to obtain for it from Father General the permission for the members to be buried in the Sodality Oratory. The Prima Primaria answers 24 May, 1663, that such a faculty must be asked of the Bishop.[418]

[413] Arch. XXIV. 206.

[414] It had been forbidden in 1610 to ask leave of absence by letter and the Council had decreed that it should be asked in person or by written petition (Arch. I. 92).

[415] Arch. XXIV. 263, 246.

[416] Arch. XXIV. 250.

[417] Arch. XVI. 112.

[418] Arch. XVI. 119.

In 1680, John Augustine Molfini writes on 28 July and sends his annual gold piece for the Sodality's needs.[419] The same member had written in 1666 and sent the same gift.[420] It seems to have been an annual practice of his.

Another, in 1681, writes from Douay telling how the Prima Primaria was esteemed in those parts, asks prayers for himself and begs some sign that his letter, according to custom, was read in meeting. This was given.[421]

The following year, a letter was read from Father Bonucci, S.J., a missionary in India, telling of the customs of the people and the progress made by the Faith.[422]

In 1686, a letter from Father Bonomo, a former member, was read. He wrote from Brazil and told of his ability out there to stand rough food and hard work, though he had been weakly in Italy. This letter was commented on by the Director.[423]

The next year, the Arezzo members of the Prima Primaria asked to be allowed to found in their city a Sodality for their fellow citizens. The proposition was agreed to.[424]

The Sodality at Thorn, in a letter read in 1687, told of the Christian success over the Turk.[425]

Finally, a letter to the Duke of Bavaria in 1702 dwelt on his "frequently, with great honor, attending the meetings of the Sodality at Munich, which is aggregated to our Primary, on his having made himself a member of it, and on the various works of piety he had undertaken, especially during Lent."[426]

Correspondence on Aggregation

The mention of aggregation effected by the Prima Primaria occurs not a few times in the minutes during the second period of the Sodality's history. The proceedings in the matter were the same in the early as in the later parts of the period and hence the description given by the Secretary in 1725 applies to the whole period, as far as we know it from the archives.[427]

The Sodality which desired aggregation was obliged to make application to the Father General and to the Prima Primaria.[428]

[419] Arch. III. 101. [420] Arch. XXIV. 420.
[421] Arch. III. 128. [422] Arch. III. 130. [423] Arch. III. 141.
[424] Arch. III. 145. [425] Arch. III. 150. [426] Arch. IV. 123.
[427] Arch. VIII. 97. [428] MULLAN, *Documents*, No. 802.

In 1711, a Sodality of Catania neglected this part of the procedure and were refused aggregation until they should have written to the Prima Primaria. The letter to their Secretary runs as follows:[429]

"Illustrious Sir and my Most respected Master! I gladly join in cultivating and fostering your devotion and piety, Illustrious Sirs, by aggregating your present Sodality to the Roman Primaria, to enable you to share in the Indulgences and privileges which it enjoys. But I must first require you to write and send your petition to its Prefect and Assistants, as this is the practice in such aggregations. I await therefore your observing so firmly rooted a custom. The Diploma will then not be at all delayed, and I beg leave to be, Your devoted servant, Michael Angelo Tamburini."

A similar refusal by the General occurred in the year 1653 in a letter to the Sodality at Ghent.[430]

The double letter sometimes occasioned a little confusion. Thus a letter petitioning aggregation from the General is found[431] addressed to the Prefect of the Sodality. The date is 20 Oct., 1662. It was answered by the Sodality.[432] There are several instances of letters to the Father General being inclosed in that to the Prima Primaria between 1660 and 1665.[433]

Once in granting the aggregation, the General is not mentioned at all. So to the Sodality of the Assumption in the Roman College, 28 March, 1665.[434]

Petitions for aggregation came from every class of people. There are three mentioned in the archives to which special interest attaches. They were two Sodalities of children and one of boys under 14 years of age.[435]

As every one knows, the early Generals of the Society of Jesus interpreted the wording of the *Omnipotentis Dei,* or at least the spirit of Gregory XIII in granting the Bull of erection, as excluding women from Sodalities of Our Lady. That such

[429] Arch. VIII. 98.
[430] Arch. XXIV. 179.
[431] Arch. XVI. 116.
[432] Arch. XVI. 117.
[433] Arch. XXIV. 343, 385.
[434] Arch. XVI. 134.
[435] Lucerne, 1648 (Arch. XXIV. 105), Innsbruck, 1649 (Arch. XXIV. 114) and Nice, 1652 (Arch. XXIV. 164). These are instances of children's Sodalities of the early days, imitated so largely in our own.

continued to be the understanding is clear from several events in the history of the Prima Primaria.

The first is a reply sent by the Secretary on 20 Jan., 1648, to a body of women at Düren in Germany, who had petitioned aggregation to the Prima Primaria. The reply is indorsed: "Answered, but not aggregated, as it was a Sodality of women." The reply said: "As no example of the aggregation sought is found in the ancient books of the Sodality, we have thought it best to take some time to consider the proposal."[436] The Sodality had sent a deputy to Father Secretary and he had brought back word that the application could not be entertained.[437]

The second is the act of Father General Mutius Vitelleschi begging Pope Paul V on 6 Oct., 1617, for the necessary faculties to concede the Prima Primaria Indulgences to certain Sodalities outside of Jesuit houses—in Cashel and Waterford in Ireland—and this even in favor of women Sodalists. The reason was that these Sodalities had been started by Jesuit Fathers.[438] The petition was granted *vivae vocis oraculo*.

The same faculty was granted again in the same way, namely in private audience, on 28 Oct., 1619, in favor of Clonmel, Limerick, Cork, Clogher and Carrigh, again all in Ireland.[439]

The third is the formal petition in general for the power to aggregate to the Prima Primaria, Women's Sodalities existing in Jesuit establishments. This was acceded to by Pope Benedict XIV in the year 1751.[440]

The letter addressed to the Prima Primaria had to contain the petition for aggregation and to recite the title proposed and the fact of its being in an establishment of the Society of Jesus.

Since the *Romanum decet* (29 Sept., 1587) of Sixtus V, the title of the Sodality asking aggregation could really be any pious title at all, and there are not a few in the early times without any reference to Our Lady. The commoner and indeed almost universal practice, however, throughout the Prima Primaria's history was to have a title connected with the Blessed Virgin Mary.[441] In not a few cases, when none such had been proposed

[436] Arch. XVI. 61. [437] Arch. XXIV. 84. [438] Arch. XIV. 77.
[439] Arch. XIV. 77. In these cases, as in the first two, the Indulgences were granted, but not aggregation. [440] MULLAN, *Documents*, No. 1074.
[441] MULLAN, *Documents*, No. 38.

by the petitioners, the Prima Primaria added one. The latter evidently had a scruple whether Sodalities without Our Lady as titular could be validly aggregated. Thus in 1654, the Buenos Aires Sodality of the Holy Name of Jesus asked the favor of aggregation. The question was referred for settlement to the Father Secretary of the General.[442] In 1649, to St. Aloysius as a title the Annunciation was added, no reason given.[443] From 1662 to 1665, there are four cases of a title of Our Lady being added, where none had been mentioned in the petition.[444] In 1665, again, not even "Our Lady Queen of Martyrs" was deemed sufficient and the Annunciation was substituted. The reason given was that there was no feast of Our Lady under the former title.[445]

On the contrary, this was not done or at least not expressly, in another case in the same year.[446]

Occasionally, the Sodality desired to change its title and consequently begged a new aggregation. Thus in Milan in 1652.[447]

As to the secondary titles, they were seldom proposed during this period.[448]

The letter of petition was delivered to the Secretary. He opened it in the presence of the Director and after the Office read it aloud to the Sodality. Instances of this custom are frequent.[449]

The Prefect asked the opinion of the Sodality, and on a favorable vote[450] the Secretary wrote a note to the Father Secretary of the Society of Jesus as follows:

"The Secretary of the Society of Jesus, Professed House.

"Dear Reverend Father: The Sodality erected in the Jesuit College of N., under the title of N., has sent in a petition to be

[442] Arch. XXIV. 143. [443] Arch. XVI. 65.
[444] Arch. XVI. 123, 117, 116, 135. [445] Arch. XXIV. 395.
[446] Arch. XVI. 139. Another instance is found in MULLAN, *Documents,* No. 38. Looking back on the question now, it is hard to see the grounds for the above opinion, as the *Romanum decet* certainly does not require any title of Our Lady [447] Arch. XXIV. 159, Arch. XVI. 67.
[448] MULLAN, *Documents,* No. 48. [449] 1666 (Arch. II. 42), etc.
[450] Examples of this are: 1621 (Arch. I. 129), 1638 (Arch. I. 187), 1654 (Arch. XXIV. 203) (but this was afterwards retracted, there being question of a *Bona Mors* Association), 1672 (Arch. III. 44, 45).

aggregated to our Prima Primaria. This, on its part, is content to admit it, and begs Your Reverence to treat of the matter with the Very Rev. Father General, that he may grant their prayer, if there is no impediment.

"Humbly kissing Your Reverence's hands, I am Your Reverence's servant, N., Secretary."

This formula was adopted in 1711, preceding Secretaries having used a form revised in 1670.[451]

The real power, of course, was in the hands of the Father General, but as early as 1606 Father Aquaviva had insisted on the double letter, both to do honor to the Prima Primaria and because, after all, it was that Sodality to which aggregation was to take place. When the Father General aggregated the Sodality, the Diploma was copied out[452] by the Prima Primaria according to a set form, and was signed by the General and his Secretary.

There were, however, exceptional cases. Thus we have an example even of a Diploma worded by the Prima Primaria, though countersigned by the Father General, and reërecting and reaggregating the Sodality of educated men at Antwerp, these having changed their title because the one they had—the Visitation—was taken off the list of feasts of obligation by Urban VIII. The date is 9 March, 1653.[453] Their petition was dated 24 Jan., 1653.[454]

The Jesuit General, besides the power to aggregate Sodalities, also had the power to erect them. There is only one instance recorded in the archives of this period of erection executed by the Bishop of the Diocese. It occurs in 1680.[455]

On receiving word from Father Secretary, the Secretary of the Sodality prepared the reply to the Sodality, read it in the next Council meeting and on approval got the Prefect's and Secretary's signatures, sealed it with the Sodality's seal and sent it,

[451] Arch. X. 432. There is frequent mention of these letters to the Father Secretary. One is dated 18 Jan., 1705 (Arch. IV. 141). A letter of this kind in 1660 begs the Father Secretary to forward the usual Diploma to a Sodality of Auxerre in France "if there is no objection" (Arch. XVI. 23).

[452] The Diplomas in 1624 seem to have come from the General's Curia (Arch. I. 142). Again in 1652, 1659, 1660 (Arch. XXIV. 317, 277, Arch. XVI. 23). [453] Arch. XVI. 81. [454] Arch. XVI. 83.

[455] Arch. III. 115.

along with the Diploma, to the Sodality in question.[456] The signature of the Assistants was added in 1725.[457]

This done, the Secretary entered the name, title and date of the new Sodality in the book kept for that purpose. In the Sacristy in 1725 there were tablets bearing the names of all the aggregated Sodalities down to 1722, as well as two books containing the same lists in alphabetical order from 1600 to 1722.[458] We have hunted high and low for these precious records, but to no purpose.

The formula fixed in 1723 for the replies to petitions for aggregation was as follows:

"It is no small occasion of joy for us to be able to express our affection for you and particular interest in you. You ask that all the Indulgences which through the goodness of God and His Vicar on earth, the Sovereign Pontiff, our Sodality enjoys, be communicated to you, and that a bond of fraternal relationship should be established between your Sodality and ours. To meet your wishes, we have been most zealous to appeal to the Very Reverend Father General of the Society of Jesus to have you share in the benefits which we possess and be closely united to us. This with common joy we have easily gained from his paternal charity towards all. Hence we write the present letter. As it informs you of the bond and friendship formed between us, we wish it to have the force of a firm and accepted union. Should any occasion occur for doing anything to add to your dignity or to serve you, let us know, no longer as strangers, but as most closely related brethren. We promise to do whatever is necessary willingly and with diligence. Farewell."

In the old times, the Secretary wrote the reply not according to the above formula, but as he liked, just as he did any other letter which might come to be written;[459] but the practice of answering at all had fallen into disuse in the decades just before 1723 and on 9 May of that year it was determined to resume it.[460]

From some Sodalities letters came expressing their gratitude

[456] 1664, 1665 (Arch. XXIV. 373). [457] Arch. VIII. 102.
[458] Arch. VIII. 108. [459] Arch. VIII. 100. [460] Arch. VIII. 90.

for the favor of erection and aggregation. One is found[461] under date of 12 Dec., 1653, from the Sodality of Jesus and Mary at Parma. Would this have been the Sodality founded by Blessed Peter Faber?

Sometimes doubt arose, or at least the Diploma was lacking to solve the doubt, whether a given Sodality had ever been aggregated. A case of this in the archives is "the third Sodality" in the College of Brera at Milan, which therefore applied 29 Apr., 1654, for aggregation.[462]

Another time, the Diploma existed, but a duplicate was asked and granted to a country people's Sodality.[463] Again, the Diploma had been lost and a duplicate was requested.[464] This was the reason in the case of the Vilna Sodality also, in 1665.[465]

Aggregation was not always granted on application. Thus it was refused to the Scotch College at Rome "for various reasons," which are not assigned.[466]

Consultors

The retirement of the three oldest Consultors at each election was ordered in 1596,[467] but the number was four in place of three in 1701.[468] The body of Consultors from this date on was not seldom larger than 12.[469]

The distribution of members to be under the special surveillance of the various Consultors is frequently mentioned down to 1701,[470] but the practice was out of vogue in 1725, an attempt to revive it in 1722 having failed.[471] The dropping of this function completed the movement begun in 1574 to make *The Twelve* Consultors rather than Officers of the Sodality.

We come now to collect from the Archives what touched the duties of the Treasurer. We may remark in passing that a great deal of light is thrown on the Sodality by these details: many a Director would judge of his Sodality's fervor at any given time from its regularity and generosity in contribution.

[461] Arch. XVI. 97. [462] Arch. XVI. 98. [463] Arch. XVI. 99.
[464] 1654 (Arch. XXIV. 203). [465] Arch. XXIV. 401.
[466] Arch. I. 86. [467] Arch. I. 22.
[468] Arch. XIX, January list of Officers. [469] Arch. XIX, passim.
[470] 1601 (Arch. I. 50). A card with the names was given them by the Prefect in 1680 (Arch. III. 99, 110) and 1701 (Arch. IV. 99).
[471] Arch. VIII. 127.

Taking it all in all, we must say the Prima Primaria always shows up well under this light: there is hardly an instance where a good project came to nought from want of funds.

Income

The Prima Primaria derived its means of subsistence from four sources in the period under consideration: a contribution on certain days by the members (plate collection), the offerings of new members, gifts made to the Sodality, and the sale of Sodality property.

Contributions

The Prima Primaria took up a collection every month from the members. The matter was ordered in 1594 to be laid before the Sodality Consultation.[472] This imposed a contribution of 1 *grosso* a month (about six cents) to be cast into the urn on the Prefect's table and noted down by the Treasurer.[473] The regulation was not well observed, as a Sodality Consultation a year later complained.[474] In 1604, a new expedient was resorted to: each Consultor was to collect from those under his superintendence the sum imposed.[475] We find mention of the contribution again in 1612[476] and again in 1635;[477] and in 1665,[478] and in 1666, 1667, 1671 it was still monthly.[479] It was taken up on the Assumption in 1671,[480] 1675,[481] 1680,[482] on the Nativity of Our Lady in 1671,[483] and on other days in 1673, 1674, 1675.[484] After 1607, a monthly contribution was a prescription of the Rules.[485]

Here are samples of the regular monthly contributions:

1661 ...$27.10 [486]	1679 ...$32.65 [489]	1715 ... $9.75 [492]
1667 ... 67.55 [487]	1689 ... 6.00 [490]	1730 ... 15.90 [493]
1671 ... 71.78½[488]	1703 ... 32.77½[491]	1747 ... 19.98½[494]

We have mentioned several feasts on which collections were taken up in certain years. There were two, however, on which the contribution was a matter of custom every year, namely

[472] Arch. I. 5. [473] Arch. I. 5. [474] Arch. I. 20.
[475] Arch. I. 64. [476] Arch. I. 99. [477] Arch. I. 178.
[478] Arch. II. 21. [479] Arch. II. 42, 48, 61, Arch. III. 34.
[480] Arch. III. 38. [481] Arch. III. 69. [482] Arch. III. 103.
[483] Arch. III. 39. [484] Arch. III. 60, 61, 69. [485] Arch. X. 364.
[486] Arch. XI. 861. [487] Arch. XI. 874. [488] Arch. XI. 881.
[489] Arch. XI. 899. [490] Arch. XI. 900. [491] Arch. XI. 965.
[492] Arch. XI. 996. [493] Arch. XI. 981. [494] Arch. XI. 1031.

Christmas Day and the Epiphany. The latter was for those who had failed to make the offering on the former.[495]

Following are instances of these two contributions:

CHRISTMAS DAY

1662 ...	$8.90	[496]	1701 ...	$7.65	[498]	1729 ...	$8.22½	[500]
1688 ...	13.30	[497]	1718 ...	3.00	[499]	1750 ...	1.73	[501]

THE EPIPHANY (Supplementary)

1688 ...	$2.00	[502]	1701 ...	$5.75	[504]	1730 ...	$3.20	[506]
1695 ...	1.20	[503]	1718 ...	4.30	[505]	1751 ...	3.01	[507]

For Candlemas Day, too, there was a voluntary contribution for candles. The Sodality found it necessary to establish this in the year 1596.[508]

A contribution was also imposed every year to defray the expenses incurred on the titular feast of the Annunciation. In 1624, a *testone* (about 34 cents) was imposed for the music.[509] In 1630, two collectors were appointed for this.[510] At least 5 *giulii* (about 60 cents) was asked for in 1635[511] and was exacted in 1638, larger sums being left to individual generosity,[512] special collectors being appointed both years. In 1640 and 1665 each gave "the customary contribution, according to each one's devotion," but at least 5 *giulii,* to pay the expenses of the music, which was $22.50.[513] The same of 1665,[514] and a collector was appointed in 1671 and 1672 to take up the "usual contribution."[515]

Besides the monthly collection of rule and those on set feasts, there were sometimes others. Thus on 2 Jan., 1635, a special contribution was asked "for the needs of the Sodality,"[516] and a subscription list was opened in May of the same year for volunteers "to pay the debts."[517] On 22 June of 1636 a *testone* was

[495] 1666 (Arch. II. 53, 31), 1667 (Arch. II. 73, 54), 1670 (Arch. III. 24), 1671 (Arch. III. 25), 1690 (Arch. III. 200), 1691 (Arch. IV. 1), 1694 (Arch. IV. 40), 1696 (Arch. IV. 52), 1701 (Arch. IV. 100), 1704 (Arch. IV. 140), 1705 (Arch. IV. 140).

[496] Arch. XI. 863. [497] Arch. XI. 900. [498] Arch. XI. 965.
[499] Arch. XI. 975. [500] Arch. XI. 981. [501] Arch. XI. 1034.
[502] Arch. XI. 948. [503] Arch. XI. 951. [504] Arch. XI. 965.
[505] Arch. XI. 975. [506] Arch. XI. 981. [507] Arch. XI. 1034.
[508] Arch. I. 29. [509] Arch. I. 140. [510] Arch. I. 162, 163.
[511] Arch. I. 179. [512] Arch. I. 184. [513] Arch. I. 194.
[514] Arch. II. 7. [515] Arch. III. 27, 45. [516] Arch. I. 178.
[517] Arch. I. 180.

imposed "to pay the debts."[518] Four collectors (*esattori*) were appointed for the purpose.

When there was special need, there was a special collection. Thus in 1688 there was one for repairing the silver candlesticks.[519]

Alms from New Members

On admission into the Sodality, it was customary to make an offering. A pound of candles, to be given some time during the year, was required in 1600.[520] In 1601, four new members gave two reliquaries worth $6.00.[521] We do not read in this period special mention of gifts in money, and indeed the mention of any gift at all on admission is rare down to the Suppression of the Society of Jesus. The alms would probably just be cast into the common urn and be merged with the rest.

Gifts

Of gifts to the Sodality during this period there were many, and we shall try to afford some means of forming an idea of their extent.

The Prima Primaria was grateful to its benefactors and a book to record their names and gifts was ordered made in 1596.[522] In it were to be entered all who contributed $2 or more.[523] Later on, a list of benefactors was ordered posted up in public.[524]

The tablet has perished, but there exist two books, one running from 1585 to 1732, the other from 1584 to 1757. The former of these has an exordium in praise of keeping up the memory of benefactors. The second was a book of the Secunda Primaria, afterwards used by the Prima, and begins solemnly: "In the Name of the Most Holy and Undivided Trinity, Father, Son and Holy Ghost. In the Name of Jesus Christ our Redeemer and His Blessed Mother and Our Lady of the Annunciation and All Saints."

A list of the benefactors would be too lengthy to reproduce here, but we may give some of the principal ones.

The first benefaction recorded is assigned to 1585. It was

[518] Arch. I. 181. [519] Arch. III. 164. [520] Arch. I. 48.
[521] Arch. XI. 1259. [522] Arch. I. 25. [523] Arch. I. 25.
[524] 1639 (Arch. I. 188).

$16.10.[525] The donor was Augustine Pasini.[526] The same year an Irish Archbishop gave books which were sold and realised $9.45.[527]

The next year mentioned is 1596, when Ambrose Salvago gave a copy of the Rules costing $3.00.[528]

1599—Tiberius Florenzi, $10.00.[529]

1602—Peter Casimiro, $12.00.[530]

1603—Father Jerome Incuria, an article sold for $122.00.[531] This money was used for chapel furniture, the balance necessary ($44.20) being made up by the members.

1604—Adrian Baglioni, two palls worth $5.00.[532]

1605—Mark Angelo Tapparelli, $60.00 for altar furniture.[533]

1615—John Vincent Ferrerio, $25.00.[534]

1619—Francis Sardi, pictures of St. Ignatius, St. Francis Xavier, St. Aloysius and St. Stanislaus.[535]

Macarius Solazzi, 7 pounds of white candles.[536]

Peter Francis Perrini, $34.00.[537] The Sodality had 30 (Gregorian) Masses celebrated for him in gratitude.

1624—Julius Cæsar Gonzaga, a chasuble worth $100.00. The Sodality ordered his arms to be put on this gift.[538]

1628—Peter Marioni, $9.00 for the music on 25 March.[539]

Macarius Solazzi, $3.00 to make a wooden bench.[540]

In 1628, in April, Mons. Benedict Curti presented the Sodality with a silver cross with a diamond in the centre and a particle of the True Cross. The value was $20.00. The conditions were, a General Communion on the feast of the Finding of the True Cross (3 May) and the recitation of the Office of the

[525] Arch. XI. 1246. [526] See this name in the Roll of Honor.
[527] Arch. XI. 1265.
[528] Arch. XI. 1246. Salvago was First Assistant in 1595 and twice Consultor the following year (Arch. XIX).
[529] Arch. XI. 1268. See Roll of Honor. [530] Arch. XI. 1267.
[531] Arch. XI. 1252. He was Second Assistant in 1595 (Arch. XIX).
[532] Arch. XI. 1247. Baglioni was received to membership the same year (Arch. I. 64). [533] Arch. XI. 1265.
[534] Arch. XI. 1262. He was admitted into the Sodality in 1612 (Arch. I. 101) and was Treasurer in 1615 (Arch. XIX). [535] Arch. XI. 1259.
[536] Arch. XI. 1266. Solazzi was Prefect this year. See Roll of Honor for his record. [537] Arch. XI. 1267.
[538] Arch. XI. 1262, Arch. I. 140. He came from the Secunda this year. This was not his only gift.
[539] Arch. XI. 1268. See Roll of Honor: he was Prefect in 1614.
[540] Arch. XI. 1266.

Holy Cross on that day. The same was to be done on Palm Sunday, too. He begged, moreover, that the Office should be recited on the three days of the Tenebrae and on the feast of the Exaltation of the Cross or the nearest feast.[541] Accordingly, the Sodality selected the Sunday after the Exaltation and determined to make a General Communion to pray for their Benefactor in perpetuity and to pray for the exaltation of Holy Mother Church, the propagation of the Catholic Faith, peace among Christian princes and the conversion of sinners. It was also voted to present Mons. Curti each year with a palm on Palm Sunday. We read in 1668 of his relic being used on 3 May for public veneration.[542] Three years earlier mention is made of the Communion received on 3 May according to agreement.[543]

1632—John Bernardine Nucula and others, $73.00 for candlesticks.[544]

1637—Charles Anthony Augudio, Prefect, two silver vases worth $26.00.[545]

1638—Charles Pallavicini, $21.00 for the Crib and the Sepulchre.[546]

1639—Father Daniel Sersalio, S.J., altar cards worth $30.00.[547]

1640—Prince Casimir Florian Czartoriski, Prefect, $40.00 for the feast of the Annunciation.[548]

1642—Francis Arata, $25.00.[549]

1644—Hannibal Simonetti, $12.00 for the music on the feast day.[550]

1645—John Bernardine Nucula, $15.00 for music.[551]

1649—The same, a carpet for the altar worth $30.00.[552]

1649—George Vaginari, $25.00 for the feast of the Annunciation.[553]

[541] Arch. XI. 1248. He was Prefect in 1618. See Roll of Honor. He was many times a Benefactor of the Sodality. [542] Arch. II. 81.
[543] Arch. II. 12.
[544] Arch. XI. 1255. He was Prefect in 1645. See Roll of Honor. Nucula was often a Benefactor of the Prima Primaria.
[545] Arch. XI. 1251. See Roll of Honor. [546] Arch. XI. 1256.
[547] Arch. XI. 1258, 1259.
[548] Arch. I. 196, Arch. XI. 1251. See Roll of Honor.
[549] Arch. XI. 1260. [550] Arch. XI. 1247. Prefect in the same year.
[551] Arch. XI. 1263. [552] Arch. XI. 1263.
[553] Arch. XI. 1262. Prefect, 1639. See Roll of Honor.

1650—Peter Alberici, eight wax candles and $8.00.[554]

1651—Anthony Nanni, $30.00.[555]

1652—Unnamed benefactor, $26.90 for repairs.[556]

1659—John Baptist Bono, "before entering the Novitiate of the Society of Jesus," $25.00 for the new Oratory.[557]

John Charles Mary Fulgenzi, $14.00 for the pictures in the same.[558]

Octavian Corsini, $32.00 for the Oratory.[559]

Nicholas Mary De Rossi, $10.00 for the same.[560]

1665—Nicholas Mary De Rossi, $18.00 legacy.[561]

1666—Francis Boragini, $32.00 for the Martyrs' urn.[562]

1667—Father Bernardine Canovagio, companion of the Director, the four Martyrs' bodies which are under the altar.[563]

1668—Francis Boragini, 28 pounds of wax candles for 2 Feb.[564]

1706—Marquis Camillus Capranica, 40 pounds of wax.[565]

1723—Bernard Cenci, six large silver reliquaries.[566]

1727—Fabricius Verospi, $25.00 for the new altar.[567]

1729—Rev. Fabius Serbolonghi, two new altar cloths.[568]

1730—Bernard Cenci, altar cards worth over $60.00. The old ones were given to him for some poor church.[569]

1742—Flaminius Piccioni, two silver vases and flowers.[570]

[554] Arch. XI. 1268.

[555] Arch. XI. 1247. He was Prefect in 1619. See the Roll of Honor. He was admitted into the Sodality in 1616 and confirmed the following year (Arch. I. 111, 112).

[556] Arch. XI. 1264.

[557] Arch. XI. 1263.

[558] Arch. XI. 1264. See Roll of Honor (Prefect, 1664).

[559] Arch. XI. 1267. He was First Assistant in 1663 (Arch. XIX).

[560] Arch. XI. 1267. He had been Consultor in 1650 (Arch. XIX).

[561] Arch. II. 22.

[562] Arch. XI. 1260. See Roll of Honor (Prefects, 1667). He was admitted to Candidacy in 1665 (Arch. II. 5).

[563] Arch. XI. 1248.

[564] Arch. XI. 1261.

[565] Arch. XI. 1299. See Roll of Honor (Prefects, 1705). He was an Officer in 1700, and a Benefactor on several occasions.

[566] Arch. XI. 1248. Many times a Benefactor. See the Roll of Honor under 1683.

[567] Arch. XI. 1261. See Roll of Honor (Prefects, 1687). He was confirmed in 1680 (Arch. III. 111), and was a Benefactor on several occasions.

[568] Arch. XI. 1261. See Roll of Honor (Prefects, 1726).

[569] Arch. XI. 1249.

[570] Arch. XI. 1250, 1300. See Roll of Honor (Prefects, 1707).

1756—Prince Frederick Colonna, Prefect, chasuble, stole, maniple and veil, worth about $90.00.[571]

1757—Rev. Prince Ignatius Boncompagni Ludovisi, Prefect, a large and two small antependiums.[572]

The list of benefactors in the book is, apparently, complete down to 1650 or so, then the responsible officials got slack and recorded only odds and ends. It may be interesting to know that there are over 150 entries in the books, which run, as we said above, from 1585 to 1757. It is impossible to calculate the amount derived from these benefactions, as many of them were not in cash. The gifts we have just recorded represent only the more important benefactions. They amount to more than $1000. Perhaps the gifts, represented in cash, remembering the incompleteness of the records from 1650 to 1757, would reach the grand total of $5000 from 1585 to 1757.

Sale of Property

From the sale of Sodality articles no longer useful something was realised at various times, but of course not much. We have found the following instances in the archives for this period.

1603—amount not given.[573] Sales were ordinarily effected, it appears, by the regular Officer, the Treasurer, though not without an order from the Prefect,[574] but on this occasion a special agent was appointed.

1662 .....$18.20[575] 1703 ..... $1.50[577] 1730 .....$10.75[579]
1663 ..... 8.70[576] 1728 (amount not given).[578]

Foundations

In the above sources of revenue are not included the various foundations, as these had to be expended on set objects every year and were in some cases rather a burden than a help to the Sodality. The following are the foundations of the second period:

[571] Arch. XI. 1250, 1300. See Roll of Honor.
[572] Arch. XI. 1250, 1300. See Roll of Honor.
[573] Arch. I. 60.
[574] 1599 (Arch. I. 37).
[575] Arch. XI. 862.
[576] Arch. XI. 863
[577] Arch. XI. 965.
[578] Arch. XI. 1258.
[579] Arch. XI. 981

The De Luca legacy, a vineyard, made in 1699 but assigned by the court to another in 1717. It obliged the Prima Primaria to 12 Masses a year and to a payment of $12.00 yearly to a convent in Rome.[580]

The Cenci legacy, made in 1731. It amounted to $300 at 3% and bound the Sodality to buy 15 Venetian candles of 2 lbs. each "to burn from the first to the second Vespers continually" on the feast of the Annunciation.[581] An anniversary Mass was voted for Bernard Cenci in gratitude, to be said "the first free day after Low Sunday."[582]

The Bernardine Nucula legacy never reached the Sodality and after careful study of the documents in 1831 it was relinquished by unanimous vote.[583]

By the will dated 4 Nov., 1658, the Sodality fell heir to a piece of property at Terni. $15.00 out of the rent was to be used for the expenses of the visit to the Seven Churches and the rest for the feast of the Annunciation: if this could not be, it was to be employed in buying yellow and red damask cloth to decorate the whole Oratory. The conditions were these: To apply to the souls of Nucula and his family the Communion and Sodality Indulgences of the Feast and of the Seven Churches.[584]

Balance Sheets

It will be interesting and instructive now to present as briefly as possible the balance sheets of the Sodality for a number of years. This will show at a glance the amounts received and expended for various items.

1640.[585]

Contributions from members	$50.50	Decoration	$20.00
		Music	22.00
		Nails, etc.	1.00
		Candles	2.00
			$45.00

[580] Arch. XI. 99.
[581] Arch. XI. 99.
[582] Arch. XI. 100, 1250.
[583] Arch. XI. 98, 790.
[584] Arch. XI. 98.
[585] Arch. I. 195.

1662.[586]

Contributions	$47.20	Candles	$14.12
Sales	18.20	Chandeliers	6.00
	$65.40	Door	18.65
		Repairs	1.60
		Sweeping and cleaning,	0.60
		Washing	0.80
		Crib	2.50
		Books	0.80
		Sundries	4.50
		Gilding	1.40
		Painting	3.20
		Secretary	2.00
		Palms	0.85
			$77.27

FEAST OF THE ANNUNCIATION

Decorations	$12.30
Porters	1.50
Music	6.00
Bell-ringer	0.35
Gratuity	0.10
	$20.25

1663.[587]

Contributions	$71.60½	Candles	$17.10
Sales	8.70	Oil	0.90
	$80.30½	Tablet (Sodalities aggregated)	1.70
		Cloths	1.80
		Veil	0.40½
		Palms	0.80
		Repairs	0.40
		Curtains	24.00
		Sundries	10.50
			$56.79½

[586] Arch. XI. 862, 903.

[587] Arch. XI. 863, 906.

1675.[588]

Contributions	$60.15	Candles	$12.47
		Palms	0.45
		Dust brush	0.60
		Hospital	3.85
		Washing	1.30
		Decoration	4.00
		Repairs	0.60
		Disciplines	0.30
		Stationery	0.20
		Sundries	8.00
			$31.77

1703.[589]

Contributions	$32.77½	Repairs	$24.70
Sale	1.50	Pictures	42.56½
Cash paid back	16.50	Masses	3.70
Legacies	34.56½	Washing	0.30
Alms	2.00	Keys	2.50
	$87.34		$73.76½

1730.[590]

Contributions	$15.90	Candles	$11.15
Sale	10.75	Repairs	4.37½
		Lamp	0.07½
	$26.65	Decoration	0.90
			$16.50

1747.[591]

Contributions	$19.98½	Candles	$4.45
		Decoration	16.50
		Repairs	1.45
		Ballots for elections	0.50
		Reading desk	6.57½
			$25.02½

[588] Arch. XI. 892.
[589] Arch. 965, 983.
[590] Arch. XI. 981, 1013.
[591] Arch. XI. 1031, 1032.

Monthly Patrons

The distribution of Monthly Patrons is constantly referred to in the archives. We have seen it was a custom in 1574 and was inserted also in the Local Rules of 1587 and in the Complete Rules of 1595.

During the second period of our history there is frequent mention of the observance of this rule.[592]

The Patrons were distributed by the Director in 1668,[593] but in 1680 and later years by the Prefect, seated at the Gospel side of the Altar.[594] Once it is recorded that even the Director knelt before the Prefect and got his Patron and the Father Confessor's and then gave out the Patrons to the rest according to the list read by the Secretary.[595] This was in the order of seniority.[596]

The holding of a spiritual conversation about the brief sentences from Holy Writ or the Fathers on the cards assigned each one is mentioned in 1671.[597]

Oratory

The Sodality did not own its Oratory, but it paid all the running expenses of it. Thus in 1606, new furniture was ordered,[598] and repairs were made in 1618, 1624, 1625.[599]

In 1670, the expenses for the celebration of the Annunciation had grown so heavy that moderation in adorning the Oratory had to be ordered and after mature thought, "it was decreed by our Council, all the Consultors present, and by the whole Sodality, composed of 70 persons, in the presence and with the consent of Father Appiani . . . that decorations for the feasts should be put up only within the Oratory, and on the posts of the larger door to it."[600] The expenditure permitted for this decoration is not indicated.

[592] 25 Jan., 24 Feb., 29 March, 1 May, 31 May (with the Litany of the Saints), 2 Aug., 6 Sept., 29 Sept., 28 Oct., 1 Dec., 1665 (Arch. II. 3, 6, 9, 12, 15, 18, 21, 24, 26, 27), 1668 (with the Litany of the Saints) (Arch. II. 84), Aug., 1680 (Arch. III. 103).

[593] 1 Nov. (Arch. II. 90).

[594] 1680 (Arch. III. 98), 29 Sept., 1680 (Arch. III. 109), 1686 (Arch. III. 138), 1 Apr., 1691 (Arch. IV. 7), 6 Apr., 1704 (Arch. IV. 133).

[595] 1680 (Arch. III. 104).

[596] 1 Nov., 1668, 19 March, 1669 (Arch. II. 90, 96).

[597] Arch. III. 40.

[598] Arch. I. 75.

[599] Arch. I. 117, 141, 148.

[600] Arch. III. 9.

Inventory

The rule required the Officers charged with the care of the Sodality's property to keep up to date a careful inventory of it. The first inventory of the kind we find mentioned is dated 5 Nov., 1638.[601] It contains the list of articles in the Sacristan's charge and is as follows:

Thirteen benches and one for the Prefect.
A baldacchino over the Altar.
A wooden Altar with two small Altars on the sides.
Three gilded Altar steps (for flowers, etc.).
Pictures of B. Aloysius and B. Stanislaus.
A leather-covered table for the Prefect.
A picture of the Annunciation over the Prefect.
A gilded choir register.
Stand for the Candles in Holy Week.
Twenty Disciplines.
A bell.
A book for the Litanies.

The author of the notice of the Sodality written in 1725 gives for his time the following details[602] of the property of the Sodality other than the Oratory itself and the fixed appurtenances:

A cross and six candlesticks to match in silver.
Four other smaller candlesticks in silver.
A silver reliquary containing a particle of the True Cross given by Francis Anthony Giattini when made Bishop of Jesi in 1716.[603]
A silver reliquary given by Fabricius Verospi.
Six silver reliquaries with relics given by Bernard Cenci.
Six silver vases, ordered made in 1723 and costing $170.00. In part payment 10 little silver vases formerly belonging to the Secunda were delivered to the silversmith.
A chalice, paten, pyx and two silver bells.
Satin vestments for use on the feast of Annunciation.
Six brass candlesticks with cross and altar cards to match.

[601] Arch. I. 187. [602] Arch. VIII. 18.
[603] Arch. VIII. 18. If the occasion is given rightly here, the date is wrong at Arch. XI. 1261, 1299: cf. GAMS, *Series Episcoporum.*

Six handworked brass vases.

Sodality prayer book bound in red velvet with silver ornaments and the arms of the Pamphili.

A second book bound in green velvet with some Cardinal's or Prelate's arms in silver.

Many chasubles and antependiums, etc.

Over 60 relics, including the bodies of the four Martyrs, SS. Antenodorus, Cerealis, Vitus and Theodore, which repose under the Altar, a particle of the True Cross, blood of St. Francis Xavier, an arm of St. Fortunatus, bone relics of St. Mary Magdalen, St. Frances of Rome, St. Barbara, St. Aloysius, St. Pius V, St. Philip Neri.[604]

Property

The Sodality must have suffered somewhat in its property, for in 1594 a Decree was made strictly forbidding any one to carry out of the Oratory anything whatever belonging to the Sodality. This was a Decree of considerable importance and the matter was often insisted on by the Sodality. Every one will recall the loss of the original copy of the early Rules loaned to Card. Pierbenedetti and, it seems, never returned. The Decree was suggested by the Director.[605]

On 10 Nov., 1596, the rule about lending and getting back Sodality property was decided.[606] This was apparently a modification of a preceding Decree that property of the Sodality could not be loaned without the Sodality's consent, though the Council's consent was enough if property was loaned to one of the Jesuit Fathers.[607]

In the year 1596, the Prima Primaria passed a Decree about the disposal of its property, leaving it, in case of dissolution of the Sodality, to the Roman College, and if that refused to accept it, to pious works.[608]

The following year, the Sacristans—who held most of the Sodality's property—on coming into office, were required to give a receipt for what passed into their hands.[609]

[604] Arch. VIII. 20.
[605] Arch. I. 3, Arch. VIII. 80.
[606] Arch. VIII. 86.
[607] Arch. VIII. 85.
[608] Decree of 3 July, 1596 (Arch. I. 24).
[609] Arch. I. 33.

In obedience to the rule, when in preparing for the feast of St. Ann (in the Church apparently), the decorators asked the loan of the Sodality candlesticks, they were refused.[610] Eight years later, it was decreed that the Altar flowers were not to be lent under any condition.[611] No doubt, the Sodality was right in being so strict, and had learned by sad experience how necessary was this attitude towards the borrowing world.

The instances of the leave for loaning Sodality articles are so rare that it seems worth while to record that on 24 March of the year 1611, the Council voted to lend the Sodality's two silver candlesticks to the Secunda Primaria. We do not know if the treatment of these candlesticks was bad, but we do know that in November it was decreed to make new silver candlesticks.[612]

Next year, on 17 April, the Sodality voted to loan these two new candlesticks to the Sodality of Mercy of the Roman College.[613] This would have been the *Caravita,* which had the title *della Pietà.*

Again, in 1613, the Council and after it the Sodality loaned certain articles to a member, "as he was a good member and Rector of the Academy."[614] Perhaps in consequence of this leniency, on 5 Oct. of the following year, some of the Sodality belongings were found wanting![615] Fifteen years later, there had been further difficulty and the Officers were obliged to leave their keys in the Oratory.[616]

At the time the Secunda was suppressed (1667) the question naturally arose what to do with its property. The question, it appears, was easily enough settled by simply transferring all to the Prima Primaria. On the propriety or necessity of this Card. De Lugo., S.J., had already expressed his opinion 17 years before,[617] namely that when a Sodality in a College ceased to exist, its property became—or rather remained—the property of the College and, while it could not be transferred to another College without a Papal indult, it could naturally be given over to

[610] 25 July, 1631 (Arch. I. 170).
[611] 9 Jan., 1639 (Arch. I. 188).
[612] Arch. I. 96.
[613] Arch. I. 98.
[614] 10 Aug., 1613 (Arch. I. 103).
[615] Arch. I. 107.
[616] November, 1629 (Arch. I. 161).
[617] *Responsa Moralia,* IV. 12, 7.

another Sodality in the same College, more especially if the body which ceased to exist should be merged in the other. Now this is really what happened in the case of the Secunda, or rather the Secunda and the Prima were one and the same Sodality.

Changes in the Rules

The twenty-first Chapter of the Complete Rules gives detailed instructions how to proceed when changes in the Rules are proposed. We have described these above. It will now be proper to collect from the archives whatever touches this matter.

"Revisors of the Rules" were appointed in 1607,[618] but it seems likely they were nothing more than the committee on observance mentioned in the 1595 Rules. The observance of the Rules was urged again in 1627 and a committee was appointed to note articles in which observance had relaxed.[619]

In 1610, the Officers' Rules were ordered compendiated and written out on a tablet: Alexander Fossano was elected to make the Compendium.[620]

Proper respect for the Rules had not died out in 1652, for an inquiry by the Sodality of the Brera College at Milan,[621] elicited a reply from the Prima Primaria that rules or long standing customs could not be changed in the Roman Sodality without the Father Rector's leave.[622] It recommended the Sodality to keep to the traditional rules of the Prima Primaria and recalled the fact that Local Rules must have the Father Rector's approval. We shall see, alas! that a hundred years more broke down a portion of this solid wall of observance.

In 1725, however, the books mentioned in the Rules for putting on record the various Sodality laws and regulations still existed, one for the *Decreta graviora* and another for the *minus gravia*. Decrees in the former bore the Prefect's and the Director's signature. The latter took the Rector's decision on matters of importance.[623] The very books have long ceased to exist as a part of the Prima Primaria archives.

[618] Arch. I. 80, 82. [619] Arch. I. 152. [620] Arch. I. 89.
[621] Arch. XVI. 86. [622] Arch. XVI. 75. [623] Arch. VIII. 122.

SECTION 4

ANNALS

Having reported the Rules, then the annual customs and in the third place the application of the Rules during the Second Period, there remain to be presented the details which do not come under any of these heads and yet belong to the history of the Sodality. These may be properly called Annals. One must not underrate them, either, because, as every Director knows, to just such events is due in large part the variety which helps so much in every Sodality to sustain interest and keep up fervor.

1595

The Academy, after its separation from the Sodality, had got into the habit of using the latter's carpet, "as if it were public property." The Council therefore ordered it should not be lent without the Prefect's and Consultors' consent.[624]

The war in France called forth the charity of the Sodality and on 25 July, it was determined to make the Scala Santa, a General Communion, an hour's prayer in the French Church, to fast and take the discipline once a week, to recite the Litany of the Saints daily and visit the Seven Churches, that the war might come to a speedy and successful close.[625]

On 21 Sept. it was voted to correct the prayer book and bring it, like the Rules, up to date.[626]

One of the things which particularly disturbed the equanimity of the Sodality was the wearing of a pompadour. This consisted in having the hair rise more or less straight above the forehead. Such a lack of manliness, which was found especially among the Poles, gave occasion to many animadversions in the Council meetings and brought about the passing of special decrees and even Rules to prohibit the practice. They are found spoken of frequently in 1594 and 5 and the rule about the matter—made, however, a more general prohibition against feminine vanities in dress or person—is found among the Complete Rules of 1595.[627]

[624] 20 May, 1595 (Arch. I. 15).
[625] Arch. I. 17.
[626] Arch. I. 19.
[627] Doc. VII, No. 11.

1596

Of the many vocations to religious life among the students of the Roman College, the majority of those who became Jesuits from the Roman College were from the Sodality of Our Lady.[628] The following year there were 19 candidates for the Society of Jesus, the greater part again from the Sodality.[629]

It is referred to a number of times that a Prefect on going out of office took up the office of Porter. The first record of the kind occurs in 1596, for in April Nicholas Lamia, ex-Prefect, became Porter.[630] Another instance is that of Serafino Serafini in July, 1598. The same is true of January, 1602, July, 1605, January, April, July, October, 1606, January, 1607, and is very generally the case down to 1667 and even as late as 1727 and occasionally after.

In July of the year 1596 a Decree was passed that notable events or facts touching the Sodality as a body or a particular member should be set forth briefly in the form of chronicle.[631] If this Decree was executed, the book has not reached us. Perhaps no more was intended than the accounts we still have in the Secretary's book.

On 4 Aug., the feasts of the Madonna were selected on which the whole Office of Our Lady was to be recited; also the days for the other Offices—that of Christmas, Tenebrae in Holy Week, and that of the Dead on All Souls' day; also for a member the day he died, and for all every month the Office of the Dead.[632]

1597

One of the causes of anxiety this year was the loss of members who wished to transfer to the lately established Sodality of Nobles at the Gesù. In one case, a formal protest was ordered made to Father General and the Prefect of the Nobles.[633] A similar protest was ordered presented to Father General in 1599.[634] Apparently, the Father General's leave was considered necessary for the transfer. Again the same year it was voted to beg the Father Rector of the Roman College to rule that no one

[628] *Litt. Ann.* 1596, 659.
[629] *Litt. Ann.* 1597, 580.
[630] Arch. VIII. 142, Arch. XIX. sub data.
[631] Arch. VIII. 85.
[632] Arch. VIII. 85.
[633] 16 June (Arch. I. 32).
[634] 14 Nov. (Arch. I. 39).

could pass to the Sodality of the Professed House without leave of the Prima Primaria.[635] We do not know whether any of these requests were granted, but there were members of the Prima Primaria who belonged also to the Nobles' Sodality.

1600

From the lists given above under the year 1585 it is clear that not a few of the members rose to positions of honor and importance in the Church. The fact is mentioned explicitly in 1600;[636] when it is recorded that some became Abbots and Bishops. In 1604 it is mentioned that certain of the members were Doctors of Canon and Civil Laws.[637] The same of two received in 1624 and 1625.[638] A Doctor of Philosophy and of Medicine was received in 1625.[639]

The Jubilee visit, this year, to the four Churches was ordered made—evidently in a body—on the Thursday in Sexagesima week.[640]

1609

A Sodality begged the Prima Primaria to have a picture of the Annunciation executed for them. The request was acceded to.[641]

1619

A pair of silver candlesticks was ordered made out of the Sodality's money.[642]

1625

On 23 March, the Sodality voted to have a sermon every Saturday of the year by a Sodalist.[643] Later in the year (13 Apr.) it was decided that the preachers could not invite any outsiders without leave of the Director or Prefect. Every one was obliged on Saturday to given an "example," or brief historical event, on Our Lady. The sermons had to be on some moral topic.[644]

In this Jubilee year, the Sodality, with the help of Cardinal Magalotti, got leave of the Holy Father to gain the Jubilee by going once together to the four Churches and four times sep-

[635] 21 Nov. (Arch. I. 40).
[636] Arch. I. 47.
[637] Arch. I. 67.
[638] Arch. I. 143, 148.
[639] Arch. I. 148.
[640] Arch. I. 41.
[641] Arch. I. 86.
[642] Arch. I. 123.
[643] Arch. I. 144.
[644] Arch. I. 145.

arately. Accordingly, on 17 March, the Sodality went to Communion and then proceeded in a body from the Oratory to St. Peter's. After leaving the Basilica, when near the Church of the Holy Ghost, two began to sing the Seven Psalms, which were continued to St. Mary in Trastevere. From there the procession went to St. John Lateran. Next, singing the Litany of Our Lady, to St. Mary Major. After leaving the last mentioned Church the *Te Deum* was sung and in the Oratory thanksgiving was made.[645]

1631

It was voted to make a new book of prayers, as the old one was lost.[646]

The Prima Primaria did not, as a general thing, take part in processions. There is, indeed, one exception, but, as far as we know, there is only one mentioned in the archives, if we do not include the Jubilee procession made to gain the Indulgences. The one time we refer to was at the Gesù on the octave of Corpus Christi in 1631. The special reason has not come down to us. The Prima Primaria was granted the place of honor among the Sodalities present.[647]

In the same year the Secretary was ordered to ask for a penance for his negligence in office.[648] After this, we shall not be surprised at the following item.

The Sodality Consultation of 26 Oct. found the Sodality in a bad condition. It therefore took steps to set things right. The first thing was to have a good Director, and so it begged the Rector for one of three Fathers it named. Besides, active members were beginning to be lacking; hence they begged permission of the same to receive applicants under 20 years of age, and asked the Fathers to get students from certain Colleges to come.[649]

1632

In the beginning of this year regularity in the General Communions was inculcated, as also the preaching of the example on Saturdays and the asking of a penance by the tardy.[650]

On 16 Aug. of this year,[651] two new silver candlesticks were

[645] Arch. I. 144. [646] Arch. I. 166. [647] Arch. I. 169.
[648] Arch. I. 167. [649] Arch. I. 171. [650] Arch. I. 171.
[651] Arch. XI. 1255.

delivered to the Sodality. They were paid for by contribution. Several members gave $10.00 each. Their names are recorded,[652] but as their contributions reached only $60.00 and the price was $75.00, John Bernard Nucula gave the $15.00 to make up the amount.

Nucula's offering was accompanied by a condition. No longer content with the Council's leave, he required that the candlesticks should never be loaned without permission of the whole Sodality.

1633

For security, the silver candlesticks and chalice were left in the Father's custody in a closed case.[653]

1634

Various points were urged in the Council Meeting of 21 Aug.: regularity in Communion—to be made up if missed—and the calling of a Sodality Consultation on the Sodality's financial matters. Each one was required to keep to his proper seat, and modesty and silence, as also promptness in coming to meetings were urged. The Rules were ordered read every two months.[654]

1635

On 2 Jan., at the Sodality Consultation, there was quite a number of points recommended to the Officers and others, referring generally to the minutiae of discipline. We may call attention to the order to keep an inventory and to repair what needed repairing.[655]

Notwithstanding the efforts of the Council to provide for the temporalities, it was found on 3 May that the deficit made necessary a special contribution "to pay the debts."[656]

1636

On 22 June of this year,[657] a tax to pay the debts was imposed on all. It was a *testone* (about 36 cents) and four members were named collectors.

[652] Arch. XI. 1255 and VIII. 181. [653] Arch. I. 174.
[654] Arch. I. 177. [655] Arch. I. 178. [656] Arch. I. 180.
[657] Arch. I. 181.

1637

On 10 May, it was voted to beg the Father General to give the Sodality a fixed Director, as changing every year led to confusion.[658] Two years later, on 9 Jan., 1639, Father General was begged to let Father Festali remain at least two years.

1639

On 13 Feb., the tablet of Great Benefactors was put up in public.[659]

1641

In January, two Sodalists were deputed with the Secretary and Vice-Secretary "to have the books of the Secretary copied."[660]

1643

The Sodality at Macao in India had been granted two favors in 1617 by Paul V; one a privileged altar on certain days, the other an Indulgence for attendance at the Litany on Saturdays. It begged the Prima Primaria in 1639 to obtain the confirmation of these favors from the Holy See. The Roman Sodality did so and forwarded the document on 21 Feb., 1643.[661]

One of the most striking events in the second period was the following:

On 30 Nov., Prince Philip d'Hai, son and heir of the King of Tunis, expressed a desire, after his conversion to the true Faith, to be admitted into the Prima Primaria Sodality, and was formally received. The Father General, Vincent Carrafa, accompanied by the Fathers Assistant and other Fathers, including interpreters for the Prince, met him at the entrance to the Roman College with the Prefect, Assistants and members of the Prima Primaria in order of seniority, who had previously recited the hymn of the Holy Ghost in the Oratory. At the College door the proper bows and welcome were made and the party moved up to the Oratory. On entering, they were greeted with music by the musicians of the Papal choir. The Prince took his place on his knees in the middle of the Sodality Oratory on a rich carpet, and by unanimous vote of the Sodalists he was elected Prefect of the Sodality. The Sodality Rules were pre-

[658] Arch. I. 183. [659] Arch. I. 190. [660] Arch. I. 198.
[661] Arch. XXIV. 30.

sented to him by the Prefect, who kissed his foot. The musicians then sang the *Te Deum*. Mass was celebrated by the Father General, accompanied by music: he gave Communion to His Highness and to all the Sodalists. After thanksgiving and the other regular exercises of the Sodality, a Diploma was presented to His Highness on a golden plate. It was of parchment with gold letters and the seal of the Sodality in silver tied to the Diploma with a cord of silk and gold. The Diploma stated the Prince's admission to membership and his election as Prefect. The old Prefect made the presentation in a speech indicative of the Sodality's good will. The Prince replied in his own language, interpreted by the Father who accompanied him. Thereupon the Prince gave back the office of Prefect to the former incumbent and returned the Rule book into his hands. The Prince was then reconducted in state to the College entrance. There was, of course, a crowd gathered.[662]

1652

In March, it was voted to renew the book of Decrees, that of the records, of the Benefactors, of the Directors and of titled personages who were members.[663] In that of the Benefactors it was decreed, on 18 Oct., 1652, that nothing should be written without leave of the Director and the Prefect.[664]

An interesting letter was written to the Brera Sodality at Milan in this year, formally deciding that Candidates for the Sodality could be others than those named in the Sodality's Diploma of aggregation.[665] This is an answer to their letter of inquiry.[666] A second decision was rendered by the Prima Primaria in the same letter. This was that if a member ceased to be of the class of persons for which the Sodality had been erected, he still remained a member.[667] Thus into a Sodality of Theologians a Philosopher could be received, and a Theologian remained a member of his Sodality even after finishing his studies. These decisions are interesting as in entire accord with a formal decision of the Sacred Congregation of the Council rendered in 1910.[668]

[662] Arch. VIII. 52. [663] Arch. VIII. 88. [664] Arch. VIII. 88.
[665] Arch. XVI. 74. [666] Arch. XVI. 85. [667] Arch. XVI. 74.
[668] MULLAN, *Documents*, Nos. 1977, 1980.

1654

In this year, we have the first instance extant in the archives of a petition for prayers for the dead of an affiliated Sodality. The Sodality in question was that of Augsburg and the person was Ferdinand Zeeh, who had been killed by an assassin. The Sodality begs the Prima Primaria's prayers for the repose of his soul.[669]

1656

The Junior Sodality of the College of Bordeaux in France appealed to the Prima Primaria to prevent their fusion with the Senior.[670]

1658

The Oratory occupied to this day by the Prima Primaria was granted to it in the year 1658, by the Father Rector of the College and the Father Provincial, with the concurrence of the Father General.[671] The former Oratory was the narrower and darker room at its side, and in the new arrangement became the Sacristy.

The Oratory of 1658 was large and lightsome, being inclosed between the same lateral walls as the Church of the Annunciation, above which it was situated: above it, in turn, being the Chapel of the *Scaletta* Sodality, which is thus the third and final story of the building. When the Church of St. Ignatius was begun in 1626,[672] the smaller Church was abandoned and one of its aisles was even destroyed to make place for the monument of Gregory XV and the Ludovisi family. The nave and the other aisle are still in existence, being used now as a lumber room for the Church things. At some time in the College history the nave walls of the Church of the Annunciation were raised to the full height of the Roman College as built by Gregory XIII. This gave the large halls which are the Prima Primaria and *Scaletta* Oratories. The dimensions of the Prima Primaria Chapel are 41 feet by 26 and it is 29 feet high.

[669] 16 Apr., 1654 (Arch. XVI. 98). [670] Arch. XXIV. 226.
[671] Macario Solatio, *La Sagra Congregazione Prima Primaria sotto il titolo della Madre di Dio Annunziata nuovamente aperta nel Collegio Romano della Compagnia di Gesù descritta e diretta alle Congregazioni sparse nel mondo*, Roma, 1659. [672] Rinaldi, *Collegio Romano*, 116.

There are two large windows on the street and above each two other smaller oval ones.

The approach to the new Oratory was through the Sacristy or old Oratory. The latter is entered from the open gallery which runs around the courtyard of the Roman College on the second floor: the door is in the corner next to the great academic hall and at the foot of a small staircase,[673] which leads to the third floor. The ascent to the gallery is by a magnificent wide stone staircase from the ground floor.

The length of the Sacristy is perpendicular to the street, and so is that of the new Chapel. The door to the latter is in the middle of the length on the right. The door posts were painted verdantico and above the door in a graceful gilt festoon was the legend: *Prima Primaria Congregatio Annunciatae B. M. V., omnium Congregationum toto orbe diffusarum Mater et Caput.*

The Secretary in 1725 gives a lengthy description of the Chapel as it was in his day, when "it excited the devotion and wonder of all beholders."[674] He begins from the upper part of the Chapel.

The medallions on the ceiling represented the Immaculate Conception, the Visitation and the Assumption of Our Lady. The last, in the center, presented Our Lady "in devout and majestic mien moving in a group of numerous Angels who surround her as she is carried up to Heaven."[675]

In the angles of the arched ceiling were the four chief Sybils, who "with prophetic voice spoke of the Virginity and Motherhood of Mary."

Six lunettes, three on each side wall between the angle pieces, represented six of the principal women of the Old Law who prefigured the Virgin of Nazareth. Each picture bore a legend in gold letters. The first was Rebecca giving water to the horses and camels. The inscription read: "Rebecca for her kindness was given as spouse to a man; Mary by her virgin purity merited to have God as Spouse." Opposite this was Mary, the sister of Moses. Touching the cymbal in gratitude for the pass-

[673] *Scaletta,* from which the *Scaletta* Sodality got its name. This Sodality was reached by means of the small staircase.

[674] Arch. VIII. 7. His account is taken bodily, in nearly every detail, from Solazzi's work quoted above. [675] Arch. VIII. 8.

age of the Red Sea, she "congratulates Mary, Mother of God." At the side of Mary was Jael piercing the temples of Sisara with a nail, as Our Lady was to overcome Satan. Opposite is the valorous Judith beheading Holofernes, as Mary in her Conception was to triumph over sin. Next to Judith comes Debora prophesying victory to Barach, General of the Hebrews, as Mary foretells victory over Satan. Opposite is Abigail begging David to relent in his wrath against Nabal, as Mary was to supplicate God for us.

Under the six lunettes just described there were as many large pictures separated by painted columns. Each was surrounded by a rich gilded festoon serving as cornice. The pictures were battle pieces.[676]

One represented Religion seated on the bent backs of chained infidels and regarding the battle of Lepanto. Opposite was the Emperor Heraclius battling against the Persians under Our Lady's help. Next to this, over the door of the Oratory, was Julian the Apostate pierced with a lance by Our Lady's command. Opposite was a statue of Our Lady borne on a triumphal car under the Emperor Zemisces. Next comes the victory of St. Louis over the Saracens at Damiata. Opposite was that of Ferdinand of Castille over the Moors on the feast of Our Lady's Nativity.

In the arch above the Altar there was the Eternal Father with Angels.[677]

Over the altar, which was opposite the windows, was an exact copy of the Annunciation of Frederick Zuccaro, which had been the altar piece of the Church before its altar was destroyed to make room for the sanctuary of St. Ignatius.[678]

At the sides of the altar were St. Ignatius and St. Francis Xavier, "the first two lights of sanctity who illustrated the Society of Jesus."

The wall opposite the altar has a painting representing Narses' victory over Totila "through manifest help of Our Lady." Under this was St. Pulcheria, "inviting virgin hosts to sing the praises of Mary."

[676] These pictures are not described by Solazzi, being the work of 10 or 15 years later. [677] Arch. VIII. 14. [678] Arch. VIII. 15.

The large paintings on the side walls were the work of Brother James Courtois, called "Il Borgognone," "who was employed by the first Princes of Italy in adorning their galleries with his incomparable and much esteemed battle scenes, and then, on 13 Dec., 1657, put on the habit of a Jesuit" and "exercised the painter's art no less than religious perfection,"[679] and "left in the Order, when he died [14 Nov., 1677], a reputation as an exquisite painter no less than a perfect Religious."[680] His brother William did the painting over the Altar arch.[681] The symbols and figures of Our Lady were the work in stucco of a noted Roman decorative artist of the time. They are still unchanged. The ceiling was done by a celebrated painter.[682]

The altar in 1725 had two steps. Under it, "in a noble marble urn, reposed the bodies of the four Martyr Saints."

The rows of benches ran down the Chapel, facing each other and "symmetrically placed for the members assembled to chant the praises of the Virgin Mary."

The Prefect and Assistants had a raised bench under and between the windows. Below it to the right and left there were two seats for the Secretary and Vice-Secretary respectively. This and the painting of the Assumption are the only differences we have noted between the Oratory of 1658 as described by the Secretary in 1725, and that in existence at the present day.

The marble Altar of the Oratory was not constructed until 1728. The cost was $150.00, which was derived from the sale of some Sodality property and the contributions of two members.[683] The Altar is set within a recess covered by an arch which rises 23 ft. from the floor, leaving 11 ft. for the Altar and the two side decorations. The table is nearly 7 ft. long.

The expense of arranging the new Oratory was considerable, as we can easily imagine, and the Sodality was not sparing in adorning its home in Our Lady's honor. The full cost has not come down to us, but we know that one member gave $12.00, another $25.00, a third $14.00, a fourth $32.00, a fifth $10.00.[684]

When the Oratory was ready for occupancy, in 1659, Mon-

[679] Solazzi, ibid.
[680] Arch. VIII. 16 and Tacchi Venturi in *L'Arte*, anno XIII, fasc III.
[681] Solazzi, ibid.
[682] Solazzi and Arch. VIII. 14.
[683] Arch. XI. 1258.
[684] Arch. XI. 1260, 1264, 1267.

signor Benedict Cappelletti, Archbishop of Manfredonia, blessed it with all solemnity, said Mass there and gave Communion to the Prima, Secunda and Tertia Primaria. A panegyric followed, preached by Father Odo Conti.[685]

When all was finished, an account of the Chapel was drawn up and published in 1659 by Macarius Solazzi, dean of the Sodality, and sent to the Sodalities throughout the world.[686]

The truly splendid appointments of the new Chapel must not be dismissed without recording the names of the persons concerned in conceiving and supplying them. Some of these are already mentioned in the Roll of Honor, but we repeat all the names here for a perpetual memory of a great deed done by them in Our Lady's honor.

First and foremost is the Director of the time, Father Joseph Ferronio.

After him we must name the Prefects, Andrew Poltri (first and last term of the year 1658), Ambrose Lauri and Camillus Ferrarini. The times that Poltri was not Prefect, he was Assistant and Consultor, and so a member of the Council the whole year. Lauri and Ferrarini were members all but one term.

Of the Assistants, John Mary Montani and Francis Leopardi were in the Council all four terms, Peter Andrew Soprani and John Baptist Antaldi three, John Baptist Cerioli two, Lawrence Baldesi one.

Of the Secretaries not already mentioned, Francis Balducci was in office only in the last term.

The following are the remainder of the Consultors: all four terms, Ventura Carminati; three terms, John Baptist Bartolozzi, Bernard Marini, Dominic Tarugi; two terms, Macarius Solazzi, Joseph de Conti, Nicholas Mary de Rossi, John Charles Mary Fulgenzi, Rev. Sigismund Mannarini, Octavius Nomio, Rev. James Pelli, John Segneri, Michael Angelo Tarugi; the first term, Octavius Falconieri; the last, Francis de Bonis.

Besides the three Prefects mentioned, all of the above names are found in the Roll of Honor as Prefects between 1650 and 1666, except Macarius Solazzi, who was Prefect for the first time in 1619 and Ventura Carminati in 1642; and except Dominic

[685] Solazzi, ibidem. [686] Arch. VIII. 17.

Tarugi (Cardinal, 1695) and Nicholas Mary De Rossi (Benefactor, 1659), along with Octavius Nomio and Francis de Bonis, who are mentioned only in this place.

As usual in these Prima Primaria lists, a large proportion of the names belong to noble families.

1665

There is mention occasionally of members of the Sodality saying their first Mass in the Oratory. It was the Prefect in the first instance we have noted.[687] Next year there was another,[688] and a third in 1671.[689]

There were, of course, vocations to the religious life also. In 1665, one of the Prefects of the year became a Jesuit,[690] and there were several vocations to the Carmelite Fathers on 8 Sept.[691] There is a portion of a volume in the archives set aside for the list of religious vocations. From the middle of 1595 down to 1702 we have counted 123 Augustinians, Barnabites, Capuchins, Carmelites, Carthusians, Dominicans, Jesuits and Oratorians.

1666

On 10 Oct. it was proposed in the Sodality Consultation to make a tablet to contain the names of the Prefects, and two Sodalists were appointed to help the Secretary in the work.[692]

The same zeal for history was evidenced on 27 Dec., when the Secretary was ordered to make a list of the Sodalities aggregated from 1664 to 1666 and inscribe them on the tablet.[693]

1667

On 23 Jan. it was discussed in Council should the preachers (Sodalists) in Lent wear mourning dress: the matter was left to each one's piety and devotion.[694]

In this year a momentous change was made. The Secunda Primaria, formed, as will be remembered, partly because of numbers and narrowness of quarters, had begun to attract fewer and fewer to its membership, and on the other hand the Prima

[687] 1665 (Arch. II. 26). [688] Arch. II. 31.
[689] Arch. III. 35. [690] Arch. II. 26. [691] Arch. II. 22.
[692] Arch. II. 50. [693] Arch. II. 53. [694] Arch. II. 56.

Primaria had come into possession of a larger Oratory.[695] In consideration of this it seemed good to the Father General to allow the Secunda to sink out of existence, or rather to be merged in the other two parts of the Primaria Sodality. The exact date of this act has not come down to us, but it appears to have been an accomplished fact in May; perhaps the feast of the Annunciation was the day chosen.[696]

The meeting place of the Secunda Primaria had been near that of the Tertia and it had its own separate Director.[697] When its separate existence ceased, all the books and rules were transferred to the Oratory of the Prima, where they still were in 1725.[698] At the same time, ten silver vases passed into the Prima's possession from the Secunda. But these, as inappropriate for the larger altar of the Prima, were disposed of in 1723, as we saw above.[699]

The Socius of the Director at this time was Father Bernardine Cruvagino. He presented to the Sodality in this year the bodies of the four Martyrs, SS. Vitus, Cerealis, Antenodorus and Theodore. The translation of these precious relics to the Oratory was made on Pentecost Sunday, 29 May, with cross, incense, sacred vestments of red worn by the Father Rector and the Priests, and the members in line in order of seniority, carrying wax candles and singing the Litany of the Saints, the *Te Deum* and the Psalm *Laudate Dominum.* The urn with the precious bodies was carried under a noble canopy.[700] The porches of the College and the streets through which the procession passed were adorned, as also the Oratory, and the College bells were rung during the whole time of the procession.

It was decreed on the same day to celebrate every anniversary of this day by reciting the Office of the Holy Martyrs. This custom had ceased in 1725, but the feast was still celebrated on Pentecost every year and at every meeting their patronage was invoked as Protectors of the Sodality.[701]

On 22 July, the age for the passage to the Prima from the

[695] Arch. VIII. 103.
[696] On 15 May a member from the Tertia begged confirmation in the Prima: had there been a Secunda at the time, he would have passed into that (Arch. II. 61).
[697] Arch. VIII. 103.
[698] Arch. VIII. 104.
[699] Arch. VIII. 104.
[700] Arch. VIII. 49.
[701] Arch. VIII. 51.

Tertia was ordered to be 16 years, with a certain latitude, however, for special dispensations when height and class recommended younger applicants.[702]

1668

Acts of penance and piety were offered up this year and in 1671, 1672 for the preservation of the Faith in China.[703] The list was read out to the Sodality on 15 Jan. for the public edification and encouragement.[704]

The Nobles' Sodality of Milan sent a similar list of "little flowers" (*fioretti*) and it was read in the Prima Primaria.[705] A like list came from the Genoa Sodality in 1670 and was read in place of the Exhortation.[706]

In 1680, bunches of these *fioretti* were offered on the Epiphany, and others were laid on Our Lady's altar for her feast of the Assumption.[707] The following year the *fioretti* consisted of various good works undertaken for the year on the Epiphany.[708]

On 22 May, penances were done by all and the adoration of the Cross was made on occasion of troubles in China.[709]

Under date of 10 June is found the following bombastic note in the Secretary's book: "Then Father Appiano [the Director] asked should the silk covered chairs of the Sodality, to escape the tooth of time, be covered with red or violet cloth. The gentlemen replied, they should be covered."[710]

1670

Two members were appointed to see to the artists who were doing the paintings in the Oratory.[711]

1671

On 19 July, it was found the money on hand was insufficient to defray the expense of the new paintings. It was decided "to trust to Divine Providence, which without doubt would push on this Its work."[712]

[702] Arch. VIII. 89.
[703] Arch. II. 74, Arch. III. 25, 42.
[704] Arch. II. 74.
[705] Arch. II. 87.
[706] Arch. III. 5.
[707] Arch. III. 90, 103.
[708] Arch. III. 116.
[709] Arch. II. 82.
[710] Arch. II. 85.
[711] Arch. III. 12.
[712] Arch. III. 37.

1672

A young heretic, edified by the Sodalists visiting the hospital, became converted, and on New Year's day received Communion with them.[713]

1675

There was a Jubilee this year, and the Prima Primaria, in place of making the large number of visits prescribed, sent in a petition to the Holy See to be allowed to gain the Jubilee by one visit in a body to the Churches designated and two other visits individually. The petition was granted and the visit in common was made on 26 May.[714] We shall see below that the precedent of 1625 was again followed in other Jubilee years.

1679

On 6 Aug., the Director dilated on the martyrdom in England of the Ven. John Gavan, S.J.[715]

On 12 Nov., in place of the Exhortation, the Secretary read the last discourse of Ven. David Henry Lewis, who had been killed for the Faith at Hereford in England. In recording this fact, the Secretary grows eloquent and writes: "England, which once, made glorious by the most splendid lights of sanctity, presented the sweetest of spectacles to Heaven, in these times of ours lies low in darkness, like a huge monster with his head cut off, and changing fine gold into iron, takes up arms to wound Christ in His faithful members. But while she is preparing war against Heaven, her sword is reaping palms for Catholic constancy, opening up triumphal ways to the Roman Church and is adding to Heaven itself as many brilliant stars as she is cutting off Catholic heads."[716]

1680

A letter came from the Ingolstadt Junior Sodality and was read on 14 Jan., telling of the death of Francis Hader, who died in the public repute of innocence.[717]

On 7 July, a Brief was obtained, valid for seven years, granting a privileged Altar to any Priest who should celebrate in

[713] Arch. III. 41. [714] Arch. III. 66. [715] Arch. III. 78.
[716] Arch. III. 85. [717] Arch. III. 90.

suffrage of a deceased Sodalist at the Sodality Altar on Mondays and during the octave of All Souls.[718]

On 21 July, the Sodality Mass was said by Father Oliveira, Procurator of the Portuguese Missions. After his thanksgiving, he asked to be allowed to sit among the Sodalists, and "gave evident marks of humility and other virtues."[719]

1681

The Office of the Dead was recited on 12 Jan. for the soul of Card. Peter Vidoni, who "up to his last breath showed the greatest devotion to Our Lady and love of our Sodalists."[720]

The following Sunday,[721] the Office of the Dead was recited for Peter Andrew Soprani. "He was the oldest of the Sodalists and second to none in piety; with singular devotion he had attended the meetings for over 35 continuous years, serving Our Lady thus till his latest breath." On 20 Jan., Monday, more solemn obsequies were celebrated for the Cardinal and the dean of the Sodality[722]—two Masses and the Office of the Dead.

On 15 June, a new place was arranged for the relics.[723]

1687

The Director bade the Secretary inscribe on the tablet the Sodalities aggregated since 1683 and wanting there. The Secretary got a pensman to do it.[724] The same of the Officials of the last three years and of the members from 1680 on.[725] This last work was finished on 20 May.[726]

On 29 Aug., the Vice-Secretary writes in the book that he desires a penance for having neglected to record the more notable events from 29 Aug. to the end of September.[727] Unfortunately for us, he was not the only Secretary delinquent in his duties.

The names of the Prefects were hunted up and written in the book by the Secretary towards the end of this year.[728]

1688

The Father Director, on 22 Feb., gave good example to the Sodality by kissing the Assistants' feet.[729]

[718] Arch. III. 100.
[719] Arch. III. 101.
[720] Arch. III. 116.
[721] Arch. III. 117.
[722] Arch. III. 117.
[723] Arch. III. 126.
[724] Arch. III. 147.
[725] 1 May (Arch. III. 148).
[726] Arch. III. 149.
[727] Arch. III. 152.
[728] Arch. III. 155.
[729] Arch. III. 159.

On 19 Sept., the *Te Deum* was sung for the victory over the Turks at the siege of Belgrade.[730]

1691

On 14 Jan., the Litany of the Saints was sung and other prayers were said to avert the plague.[731] These devotions were repeated at the meetings until 8 Apr.[732]

1700

The Jubilee visits of the year 1700 are described for us in the archives somewhat at length.

There was a tradition in the Sodality that in former Jubilees it had enjoyed a special commutation in consideration of making one set of visits in a body processionally. Accordingly, a petition was made to the Holy Father through Cardinal Albani: the petition had been read in the Sodality meeting on 4 Apr. and was presented to the Cardinal by the Prefect of the time, Prince Nicholas Rospigliosi. The Holy Father referred the matter to the Commission of Cardinals charged with the Jubilee. They sent it back to the Sodality, asking evidence of having enjoyed such a privilege on former occasions. The archives were searched and the evidence was presented for the years 1600, 1625, 1650 and 1675. A copy of the rescript conceded in 1650 was still in the Sodality's possession in 1700, though that of 1675 seems to have already perished. When this evidence was presented, the Holy Father granted the petition in an Audience on 18 May. The faculty was the same as that granted before and mentioned above, namely to satisfy the condition of visiting the Basilicas by doing so in a body once and two other times individually. The Indult granted the same privilege to any Jesuit Fathers that might elect to make the Jubilee in that way.

On 23 May, it was determined to assign the visit in common to the following Thursday.

On 27 May, therefore, the members met at the Roman College at 8.30. On the stroke of 9, the Director, kneeling, said the *Veni Sancte Spiritus,* answered alternately by the members, then the *Actiones nostras* and the *Aperi.* At 9.15, the procession issued

[730] Arch. III. 168. [731] Arch. IV. 2. [732] Arch. IV. 2-8.

from the College door. First came Rev. Francis Mary Plantanido, Censor, and Charles Testa, leaders of the procession, who knew the way and were to regulate the pace. Next came some of the younger members, and finally the rest, without any order of precedence. The Prefect and the First Assistant were the last, the Second Assistant, Prince Frederick Chigi, being absent from Rome.

The pairs of members were about 60, making 120 in all. Three Jesuit Fathers followed, with Mons. Casali, a member of the Sodality. The servants of some of the members followed, and about ten carriages, to pick up any one who should get too tired.

The procession went on with modesty and recollection, without cross, each one reciting with his companion Psalms, litanies, the beads and other prayers. St. Paul's was reached at 11 and St. Peter's at 13¼ (1.15). In the former Church the Blessed Sacrament, the Crucifix and the high Altar were visited; at St. Peter's the Blessed Sacrament and Our Lady's Altar and that of the Apostles. At each Altar five *Our Fathers* and five *Hail Marys* were recited, making 15 in each Church in honor of the 15 mysteries of the Rosary. The same prayers were said at the Altars in the afternoon visits.

At St. Peter's the procession broke up.

At 21 o'clock (three hours before sunset) the members gathered again in the Oratory. The Director said the *Sub tuum,* and the procession started. It went to St. John Lateran and visited the Blessed Sacrament, the high Altar and that of the Apostles. Then it went to St. Mary Major "to get the blessing of the most holy Virgin our Mother." The Altars visited there were that of the Blessed Sacrament, of the Madonna and the high Altar. After this the members were dismissed, each saying the *Te Deum* in private.[733]

On 25 Aug. of this year, the Council voted to start an ascetical library for the Members' use: Rules were made and the librarians were appointed by December.[734]

[733] Arch. XII. 189, Arch. IV. 91, 93, Arch. VIII. 41.
[734] Arch. IV. 95, 98.

1701

On 6 Jan., the Prefect undertook to get a case made for the Secretary's books. The case was finished and put in use and the key delivered to the Secretary on 2 Feb.[735]

During this year, for similar reasons, as before, the Prima Primaria interested itself in prayers on the occasion of the war of succession in Spain. The prayers chosen were the Litany and others and they were continued at the meetings from before 11 Dec. to 26 Feb., 1702,[736] and were resumed in May, continuing till September.[737]

1703

This is the first time we read of a Chaplain of the Sodality. The office became a fixture later on: perhaps even then it was customary.[738]

1725

The Jubilee visits of this year are described as before, in 1700.[739] There had been a general Indult this time allowing all Confraternities in Rome to make one visit to the four Basilicas in a body and two others separately. The order followed was the same as in 1700 and described above. There were, however, only 72 members in 36 couples.

We may insert at this place the record of two events which show that Our Lady was not neglectful of her Prima Primaria Sodalists. They are related without date by the author of the 1725 historical notice of the Sodality. "We find noted," he writes,[740] "in certain sheets of ancient records, that a member of the Sodality had left his son at home grievously ill and while going to the Oratory met Dr. Tadino, who gave him the unfortunate announcement of his son's death. The Sodalist, hoping in Our Lady, arrived at the Sodality and had prayers offered for his son's recovery. At that moment the boy rose from bed and reciting a *Hail Mary* was entirely free from his malady. One can imagine the joy of the father and the wonder of the Sodalists."

[735] Arch. IV. 100, 101.
[736] Arch. IV. 111, 115.
[737] Arch. IV. 118, 119, 123.
[738] Arch. IV. 127.
[739] Arch. VIII. 47.
[740] Arch. VIII. 225.

The writer then goes on to report from the same source another story of Our Lady's favor and protection. A member of the Sodality was charged with a serious crime committed fifty miles from Rome. The calumny was supported by two witnesses. In the trial, owing to Our Lady's help, it was proved that at the time he was charged with having committed the murder, he was in the Sodality, whose First Assistant he was. One of the witnesses died a miserable death.

During the course of the year 1725 was written the book called "Historical Notice of the Prima Primaria."[741] The compiler was the Secretary of the year, Paul Mancia. His record will be found in the Roll of Honor.[742] Few have deserved as well as he of the Prima Primaria, for he gathered together from the archives all he could find on the "ancient and the present condition of the Sodality, the origin of its Rules and offices, the members who have become conspicuous for holiness, learning and ecclesiastical dignity, and on various similar topics." This is so great a service that the name of Paul Mancia must ever remain in benediction in the Prima Primaria. The esteem in which his work was held may be judged from the fact that there are still extant in the archives several copies of it in manuscript, notwithstanding its length.

1729

On 3 March, the holy Canon Cæsar Cenci passed to his reward. Born in 1654, he passed from the Tertia to the Prima Primaria on 15 Apr., 1680. His singular devotion to Our Lady led his fellow Sodalists to elect him successively to the offices of Consultor, Secretary, Assistant and Prefect. His life as a Canon of St. John Lateran was a most exemplary one. Charity itself, he gave to the poor and needy without stint or thought of self. Clement XI thought of making him his almoner, but was dissuaded as "the Canon in a few months would run through all the Holy Father had!" No unkind word ever passed his lips and he did all he could to prevent others from sinning by the tongue. "He had put in practice all that is hardest in the ecclesiastical

[741] *Notizie istoriche della Congregazione Prima Primaria.*
[742] Prefects, 1730.

life with consummate ease and naturalness; he was humble, affable, charitable, holy minded and so neglectful of his personal attire that he wore patched garments, hats redyed and worn out linen and had on his bed woollen coverings so old that they made one feel chilly to see them." There is a long and extremely edifying account of this Sodalist in the archives. The Council of the Prima Primaria on 8 Sept., 1729, "ordered that this memoir should be written for the glory of the Most Blessed Virgin, to the edification of the Sodalists and the undying honor of the Sodality."[743]

1750

In this Jubilee year, an Indult even more favorable than those of former occasions was conceded by Benedict XIV to the Sodality. It granted the Jubilee for one visit processionally to St. Peter's and five visits separately to the four Basilicas.[744]

1759

Between the years 1759 and 1767 many changes and improvements took place in the Chapel. A new Altar was built to replace the marble Altar of 1728: it was consecrated on 26 July, 1762,[745] by Cardinal Louis Merlini. A new picture was painted in the arched ceiling. A new urn was obtained for the bodies of the Martyrs. A new bookcase for the library was made, and many articles of chapel furniture and sacred vestments were procured. Unfortunately, a more exact account is lacking.[746]

1761

In this year the picture of the Annunciation, which we saw above was a reproduction of that painted by Zuccari for the Altar in the Church, was replaced by a venerable fresco cut out of the wall in the cemetery of St. Hermes. For some fifty years it had been in the celebrated Kircher Museum in the Roman College, and in 1761, through the offices of the celebrated Father Parthenius, it was presented to the Prima Primaria. The inauguration of the new picture was solemnized by Cardinal Rezzonico on the feast of the Annunciation.

[743] Arch. XII. 199. [744] Arch. XIII. 12. [745] Arch. XII. 121.
[746] Arch. XI. 1046.

Four years later, 12 May, 1765, the picture was crowned with great ceremony by Cardinal Henry Duke of York, Archpriest of St. Peter's. The function made a profound impression.[747]

The year following the transfer to the Sodality Chapel, a miraculous cure of a serious malady was attributed to this picture by the recipient of the favor, Don Lawrence Parasassi. The facts are certified to in a letter written by him to the Director in 1764 and still preserved in the archives.[748]

The Director of the Sodality at this time and on the occasion of the solemn coronation of the picture was Father John Baptist Faure: of the Officers no name is preserved except the Prefects'. Perhaps Duke Alexander Mattei, Prefect at the time, should be mentioned as the chief person in the ceremony, but we really do not know: the Secretary has not left us so much as his own name.

Condition of the Sodality at the Suppression of the Society of Jesus

Of means for forming a judgment on the state of the Prima Primaria at the end of the Second Period, few indeed are extant, but the chief one is. For just the last decade of years, the Attendance Book has come down to us. Taking the attendance, then, as a criterion, we have the following details.

In the ten years from 1763 to 1772, the average number of meetings recorded per year is over 55. At these meetings the average attendance was more than 65, out of an average membership of 147. The active members approached the Holy Table an average of 34 times a year, and there was an average of over 40 Communions at each meeting.

We do not doubt that the Sodality had suffered a good deal in its internal organization, partly from the natural downward tendency of every human society and partly from the prolonged terms of office: undoubtedly also from bearing with so many members that were such in little more than name. Of these points there will be something to say further on.

[747] Arch. XII. 121, Arch. XXV. 298. [748] Arch. XII. 199.

At the same time, a body which saw 40 of its members at Communion every week and had 65 present at its meetings, and especially which produced such men as Prosper Celestini, Jerome De Domenici, Jerome Mary Napolioni, Peter Salvi, Guido Ranieri, Sixtus Vinciguerra, Jerome Molajoni, Horace Celestini, Mark Buglietti, Lawrence Napoleoni and Peter Lupacchioli[749] in ten years of its history, not to speak of at least as many more who were faithful Sodalists but did not measure to the standard of our Roll of Honor, such a body, we say, had a great deal to thank Our Lady for, and with all the wear and tear of time was doing a first class work for souls.

[749] See Roll of Honor.

CHAPTER IV

THIRD PERIOD: 1773–1912

SECTION 1, Rules of 1779, 1804, 1865: New Rules—The Rules and Customs of 1779—Compilers—Contents—Remarks—The Rules of 1804—History—Common Rules—Contents—The Local Rules of 1865—Preparation—Compilers—Character—Contents—SECTION 2, Yearly Events—SECTION 3, The Rules in Practice—The Pious Union: Origin—Power to Aggregate—Further History—SECTION 4, Annals—Conclusion.

SECTION 1

THE RULES OF 1779, 1804 AND 1865

The third period of the Prima Primaria history takes in the 139 years which succeeded the Suppression of the Society of Jesus. It falls naturally into three sections, the first including all the years when the Sodality was under secular Priests as Directors, the second running from 1825 to the completion and publication of the Local Rules of 1865 and the third finishing the period. As in the preceding chapter, we shall report what we find in the archives under the head of the Rules, the Rules in practice, and Annals.

New Rules

At the very beginning of the period, a need for new Rules was felt. The old Rules of 1595 supposed government by Jesuit Fathers. This was different. Besides, in the strain of the 182 years to which the Local Rules of 1595 had been subjected, many practices had become neglected and some new ones had got introduced. These two causes and the want of knowledge of the Rules which may very likely have resulted from four full years of unusual government, rendered a revision advisable. This was accordingly undertaken in 1777.[1] The reform left out the Jesuits, of course,

[1] Arch. XXIII. 65.

but made hardly any change in the Common Rules—the only ones it contemplated at all—and may be passed over here very briefly with a notice and acceptance of a marginal note found at the end and stating[2] that the whole form was invalid, as the Rules could only be revised by the Jesuit General! No one had as yet been appointed to take his place in this.

The Rules and Customs of 1779

Two years later, a small volume was put together, entitled "Rules and Customs of the Primaria Sodality of the Roman College and Notices concerning the proper Government of the same."[3] This book has great historical interest, not as a set of Rules, but as recording in a reliable form the customs of the time.

Compilers

The Rules and Customs of 1779 were due, of course, to the Director of the time, Rev. Peter Anthony Vittené, and to the Council of the Sodality during the first three terms of the year (supposing the work was written in the last). Of the Prefects only one, Rev. Francis Fiorini, was as much as two terms in the Council. Benedict Ricci was the only Assistant all three times a member of the same body. The Secretary was one and the same throughout, Aloysius Sortini. There were no fewer than 25 Consultors the first term, all practically fixtures the entire year. The most important of them were Marcellus Santocchi, John Muccioli, Prosper Celestini, Jerome De Domenici, John Francis Pacifici, Alexander Gentilezza, Peter Leonard Angelini, John Valentini, Peter Paul Santocchi, Anthony Galimberti, Paul Bonifazi, John Baptist Moroni, Philip Moroni, every one of whom deserved a place in the Roll of Honor, most of them as very faithful Sodalists besides being Major Officers.

The ceremonial character of the "Rules and Customs" points them out as the work, to a large extent, of the Secretary and the Sacristans, the former as general Master of Ceremonies and the latter because of their control of Church functions. For this reason, we single out for special mention here as the probable

[2] Arch. XXIII. 72.

[3] Forming Arch. IX.

compilers of the new Rules Aloysius Sortini, Secretary, and John Muccioli, Joseph Cianciarelli, John Baptist Durani and Crispin Frigerio, Sacristans, all of whom, except Durani, were also members of the Council, and had been Officers for several years. To these we must add the name of Angelo Benucci, the Sodality's official reporter on the ancient usages and rules: whose name is also on the Roll of Honor.

In speaking of these rules, as also of those of 1804 and 1865, we shall again follow the order of matter adopted in the Common Rules of 1587, in order to make it easy to refer to similar topics in other Rules spoken of in this history.

Contents

Director

The Director at this time was appointed by the Cardinal Vicar of Rome. The Rules do not mention it, but we know it from other sources.

General Communion

General Communion came once in each month on a feast day, but the Six Sundays of St. Aloysius were made; in Lent every Sunday was a Communion day,[4] and in July there were three General Communions on the three feasts of the Sodality, SS. Peter and Paul on the first Sunday, St. Aloysius on the second and the Sacred Heart on the third.[5] None was appointed for October, which was the vacation time.

Days of Meeting

The Sodality year began on the second Sunday in November and ended on the feast of St. Michael (29 Sept.) with the *Te Deum*.[6] There was a meeting on all Sundays and days of obligation, as under the 1595 Rules, but Palm and Easter Sundays, St. Philip Neri, Corpus Christi and SS. Peter and Paul were exceptions. The reason for the two last was that there were Papal functions on those days.[7] The reason for Palm Sunday was the Retreat given to the whole College and all the

[4] Arch. IX. 15. [5] Arch. IX. 9. [6] Arch. IX. 3.
[7] Arch. IX. 3, 89, Arch. XXV. 305.

Sodalities from Saturday p. m. before till Wednesday a. m. after Palm Sunday.[8]

If a feast came on Monday or Saturday, there was no meeting on Sunday.

There was a meeting on St. John's Day (27 Dec.), on Easter Monday and on Pentecost Tuesday: of the two consecutive feasts of St. James and St. Ann, St. James was chosen for the meeting and St. Ann was omitted.

There was meeting also for the Tenebrae office on Wednesday, Thursday and Friday in Holy Week.

Besides the morning meeting with Mass there was a meeting in the afternoon for Vespers on the feasts of the Purification, Assumption, Nativity of Our Lady and the Immaculate Conception, on the eve and day of the Annunciation, of the feasts of SS. Peter and Paul and of St. Aloysius (the second Sunday in July).[9]

The second feast of importance was that of the Apostles SS. Peter and Paul, the Secondary Patrons of the Prima Primaria. A special Indult transferred this feast to the Sunday within the Octave.[10]

After this came the feast of St. Aloysius on the second Sunday of July and that of the Sacred Heart on the third. The feast of the Martyrs whose relics were venerated in the Oratory came on the third Sunday of November.[11]

Exercises of Meetings

"A quarter of an hour after the Oratory is opened, one of the Readers reads a spiritual book for a quarter of an hour. Then the Prefect gives a sign with the bell and all go on their knees and recite the *Veni Sancte Spiritus*. This done, the Sodalist appointed to read the meditation goes to the priedieu prepared by the Sacristans, kneels, says the *Actiones* and reads with pauses the meditation, divided into three points. After the first point, he stops and does not proceed until the Prefect gives a sign with the bell to go on to the second. The same is done for the third point, until the quarter hour strikes. Then the

[8] Arch. XXV. 304. [9] Arch. IX. 3, 4. [10] Arch. IX. 13.
[11] Arch. IX. 14 says October but certainly this is a mistake for November, as the other month was vacation time.

meditation reader says the *Agimus* and other prayers and returns to his place. The Sacristans remove the priedieu.

"Each Sodalist, on entering the Oratory, kisses the Crucifix exposed in the middle of the Chapel and does not rise until the Prefect gives a sign: on rising, he bows to the Altar and to the Prefect."

After the meditation, the Office of Our Lady is begun by the Prefect and continued by the Sodality under the guidance of the Chanters. The first Lesson is read by the Second Assistant, the second by the First, and the third by the Prefect (all, in sign of respect, rising to their feet during it). Then follows Lauds, which ends the Office. At the *Gloria Patri* the Prefect rings his bell and all bow their heads. He rings also at the *Venite adoremus* in the *Venite exultemus,* at the *Te ergo quaesumus* in the *Te Deum,* at the *per viscera misericordiae* in the *Benedictus,* and all kneel.

"After the Office is over, a Sacristan carries a chair to the Gospel side of the Altar and there the Director takes his seat and addresses a fervent exhortation to the Sodalists, generally for about twenty minutes. When he gets up towards the end, the Sacristans call the Cleric Sodalists to serve the Mass.

"After Mass, the Prefect with the two Assistants and two or more of the old Consultors goes to the middle of the Chapel. The Chanters intone the *Venite adoremus,"* and there follows the adoration of the Cross by the whole Sodality. The Prefect then, returned to his place, recites certain prayers set down in the Prayer book. After the Priest's Communion comes that of the Sodalists. "At the entrance of the Oratory at the right hand there is a long tablet with silver and gold metallic ornaments. Each member has two pegs, a gold and a silver one. He draws out the silver one on entering and, if he is going to Communion, also the gold one." This makes it possible to keep the record and to know how many hosts must be consecrated.

After the conventual Mass is over, the second begins and the Prefect says certain prayers different for different seasons and days.

At the end, the Litany of Loretto is recited. Then the Prefect rings his bell and the Secretary announces the day and hour

of the next meeting, also any future event out of the ordinary, and the Council meeting, if there be one after the regular meeting.

Such is the story of the regular meetings in 1779.[12]

Suffrages

The Office of the Dead was recited on the first Sunday of every month; if this was a feast, the Office was postponed. Besides, if a recently deceased member had been an active member in regular attendance, the Office was said for him at the meeting next after his death, unless it was a special feast.[13] The conventual Mass was offered for him, as also the Communion of the Sodalists. Besides, the *De Profundis* was recited for him at each meeting for a whole month.[14] Nothing is said of members who had neglected their duty of attendance.

Admission

The admission of new members is described in full.[15] The days chosen were Our Lady's feasts. An offering of "a pound candle or 5 *paoli*" (about 55 cents) was exacted of each, but "not as a debt." Each Candidate was given a little book of instructions, which he had to return afterwards.

The Prefect recited the Act of Consecration, phrase by phrase, followed by the Candidates and the whole Sodality, all kneeling and the Candidates holding lighted candles in their hands. Then the kiss of peace was given to the chief Officers.[16]

Income

The sources of income in the Prima Primaria in 1777 were the same as in the early times, the Cenci foundation, three yearly offerings—plate collections taken up by the Sacristans on the Epiphany, the Finding of the True Cross and St. Bartholomew's day—and the offerings made by new members. Besides, it had become customary for every Prefect to offer two pounds of candles or six *paoli* (about 66 cents), and each Assistant one pound or three *paoli*.[17] In addition, the Roman College authorities contributed 85 pounds of candles every year.[18]

[12] Arch. IX. 5. [13] Arch. IX. 9. [14] Arch. IX. 18.
[15] Arch. IX. 11. [16] Arch. IX. 11. [17] Arch. IX. 19.
[18] Arch. IX. 19.

Officers

In the "Rules and Customs" of 1779 there is little to remark about the Officers' rules.

There is no mention how often election took place, but from another document we know it was three times a year,[19] 1 Jan., 1 May and about 25 Aug. It is not said, but from the recurrence of the names we are inclined to think that certain Officers were elected only once a year, as became the rule in 1804.[20] This custom arose, no doubt, from the reëlection of the same men time after time. In the years from 1772 to 1779 there were only two Secretaries, four Vice-Secretaries and four Treasurers out of 21 sets of Officers recorded in the Archives. Peter Angelini held the office of Master of Novices the entire time, except one term when he was Prefect.[21]

The office of Archivist is new and was to endure down to our times. It occurs for the first time in the list of Officers elected for January-May, 1774, namely immediately after the Suppression of the Society of Jesus. The first Archivist was Angelo Benucci, and we owe to him a great many things of the old days, which he copied out with his own hand.

In 1779, the Archivist had the ordinary duties of the name, and besides copied out neatly the diary kept by the Secretary, sealed the letters patent and provided the Council with necessary information about the Sodality. The office was evidently created with a view to relieving the Secretary, who certainly had a great deal to do under the older Rules. The Archivist's importance in the new order of things is indicated by his rules coming immediately after the Secretary's and before the Consultors'.

The Consultors had fixed seats alongside of the Prefect.[22] The *Old* Consultors, usually not more than 12 in number, were supposed to hold a meeting once a month.[23]

There were four Censors, each having charge of a section of the Sodality.[24] This was a relic of the assignment of a certain number of Sodalists to each of *The Twelve* under the older Rules.

[19] Arch. XIX. [20] Cf. Arch. XIX, passim.
[21] Arch. XIX. [22] Arch. IX. 61. [23] Arch. IX. 61.
[24] Arch. IX. 62, Arch. XXV. 317.

The office of Master of Novices also was a new one, as far as being confined to one Sodalist was concerned. Formerly, as we have seen, any Sodalist might be assigned as Instructor to the Candidates.[25]

The Sacristans are made much more of in 1779 than before. The reason is that "to them are entrusted all the riches of the Sodality," and their office was most onerous, "because on them, after the Prefect, depends the whole management."[26] There were four Sacristans in the August election of 1779,[27] but the number varied in different years. Four was the usual number in the older days from 1589 on.

The office of Chanters is new. Directions are given them to take a key which the Sodalists can get and not to indulge in figured music at all.[28]

Special mention of Clerics is also made, there being certain members assigned to serve the Sodality Masses.[29]

The "Rules and Customs" ends with a long inventory of the Sodality property.

From the above sketch we can draw several conclusions about the latter part of the second period of our history.

Remarks

1. There was little variation from the old customs touching the routine working of the Sodality.

2. Two changes, however, strike the observer at once. One is the existence of a body of *Old* Consultors, as distinguished, presumably, from another body of young Consultors. That this is the import of the phrase is clear from its more explicit recurrence in the Rules of 1804 and later on.

3. The other is the paramount importance of the Sacristans' office. In a body like the Prima Primaria, all of whose attention—we may say—was taken up with pious exercises in the Oratory, the Sacristans were always a prominent element in the list of Officers, but the words we have quoted about them above, would not have been applied to them in 1595. Of a piece with

[25] Arch. IX. 62. [26] Arch. IX. 62.
[27] Arch. XIX, sub data. [28] Arch. IX. 65. [29] Arch. IX. 65.

the importance of the Sacristan is the very large amount of ceremonial regulations contained in the 1779 Rules. This feature was largely kept in the later Rules, even in 1865.

We have hinted that these changes belong to the latter part of the preceding period. This, of course, they do, and they are not the sudden creation of the few years after the Suppression of the Society of Jesus.

The Rules of 1804

History

We have reported the marginal note appended to the reformed Common Rules of 1777, to the effect that only the General of the Society of Jesus could validly reform the Rules. The circumstances had changed by 1804, because the Holy See, through its representative at Rome, had granted to the Prima Primaria "the faculties which were once enjoyed by the General of the Society of Jesus."[30] This was in 1798. Hence when the reformed Rules were printed in 1804, they were backed with full authority, as Rev. Septimius Costanzi, Director of the time, gave his formal approval to them on 1 Jan., 1804.[31]

These Rules were the result of a revision made by the Director and a Committee of Sodalists in 1797.[32] The historical introduction was written by Duke Henry Caetani,[33] who had been Prefect in 1803 and was Treasurer in the early months of 1804.[34] The little volume was a present from him to the Sodality, having been produced at his private printing press.[35] The copies were ready for distribution on 19 Feb., 1804.[36] In his letter of presentation, written 1 Jan., 1804, the Director, Rev. Septimius Costanzi, praises the Duke as "one of the oldest, most respectable and exemplary members of our venerable Sodality."[37]

Of the Rules of 1804 we have no copy, but they were reprinted in 1811 "by order of the Council and with the approbation of the Director, Rev. Septimius Costanzi."[38] They cost the Sodality on this occasion the sum of $35.00. The reprint must have been executed in the first half of 1811, as the Rev-

[30] MULLAN, *Documents,* No. 1195.
[31] Arch. XII. 222.
[32] Arch. V. 66.
[33] Arch. V. 69.
[34] Arch. XIX.
[35] Arch. XII. 222.
[36] Arch. V. 69.
[37] Arch. XII. 222.
[38] Arch. XI. 1104.

erend Director passed to his reward, as we shall see, on 29 July of that year.[39]

In 1824, the Rules of 1804 were again reprinted at the Sodality's expense, 1500 copies costing $54.00.[40] They were in the Sodality's hands on 27 Dec.[41] A copy is found in the archives of the Prima Primaria.[42] The dedication is to "His Royal Highness Charles Louis de Bourbon, Infante of Spain, Duke of Lucca, etc., perpetual Prefect of the Sodality." The preface of the volume is different from that of 1811 as that was different from the one prefixed by Duke Caetani in 1804. But these details do not affect the Rules themselves.

We may now proceed to indicate the points of interest in the Rules of 1804.

Common Rules

The first thing we remark is that these Rules were meant as well for all Sodalities aggregated to the Prima Primaria as for the head Sodality itself. They are therefore rather Common Rules than Local Rules.[43] Such was the intention, but a cursory reading will show that they really belong to the latter class, as not a few prescriptions could not be taken up by the aggregated Sodalities.

Director

Contents

The paragraphs on the Director's office in these Rules are well deserving of being given here in full.

The Director "should regulate all with prudence, sweetness and apostolic zeal. He should edify the Sodalists, recall sweetly the erring, comfort the pusillanimous, strengthen the weak-kneed, console the afflicted, and be wholly devoted to the greater glory of Our Lord, to the service of and the spread of a tender devotion towards Our Lady and to the spiritual good and progress of souls. He will have to see especially that peace, harmony, charity, good order and the observance of our exercises obtain. It is very important that with interior and exterior gravity and

[39] Arch. V. 99. [40] Arch. XI. 262. [41] Arch. V. 188.
[42] Arch. XII. 107. [43] Arch. XXV. 286.

sweetness he should make himself loved and respected, in such way that love shall not lessen respect and respect not hinder a holy affection and virtuous confidence, especially for the affairs of conscience. Above all, he should have it at heart to educate his charge in the holy love of God and to form souls in the perfect observance of the humility of Jesus Christ and obedience. In a word, he should bear himself as a shepherd among his sheep, as a cultivator in his vineyard, as Jesus Christ among men.

"It is necessary that he be of mature age, provided with the faculties for hearing Confessions and skilled in administering the word of God with dignity and simplicity, never regarding men's praises, but only aiming at gathering fruits of holiness and justice, *not in the learned words of human wisdom, but in the doctrine of the Spirit, comparing spiritual things with spiritual.* (1 Cor. II. 13.)"

The Director's position as head of the Sodality is fully secured. "He regulates everything of the Sodality, temporal or spiritual. . . . He presides at Council meetings. Without his consent or permission, no one is to decide anything which does not strictly belong to his office, if he is an Officer."[44]

Sacraments

There is no mention of any General Communion on the feast of the Sacred Heart, the third Sunday of July, but St. Joseph's day, 19 March, is added to the list,[45] as in 1779.

Confessor

Confessions were heard during the meeting.[46] The Director and one or two other Priests were at hand.

Meetings

The Second Vespers of the Purification are omitted, and the first Vespers of the Assumption, the Nativity of Our Lady and the Immaculate Conception are substituted for the Second.[47]

It is noted that the usual Office sung is the Nocturn of the Little Office of Our Lady, varying according to the season.[48] It

[44] Arch. XXV. 312.
[45] Arch. XXV. 309.
[46] Arch. XXV. 307.
[47] Arch. XXV. 306.
[48] Arch. XXV. 307.

was omitted on the first Sunday of the month, when the Office of the Dead was recited.[49]

Good Works

There is an exhortation in the Rules to frequent Communion as a practice "very near to the Director's heart."[50]

Elections

The Treasurer, Secretary, Archivist and Master of Novices were elected annually at the last election of the year. The other Officers were elected at the last meeting of the year, on the first of May and on the Sunday before the feast of St. Bartholomew.[51] We have seen that this was the custom in 1779 also.

The Elections were made by the Council in the case of the Prefect, Assistants, Secretary, Treasurer, Archivist and Master of Novices; by the Director in the case of the rest.[52] The Council consisted of these seven and the Consultors, along with the Director.[53]

The Installation took place at the succeeding meeting.[54]

Master of Novices

The Master of Novices, besides his usual functions, as instructor of Candidates, is the Officer who regulates the approach of the Sodalists to Holy Communion.[55]

Criticism

The Rules of 1804, though the wording is different, are practically the same as those of 1779, and contain like them many regulations on the conduct of feasts and matters belonging to the ceremonial. They differ from the 1595 Rules chiefly on the organic side of the Sodality and as to the direction of its Officers, and especially they leave a good deal of play for laxity. They say nothing, for example, on the all important subject of admission into the Sodality, nothing on the equally interesting topic of reëlection to office, nothing on the absolutely necessary control of attendance by penance, suspension and dismissal. The first of these omis-

[49] Arch. XXV. 309.
[50] Arch. XXV. 308.
[51] Arch. XXV. 311.
[52] Arch. XXV. 311.
[53] Arch. XXV. 311.
[54] Arch. XXV. 311.
[55] Arch. XXV. 316.

sions left the way of entrance open for undesirables, the second threw too much on the individuals reëlected to the detriment of the Rules, which are better safeguarded and kept operative by rotation in office, the third sapped the very life of the body as a whole, reducing its tone and almost sanctioning carelessness.

Had the men of the Sodality been of another personal stamp than they were, the harm done by these mistakes would have been more considerable than it was. The Prima Primaria was fortunate indeed in having such Directors as it had: it is only this fact and the fidelity to Sodality aims of many of its highest Officers, whose names merit the place they hold in the Roll of Honor, that can account for the continued fervor of the body under conditions which would naturally have led straight to a state of decadence. Our Lady must have had a special care of her Prima Primaria to secure it, just at the time it was most in need, such intelligent Directors and members so devoted.

The Local Rules of 1865

Preparation

The Rules of 1779, rendered valid in 1804 by the authentic approval of the Director and reproduced without change in 1811 and 1824, remained the law of the Prima Primaria until the year 1865. The formation of new Rules, however, occupied the Council from 1831 on, as we read that during the year 1831 the Archivist was bidden "to collect the ancient Rules and to look out in the records the changes made in course of time."[56]

In 1834, on 27 Dec., Father John Perrone, then Director, announced his desire to make certain changes in the Rules, a movement started and prepared by his predecessor Father Manera, in what year precisely is not known. Father Perrone's aim was to revive the old Rules, in abeyance and forgotten since the Suppression of the Society of Jesus.[57] Consultations and written reports on the several sections of the old Rules, not on those of 1804, followed. The main work was done by John Francis Nicolini, Archivist at the time and continuously for nearly 20 years afterwards. No doubt, a good part of the work was done by his faithful assistant, Gaspar Scifoni, who filled the

[56] Arch. X. 509. [57] Arch. VII. 34.

office of Vice-Archivist at this period for many years. On 26 Apr., 1840, the Rules drawn were approved, with certain modifications, by Father General Roothaan, who, however, required that the finished work should be examined by the Council and tried out in practice to see if any further change was necessary.

In consequence of this decision of the Father General, the manner of electing Officers was immediately changed to the new form. The elections thus became yearly and the number of Consultors was limited to twelve.[58] To facilitate the consideration of the new Rules, two copies were made.

The revision prescribed by Father Roothaan was finished on 19 Aug., 1841.[59] But no further step was taken until 26 Feb., 1842, when the Council decided to have the new Rules read to the Sodality in public meeting, in order to hear the opinion of the members, before finally submitting the work to the Father General. This reading was ordered to take place after Easter,[60] but was put off later on till "after the Sodality feasts,"[61] and finally ordered to be begun on 24 July.[62] This time the reading seems to have been really commenced and finished, for a month later we find John Francis Nicolini commissioned to make the corrections suggested,[63] a task which he was still performing in November.[64] The Rules, however, were not finished on 27 Dec. of this year,[65] nor in November of the following.[66] The matter dragged on in this way until the end of 1845, when a Committee of three was appointed to examine the Rules again,[67] and it was decided in Council meeting on 17 Dec. that they should be turned into Latin, as they were to be for all Sodalities, and should be submitted to higher Superiors.[68] On 29 March, 1846, the Committee was begged to do something definite,[69] and at last a meeting was held and the Rules were approved by the Committee. This was some time before 28 June.[70] The next step was to translate them into Latin. The version was reported nearly finished on 29 Sept.[71] We have both the Italian and the Latin copy in the archives.[72] At the beginning of the

[58] Arch. VI. 56.
[59] Arch. VI. 64.
[60] Arch. VI. 69.
[61] Arch. VI. 70.
[62] Arch. VI. 72.
[63] Arch. VI. 74.
[64] Arch. VI. 76.
[65] Arch. VI. 79.
[66] Arch. VI. 83.
[67] Arch. VI. 99.
[68] Arch. X. 635.
[69] Arch. VI. 101.
[70] Arch. VI. 103.
[71] Arch. VI. 104.
[72] X. I. 4. C. and E.

year 1847, the Rules were ready for the press and it was ordered to seek a printer.[73] A year passed by, the Rules were still unprinted, and on 9 Jan., 1848, it was decided to suspend the printing, as money was scarce.[74]

We hear no more of the new Rules until the year 1859. Then some one put the question what Rules were in force.[75] This apparently reopened the whole question. In the course of the year 1862 we find in the archives notes made on the new Rules,[76] and so they were nearly ready, were presented in the Council meeting, as announced on 27 July, and were put before the Rector of the College.[77] In due time they were returned to the Director, who announced he would soon call the Officers and the Committee and then print the finished Rules. It was 28 Aug., 1864.[78] Finally, in 1865, the long labor was done and the Rules were a fact. 1000 copies were printed at the expense of a generous benefactor, Mons. Ferrari, a committee being appointed to thank him for the timely gift.[79] The Rules were announced to the Sodality by means of a circular.[80] Six years later, an appendix to them was presented by the Director and approved by the Council.[81]

Thus was finished the work of composing Local Rules for the Prima Primaria Sodality. Local Rules, we say, because during the years of debate and indecision, Father General Beckx had issued a body of Common Rules for all Sodalities. This was in 1855. They have been discussed in another place.[82]

Compilers

The work on the Rules of 1846 was begun by Father Francis Manera, continued by Father John Perrone, carried on still further by Father Manera and completed by Father Louis Bonvicini.

Father Manera was born in 1798 and entered the Society of Jesus in 1816. All the years that he was Director of the Prima Primaria, he was Professor of Dogmatic Theology in the Roman College and during several of them also Prefect of Studies. Father Manera was Provincial of the Neapolitan

[73] Arch. VI. 105. [74] Arch. VI. 109. [75] Arch. VI. 147.
[76] Arch. XVIII. 3, 25, 33. [77] Arch. XVIII. 63.
[78] Arch. VI. 171. [79] Arch. VI. 180. [80] Arch. XIV. 291.
[81] Arch. XXV. 39. [82] MULLAN, *Documents*, No. 74.

Province in 1842, and at his death in 1847 left a reputation as one of the ablest Jesuits of his time.

Father Perrone was Father Manera's companion Professor in the same College and a celebrated writer on Dogmatic Theology. He was born in 1794 and became a Jesuit in 1815. His death and solemn funeral are recorded in the Annals under the year 1876.

Father Bonvicini was born in 1807, became a Jesuit in 1839 and while Director of the Sodality was Subminister in the Roman College. He died in 1890.

There is little to show which of the members were engaged on the new Rules during the thirties, but we are sure of the chief one and have already mentioned him, namely John Francis Nicolini. Besides, we may guess that something was done by Prince Lawrence Giustiniani, Prefect in 1831, John Paschal Bruni, Master of Novices the same and many years after and also Consultor, Cajetan Costanzi, Consultor nearly the whole of the 16 years, along with Philip Moroni, Prefect in 1832, Andrew Barberi, Prefect in 1833; both most of the time in the Council.

The first three and the last of these five were consulted on the new Rules in 1840, and their written report is in the archives.[83] In the same place are also the written opinion of Camillus Aloysius De Rossi, Joseph Tucci, Egidius Fortini, Aloysius Costanzi, Prince Francis Chigi, Angelo Monti and Joseph Capogrossi, each having signed his name and affixed the date. The dates are from 10 June to 9 Sept., 1840.

The Committee appointed in December, 1845, for the revision consisted of the Director, Father Louis Bonvicini, Peter Benvenuti, Andrew Barberi, Cajetan Costanzi and John Francis Nicolini.[84]

All of these names have a place in the Roll of Honor, as all were Prefects, beginning with Philip Moroni in 1782. They were nearly all old men, besides being old Sodalists. Nicolini was the youngest, but entered the Sodality in 1828. Giustiniani entered in 1817 at 49 years of age. Bruni was a member in 1791, Cajetan Costanzi in 1794, Moroni in 1775, Barberi in 1807, De Rossi in 1788, Tucci in 1786, Fortini entered in 1811, Aloysius Costanzi

[83] Arch. X. 619, ff. [84] Arch. X. 634.

was a member in 1800, Chigi entered in 1820, Monti was an Officer in 1809 and Capogrossi a member in 1791.

All of these men had lived many years under the old regime and we strongly suspect that the proposal of Father Perrone to revive the ancient Rules met with scant favor among them. Nicolini was clearly an exception, as he was the only one of all who had never known any but Jesuit direction, and besides his office of Archivist made him a lover of the ancient ways, which had passed out of the memory of the ordinary Sodalists.

In the sixties, we find the following persons connected with the final shaping of the Rules. Father Leonard Fava, Director in 1860, Father Hugh Molza, in 1863, Father Joseph Xavier Leziroli. All three of these had much to do with the revision, Father Leziroli having arranged and worded them,[85] and Father Hugh Molza having conducted the consultations on them, with advice from Father Fava, who had become ill and was unable to continue his work.

Father Leziroli was born in 1795 and entered the Society in 1817, and bore the reputation of a man of God.

Father Fava had been Provincial of Naples in 1846 and was Spiritual Father in the Roman College while Director of the Frima Primaria, and was a writer. The honors conferred on him at his death are mentioned in the Annals under the year 1873. He was born in 1798 and entered the Society in 1816.

Father Molza was the Rector of the College during his term of Directorship. He was born in 1821, became a Jesuit in 1840 and died in 1891. Father Molza was a man of great importance in the Roman Province during a long life, and wrote a number of books.

The Revision Committee appointed consisted of Monsignor Count Aloysius Macchi, Prince Sigismund Chigi, Peter Ferrari, Philip Mary Salini, Egidius Fortini, Alexander Carcani, Marquis Jerome Serlupi, Angelo Mogliazzi,[86] and Augustus Saint Mihiel.[87] Andrew Barberi was invited by the Director.

Monsignor Macchi was the future Cardinal. He entered the

[85] Arch. XVIII. 63. This was in 1862.
[86] Sent by Serlupi in his stead on one occasion.
[87] Arch. XVIII. 25.

Sodality in 1855. Chigi entered in 1820. Ferrari was a member in 1800, Salini entered in 1857, Fortini in 1811, Carcani in 1850, Serlupi in 1822, Mogliazzi in 1834, Saint Mihiel in 1855, Barberi in 1807. Fortini and Barberi had been members of the committee in 1840. All of these, except Carcani, were Prefects and are mentioned on the Roll of Honor.

Character

Having set forth the genesis of the Local Rules of 1865, it remains to give some account of them. As these are the last Rules made and adopted by the Prima Primaria, they represent the modern laws and customs of the body. This they are alone and by themselves, as there is no mention in them of the Common Sodality Rules—which, however, they really embody in substance—and they do not suppose the Common Rules at all as a distinct part of the Prima Primaria set: a circumstance which was not so in 1595, as we have seen.

Rules of 1846

The Rules of 1865 were built upon those of 1846, and are in reality nothing but a new edition of them. Even the wording is, to a large extent, identical. It will be interesting, however, to note the differences introduced by the revision made in the sixties, and this we shall do under the various headings as we proceed, leaving to the end the discussion of certain special details touching both sets of Rules.

Contents

The Rules begin with a chapter on the end of the Sodality and on the means generally employed to attain it. This chapter is quite new and throws light on the entire scope of the Sodality's life and exercises. It was the work of Father Leziroli.[88]

End and Means

Attention is called to the fact—true of all such regulations—that the Rules do not bind under pain of sin, but are a means of gaining Our Lady's patronage.[89]

[88] Arch. XVIII. 64.

[89] Doc. XII, No. 30.

The end is set forth as "the more thorough spiritual training of souls possessed of good will." This in general; in particular, the Sodality aim is to cultivate "devotion and love towards the most Blessed Virgin Mary."[90]

The means the Prima Primaria proposes are: Meetings for devout practices, the frequentation of the Sacraments, the reading of good books, meditation, the praises of Our Lady, yearly retreats, monthly recollections in preparation for death, the Six Sundays of St. Aloysius, the opportunity of gaining Indulgences, good example, fraternal union and mutual help.[91]

On the individual members are inculcated devotion to Our Lady, and the means to cultivate and practice it are outlined.[92]

Government

The General of the Society of Jesus is recognised as the immediate Superior of the Prima Primaria.[93] He is represented by a Director, a Father of the Roman College, who also has a *Socius,* one of the Jesuit Students.

General Communion

General Communion—as a matter of exhortation and counsel, not obligation—is every fortnight (for Officers, every week) and besides on the feasts of the Holy Name, the Purification, St. Joseph and the Annunciation, the Six Sundays of St. Aloysius, the first, second and third Sundays of July (for the feasts of SS. Peter and Paul, St. Aloysius and the Sacred Heart), the first Sunday of August (for the feast of St. Ignatius), the Assumption, the Nativity of Our Lady, All Saints' Day, the feast of the Martyrs reposing under the Altar (third Sunday of November), the Immaculate Conception, Christmas Day.[94] Confession was fortnightly in the 1846 Rules, but Communion only monthly: weekly and fortnightly respectively for the Officers.[95]

Confessor

Each one is at liberty to go to any Confessor he pleases, but the Director and another Father are on hand at every morning meeting.[96]

[90] No. 1. [91] No. 2. [92] No. 15.
[93] No. 34. [94] No. 17. [95] Arch. X. 754.
[96] No. 18.

Meeting Days

The days for meeting are the same as in 1779, but Easter Monday, Pentecost Tuesday, and the feasts of the Finding of the Holy Cross, of the Apostles and St. Lawrence, though not holidays of obligation, are days of meeting. Palm Sunday is no longer an exception to the Sunday meeting days.[97] The Tenebrae service of the 1846 Rules was omitted from those of 1865.[98]

Exercises of Meetings

The 1865 Rules set the following exercises for the meetings.

The door is opened at 8 a. m.[99] At 8.15 comes meditation, read with pauses, beginning with the *Veni Sancte Spiritus* intoned by the Prefect and with the *Actiones* and ending with the *Agimus tibi* said by the Reader, when the Prefect rings the bell to end the meditation. Then is sung the Office of Our Lady (the current Nocturn and the Lauds). This is followed by an Exhortation from the Director, except in October, on feasts of obligation and on feasts in which there are Vespers and panegyric in the afternoon. Mass follows and Communion, and then a second Mass. After the first Mass or—on greater feasts—after the General Communion, the prayers are said which are prescribed in the prayer book. The bell is then rung and the meeting is over.[100]

On each first Sunday of the month there are the *Bona Mors* devotions with Benediction. The Exhortation on this occasion is expected to be in keeping with the exercise. The devotions are transferred to the nearest Sunday if impeded by a solemn feast, but not beyond a week.[101] The *Bona Mors* devotions are not mentioned in the 1846 Rules.

On the first Sunday not impeded—and in case of hindrance on the next Sunday—the first Nocturn and Lauds of the Dead are recited for the souls of the deceased members.[102]

Private Devotions

Daily Mass, a quarter of an hour of meditation or spiritual reading, and the Office or Beads of Our Lady are recommended,

[97] No. 3. [98] Arch. X. 751.
[99] On the practice of spiritual reading the first quarter, see under *The Rules in practice.* [100] No. 4. [101] No. 7.
[102] No. 8.

but not prescribed as in the old Rules. Besides, each head of a family is counselled to have family prayers in common—a new feature in the 1865 Rules. Certain common intentions are suggested to all.[103]

Morning and evening prayers in detail are also recommended, with the examen of conscience for the evening.[104]

Reverence to representations of Our Lady—even at the end of the period still, thank God, frequent—in the streets and the saying of the *Angelus* and the *De Profundis* are inculcated.[105]

. *Good Works*

Good works are urged, especially hospital, prison and Catechism work, and also visits to shrines of Our Lady, especially the altar of the Annunciation in St. Ignatius'.[106] It is noteworthy that frequent reception of the Sacraments is urged in the 1846 Rules, but not in those of 1865.[107]

Attendance

The supervision of attendance is kept by each marking his name on the tablet as he comes in, and noting besides if he intends to go to Holy Communion.[108] A sanction—though, we must admit, a miserly one—is set on attendance in the 1846, but none whatever in the 1865 Rules.[109]

Sick and Dead

For any active member who falls sick a *Hail Mary* is said at each meeting: if he recovers, three *Hail Marys* in thanksgiving. If he dies, the Office of the Dead is recited for him, Mass is said for him, and also the *De Profundis* at every meeting for a month. The last is said but once if he was not an active member. The Socius of the Director gets the same suffrages as the members.[110] This regulation is not in the 1846 Rules. Besides these prayers in common, the members are recommended to go to Communion for each deceased member and to say the *De Profundis* for him daily for a month.[111]

[103] Nos. 17, 20. [104] No. 21. [105] No. 23.
[106] No. 22. [107] Arch. X. 756. [108] No. 19.
[109] Arch. X. 757. [110] No. 12. [111] No. 28.

Departure

Certificates of membership are given members departing from Rome to secure them admission into sister Sodalities elsewhere.[112]

Rules Read

The Rules common to all are to be read publicly once a year.[113] The Officers are expected to read theirs more frequently.[114]

Titles

The old rule forbidding titles in the Sodality was retained in 1846, but discarded in 1865.[115]

Admission

Candidates gain the Indulgences and share in all the Sodality's life, except that they are ineligible for office.[116]

The probation lasts a year, but the Director can shorten it a month or two.[117] The Director then proposes the Candidate to the Council: if this consents, confirmation follows.[118]

Confirmation or reception among the members takes place on the feast of the Annunciation, the Immaculate Conception, the Assumption and the Nativity of Our Lady.

The ceremony of reception includes the reading by the Secretary of the formal Decree of confirmation, an address by the Director, the recitation by the new members after the Prefect of the Act of Consecration, the formal reception by the Director with the ordinary formula of the Common Rules of 1855,[119] except that the words "by authority of the Very Reverend General of the Society of Jesus" take the place of "by authority duly conferred on me." After this, Diplomas of membership are given out, followed by the kiss of peace. Then the Secretary distributes copies of the rule-book. The function ends with the *Te Deum*.[120]

The Director, and of course the Father General, can dispense with these customs in extraordinary cases.[121]

[112] No. 27. [113] No. 33. [114] No. 69.
[115] Arch. X. 755. [116] No. 142. [117] Nos. 105, 143.
[118] No. 142.
[119] The same as that found in the Common Rules of 1910.
[120] No. 144. [121] No. 146.

A chapter in the Rules sets forth the impediments to admission. Members cannot be received from the lower classes of society and must be irreproachable in conduct and make in some way profession of letters.[122] Certain diseases and deformities hinder admission. No one is received who cannot attend regularly, is under bad repute or has left another Sodality in bad odor.

To conceal an impediment carries with it the penalty of expulsion *ipso facto,* if the impediment is discovered.

The Director can dispense from the impediments.[123]

Members of other Sodalities are received into the Prima Primaria, but they must pass their probation before reception.[124]

Elections

Members no longer in attendance are, in general, ineligible for office.[125]

Fitness for office and fidelity in attendance and in frequentation of the Sacraments are the chief points to consider in candidates for offices, but, other things being equal, the older a man is in the Sodality and the more he has filled lesser offices, the more fit he is for the higher.

In the Rules of 1846, to be Prefect, Assistant, Secretary, Archivist, Master of Novices, Censor or First Sacristan, one had to be ten years in the Sodality, but an exception could be made.[126]

Distinction in the person, however, or benefactions to the Sodality merit the first consideration.[127] This is true of the offices of Prefect, Assistants, Secretary and Consultors; but also of those of Archivist, Treasurer, Master of Novices and Censors.[128]

The Private Council nominates three for each office to the Council, which elects by secret ballot.[129] The Sodality as a body takes no part in the elections.

One reëlection for each Officer is not forbidden, but yearly changes are the rule, except for the Secretary, Treasurer, Archivist and Sacristan, who may be reëlected for five successive years.[130]

[122] No. 147. [123] No. 149. [124] No. 27.
[125] No. 25. [126] Arch. X. 773. [127] Nos. 48, 49.
[128] No. 49. [129] Nos. 50, ff. [130] No. 54.

The Sacristans are renewed only one half each year. The New Consultors must be changed every year. Each Officer can, in general, hold only one office at a time, but a Consultor can hold another office.[131]

The Council fills vacancies that occur.[132]

The elections are to be conducted in silence and modesty.

Council Meetings

The Council is composed of the Father Director, his Socius, the Prefect and Assistants, the Secretary, the Master of Novices, 12 old and 6 new Consultors.[133] Others also can be called in special cases. [134] The Master of Novices was not to be a Councillor under the 1846 Rules, nor was the Director's Socius.[135]

The Director's presence is essential, or at least his absence must be voluntary. Besides him, the Prefect or his delegate, the Secretary or Vice-Secretary and at least eight Consultors must be present.[136]

Only the Director or the Prefect can propose matters to the Council: if any member desires to do so, he has to get the Director's leave. He may make his proposals, if he likes, in writing, to be put before the meeting if the Director or, in his absence, the Prefect, approves them. [137] Should anything occur to him during the meeting, he can get the Council's leave to propose it.[138]

Council meetings come every three months on days when there is no General Communion. Extraordinary meetings, however, can be called by the Director or the Prefect.[139]

At every meeting of the Council three points are to be considered: 1. Is there any abuse or anything contrary to the Rules, and how can it be remedied? 2. How can the Sodality be advanced? 3. Is there any remark or correction to make about the Officers?[140]

On these points, each Councillor says his say, and when all are done, the Council discusses each item. If it seems well, matters can be put off to the next Council meeting.

The Director or Prefect can shut off any discussion.[141]

[131] No. 55.
[132] No. 56.
[133] No. 37.
[134] No. 38.
[135] Arch. X. 759.
[136] No. 39.
[137] No. 41.
[138] No. 81.
[139] No. 42.
[140] No. 43.
[141] No. 44.

If there is disagreement among the Councillors, a secret vote can be taken.[142]

Matters of less importance can be determined by the Private Council, consisting of the Prefect and Assistants, Secretary and Master of Novices, and perhaps some other official.[143]

It will be noticed from the above sketch that the old time Sodality Consultation was not retained in the 1865 Local Rules. There is, however, a larger and smaller body for consultation, the Private Council and the Council. Besides, the latter, with its 25 members, contained in many years, no doubt, considerably more than half of the active members.

Director

The Director occupies the Father General's place and must be obeyed as the General would be.[144]

Besides his regular duties, he is also Confessor.[145]

On the intercourse between Director and Sodalists, the Rules have the following weighty words:

"The Director shall be ready to assist with his advice and govern in spiritual things all those members who put themselves under his guidance; and even those who have another director of their conscience—in the choice of whom each is entirely free—shall attach great importance to the advice of the Sodality's Director. It will help them all greatly to place particular confidence in him with holy humility and simplicity, even in what belongs to their own spiritual life. In this way the communication of spirit between Director and Sodalists will more easily exist which can help so much to the spiritual advantage of each member and of the whole Sodality."[146]

The Director's consent is necessary for everything of importance and for any change in customs. He, however, can make changes himself, but is expected to get the Sodalists' advice before executing them.[147]

He keeps the keys: of the money safe he has one and the Treasurer the other.[148]

The Director is prayed for in meetings when ill and when he

[142] No. 45. [143] No. 47. [144] No. 58.
[145] No. 59. [146] No. 60. [147] No. 61.
[148] No. 62.

dies, in office or not, the entire Office of the Dead is recited for him, besides the usual suffrages.[149]

Officers in General

The Officers' Rules recommend proper subordination, mutual help and good example. Every one is expected to accept whatever office is imposed on him.

Seats are assigned the Officers.[150]

Prefect

The Prefect is not allowed to make extraordinary expenses of importance without the Director's and the Council's consent.[151]

Secretary

Besides a Secretary's ordinary duties, the Secretary of the Prima Primaria is a kind of Master of Ceremonies, and directs the meetings and all public acts. He is "the arm and instrument which the Director and Prefect ordinarily use."[152]

It is he who makes the announcements.[153]

Aggregation of Sodalities

The business of aggregating new Sodalities is wholly left to the Father General and his Secretary, but the Sodality's Secretary is supposed to get the list from time to time, in order to complete his own.[154]

Treasurer

There is an alms box, with two keys, which are in the Director's and the Treasurer's hands.[155]

The contributions usual in the Sodality are recommended to the generosity of the Sodalists.[156] They were to be more urged in the 1846 Rules.[157]

Offerings of more than $1.00 are recorded separately in the Benefactors' list.[158]

The Treasurer renders an account of the funds every year. The Director and Prefect or a skilled person delegated by them, examines and signs the account.[159]

[149] No. 63.
[150] No. 19.
[151] No. 73.
[152] No. 86.
[153] No. 87.
[154] No. 151.
[155] No. 107.
[156] No. 32.
[157] Arch. X. 758.
[158] No. 108.
[159] No. 109.

Visitors to the Sick

The Visitors to the sick carry to them "the picture of Our Lady destined for this pious use, which they can leave with the sick, if they desire."[160]

Readers

The Readers are three, serving in turn. They read the spiritual reading and the meditation.[161]

Monthly Patrons

The Monthly Patrons are distributed at the last meeting of every month.[162]

Chanters

As the music is meant to promote devotion, all fancy music is prohibited.[163]

Sacristans

There are six Sacristans with two assistants. The first Sacristan is an ecclesiastic.[164]

The Sacristans depend on the Director's Companion.[165]

Clerics

The Clerics are to serve at the Masses and other functions.[166]

The Rules of 1865, as a body of regulations, were much more fully discussed and labored over than those of 1804 and were in consequence a more developed and altogether more valuable set of laws. This fact makes it all the more deplorable that their compilers did not see fit to go back with John Francis Nicolini, in the true spirit of reform, and revive those much more important elements of the old Rules which were calculated to keep the Sodality in ever vigorous condition and clear of inactive and therefore harmful members. We refer to the points mentioned above in discussing the Rules of 1779 and 1804. Like these, the 1865 Rules left much to desire as to the admission of members, as to reëlection to Office and as to the enforcing of attendance. Opportune leniency is

Notes

[160] No. 119. [161] No. 123. [162] No. 14.
[163] No. 127. [164] No. 129. [165] No. 130.
[166] No. 134.

laudable, as the Prima Primaria wrote to the Sodality of Brera, in the *execution* of laws, but the laws themselves must be sufficiently stringent to urge observance. In this respect we cannot but think the counsel given in 1840 by Prince Francis Chigi[167] was ill-advised, when he suggested that the Rules should not be in form of precept but of recommendation, counsel or exhortation, leaving the greatest possible liberty about Communion, attendance and even the age of admission. On two points we think he was right, namely that the offices should not remain too long in the same hands and that the Consultors should not be exclusively the oldest members, but we fear he was not followed sufficiently there. His other advice was concurred in to a large extent by his fellow compilers of the 1846 Rules and so we have a body of regulations only too much lacking in vigor. The result is seen in the continually recurring names in the lists of officials from that time on, in the number and age of the members—often 16, 15, 14 and even as low as 13, 12, 11 and even 10!—and especially in the wretchedly low attendance of the last half century—not as high as an average of 28 in 42 years, going down as low as 19, 18, 15, 11, 9, and never above 47 (and even that only one year). Of the frequentation of the Sacraments we cannot speak, as the Officers in charge have not preserved the record.

SECTION 2

YEARLY EVENTS

The Rules of 1779 and 1804 contain a large section about the Sodality customs on feast days, etc. The later rules of 1865 omit this as a separate section from the body of rules, but insert in various places many details from it. We shall gather up in this place not only these items from the Rules, but also such others as the diaries record.

1 January

On 1 Jan., the *Veni Creator* was sung in 1847 after the Consecration of the Conventual Mass, "as is usual every year."[168] We do not know when this custom came in.

[167] Arch. X. 632.

[168] Arch. VII. 85.

2 February

On Candlemas Day, the old custom was to distribute blessed candles to the members. This custom is not mentioned in the 1779 and 1804 Rules and was certainly not followed in 1832,[169] though the candles were blessed and distributed in 1836.[170] Lord Hugh Clifford bore the expense on the occasion.

This was one of the days assigned in 1779 for receptions into the Sodality.[171]

In 1812, Second Vespers were introduced for this feast,[172] and continued in use under the 1865 Rules, but without panegyric, which was replaced by an exhortation from the Director.[173]

Carnival

On Quinquagesima Sunday, under the 1865 Rules, there is a service of reparation for the Carnival excesses, with Benediction of the Blessed Sacrament.[174]

Lent

During Lent, the relic of the True Cross was exposed in the Oratory in 1779.[175]

19 March

On the feast of St. Joseph, in 1779, the Sodality went in procession two by two, headed by the Prefect with cross, to the Church of St. Ignatius to receive Communion. During the procession going the chanters sang the Litany of the Saints, returning the *Te Deum*. Communion was received at the high Altar.[176]

In the year 1831, and it appears every year, the General Communion on the feast of St. Joseph, still following the old custom, was made in the Church of St. Ignatius. The Sodality went down and returned in procession, headed by the cross. The Litany of Our Lady was sung going and the *Te Deum* returning.[177]

On St. Joseph's Day, Communion was still received in the Church under the 1865 Rules, after Office in the Oratory, the Sodality going down in procession. There was no Exhortation.[178]

[169] Arch. X. 519.
[170] Arch. VII. 40.
[171] Arch. IX. 11.
[172] Arch. V. 110, Arch. IX. 47.
[173] Doc. XII, No. 5.
[174] Doc. XII, No. 5.
[175] Arch. IX. 15.
[176] Arch. IX. 15.
[177] Arch. VII. 7.
[178] Doc. XII, No. 10.

Annunciation

The principal feast of the Sodality, the Annunciation, was celebrated with very special splendor. The program called for First and Second Vespers, two Benedictions of the Blessed Sacrament given by distinguished ecclesiastics, and many Masses from an early hour on. This was the second day in the year for receptions into the Sodality.[179] Pictures of the Sodality Madonna were given out to all comers—a custom which still exists.[180] These customs remained under the 1865 Rules, with a discourse at First Vespers and, of course, with a panegyric at the Second Vespers.[181]

The celebration of this feast in 1775 was put in the hands of a special committee of twelve, including the Director.[182]

There is quite a number of Indults of the Holy See regarding the feast of the Annunciation in the Prima Primaria.

In 1776, the Council voted to change the celebration permanently to the second Sunday after Easter on account of the Papal procession on this day.[183] The faculty for transferring the chief feasts had been granted by Benedict XIV to all Sodalities, but in the new Summary of 1776 the words "de licentia Ordinarii" restricted it.[184] The permission was therefore duly asked.

The leave granted in 1788 and 1803 was that all the Priests who said Mass in the Oratory on the transferred day might say the Mass of the Annunciation.[185] Only one Mass, however, was permitted in 1807 and 1849.[186] To this the Indults of certain years added leave for pontifical First and Second Vespers.[187] Finally, in 1888, a perpetual Indult was secured to transfer the feast to the second Sunday after Easter.[188]

Leave to have the picture of Our Lady exposed on the feast day, notwithstanding its being in Passiontide, was granted in 1831, 1833, and 1847.[189]

In the fifties, the Litany was sung at the Second Vespers,

[179] Arch. IX. 11. [180] Arch. IX. 11. [181] Doc. XII, No. 5.
[182] Arch. XXIII. 23. [183] Arch. XXIII. 48.
[184] MULLAN, *Documents*, Nos. 1039, 1147; Arch. XIII. 51.
[185] Arch. XIII. 61, 93. [186] Arch. XIII. 92, 137.
[187] 1807 (Arch. XIII. 92). [188] Arch. XI. 1065.
[189] Arch. XIII. 107, 123, 140.

and the College bells were rung for the service on the eve and for the Mass.[190]

In 1827, an Indult was got for seven years allowing certain Indulgences granted for catechism and a novena and requiring a visit to specified Churches, to be gained by a visit paid to the Sodality Oratory, instead of the ordinary places indicated.[191]

Retreat

In 1831, the retreat given in the *Salone* Sodality of the Roman College was attended by the Prima Primaria members. It ran from Saturday, 26 March, to the Wednesday following, which was Wednesday in Holy Week.[192] In 1837 the Sodality is simply said to have made the Retreat with the *Salone*.[193]

It was noted the year following that there was no longer a Prima Primaria Retreat.[194]

But special Prima Primaria Retreats soon began again. There is a printed program for 1855,[195] when the Retreat was fixed for Lent,[196] and special Indulgences were granted for seven years.[197] The Indulgences were granted for another seven years in 1865.[198] In 1862, the invitation to the retreat was issued printed. The days assigned were from 30 March at 4 p. m. to 4 p. m. on Passion Sunday. Special Indulgences were announced.[199]

According to the Rules of 1865, on *Laetare* Sunday the Retreat begins, running till Passion Sunday, in the afternoons only. Printed invitations are sent out to the members, and others also are invited. The Retreat is transferred if the feast of the Annunciation comes during the week, but it is not to take place at the same time with other Sodality Retreats.[200]

The Retreat was omitted in 1866 and 1871 because of Missions being given at the time.[201]

Two Fathers were employed in giving the Retreat in 1868.[202]

A discussion on the Retreat question came before the Council in 1880: it was decided not to revive the Retreat, which had fallen into desuetude. The reason was that it was easy to make

[190] Arch. XII. 13.
[191] Arch. XIII. 105.
[192] Arch. VII. 9.
[193] Arch. VII. 48.
[194] Arch. X. 519.
[195] Arch. XIII. 145.
[196] Arch. VI. 138.
[197] Arch. XIII. 141.
[198] Arch. XIII. 147.
[199] Arch. XI. 456.
[200] Doc. XII, No. 11.
[201] Arch. XXV. 3, 36.
[202] Arch. XXV. 20.

a Retreat elsewhere, and only a few would come to the Prima Primaria.[203] We have not found any instance of a special Retreat in the Prima Primaria since that date.

Holy Week

The Tenebrae Office was sung—after due practice—in 1779,[204] but was entirely abolished in 1861[205] and has not been restored.

The beautiful Maundy Thursday service of the Washing of the Feet was no longer practised in the thirties,[206] nor have we seen any reference to it since that time.

On Good Friday the meeting closed in 1779 with the blessing with the relic of the True Cross.[207]

Seven Churches

The visit to the Seven Churches had ceased to be made before the thirties.[208] This also is a thing of the past.

3 May

The relic of the True Cross was exposed in 1779 on the feast of the Finding of the Holy Cross, and blessing was given with it.[209] The special rubrics of the day are described in detail in 1804,[210] but the Office of the Holy Cross was no longer recited in 1832,[211] nor has it been since.

Pentecost

The old custom of singing the Office of the Holy Ghost on Pentecost Sunday had been abandoned by the early thirties,[212] and was not restored then or since.

Corpus Christi

There used to be no meeting on the feast of Corpus Christi on account of the solemn procession in St. Peter's. This did not take place in 1812 and so there was Exposition of the Blessed Sacrament that year in the Oratory.[213] Again the following year there was no procession, as the Pope was away from Rome; hence a meeting of the Sodality was held.[214]

[203] Arch. XXV. 119.
[204] Arch. IX. 17.
[205] Arch. VI. 156.
[206] Arch. X. 519.
[207] Arch. IX. 17.
[208] Arch. X. 518.
[209] Arch. IX. 18.
[210] Arch. XII. 135.
[211] Arch. X. 519.
[212] Arch. X. 519.
[213] Arch. IX. 89.
[214] Arch. V. 114.

SS. Peter and Paul

For the secondary patronal feast of SS. Peter and Paul, as for that of the Annunciation, there are a number of Indults, allowing the transfer of the feast to the Sunday in the Octave. So in 1776, 1798.[215]

In the former of these years, the feast was celebrated with the same pomp as the Annunciation, but later on it was reduced to a lower rank: there was no solemn Mass and no organ accompaniment, only the Second Vespers were solemn.[216] The bells were rung, however, and this custom was revived in 1795.[217] Leave for the Mass of SS. Peter and Paul on the first Sunday of July was granted in 1811, 1833 and 1887.[218] In the 1865 Rules, the Second Vespers are kept with Benediction of the Blessed Sacrament, and the Director gives an exhortation.[219]

Sacred Heart

In 1816, an Indult was granted for three Masses of the Sacred Heart of Jesus on the third Sunday in July, when the feast was celebrated by the Prima Primaria.[220]

St. Ignatius

The Council in 1825 made the feast of St. Ignatius a feast of the Prima Primaria.[221] The Calendars show it was transferred to the Sunday within the Octave.

15 August

On the feast of the Assumption in 1779 and 1804, there were Second Vespers, panegyric and Benediction of the Blessed Sacrament.[222] The first and last remain in the 1865 Rules, but the panegyric is replaced by an exhortation from the Director.[223]

8 September

In 1779 and 1804, there were Second Vespers, Panegyric and Benediction of the Blessed Sacrament on the feast of Our Lady's Nativity.[224] The Second Vespers are kept in the 1865

[215] Arch. XIII. 51, 78.
[216] Arch. XXIII. 51.
[217] Arch. V. 29.
[218] Arch. XIII. 99, 124, 180.
[219] Doc. XII, No. 5.
[220] Arch. XIII. 100.
[221] Arch. V. 198.
[222] Arch. IX. 10, Arch. XXV. 324.
[223] Doc. XII, No. 5.
[224] Arch. IX. 10, Arch. XXV. 324.

Rules and also the Benediction, but the panegyric is replaced by an exhortation from the Director.[225]

All Souls

Under the 1865 Rules, on the Sunday within the Octave of All Souls, the entire Office of the Dead is sung.[226]

Martyrs

For the feast of the Martyrs whose bodies repose under the Sodality Altar, leave was had in 1779 for three Masses in their honor.[227] It may be remarked here that Rev. Peter Anthony Vittené placed with the other sacred relics the body of St. Fortunatus, which came to the Prima Primaria from one of the suppressed Sodalities.[228]

In 1807, the feast was transferred to the third Sunday of November from the second Sunday in July, on which it had been celebrated along with St. Aloysius.[229] Masses *de Communi Martyrum* were allowed in their honor in 1831.[230] The feast was transferred in 1856—for that one year—to the fourth Sunday in November.[231]

8 December

On the feast of the Immaculate Conception, there were Second Vespers, panegyric and Benediction of the Blessed Sacrament, according to the Rules of 1779 and 1804, and it was the third day in the year for receptions into the Sodality.[232] This was all omitted from the Rules in 1865.

25 December

The customs of Christmas Day were these in 1779. The meeting began in the early morning, meditation was followed by the Office of the day, in place of that of Our Lady. Three Nocturns were sung. Then came the three Masses, with Lauds sung after the Elevation of the third. There was no Exhortation.[233] The Holy Child remained on the altar until the feast of the Holy Name.[234]

[225] Doc. XII. No. 5. [226] Doc. XII, No. 9. [227] Arch. IX. 42.
[228] Arch. XXV. 300. [229] Arch. XII. 155, Arch. V. 85.
[230] Arch. XIII. 112. [231] Arch. XIII. 152.
[232] Arch. IX. 10, 11, Arch. XXV. 324. [233] Arch. IX. 14.
[234] Arch. IX. 15.

SECTION 3

RULES IN PRACTICE

Director's Companion

In the old times, as we saw above, the Director of the Sodality had a companion to assist him: usually a Theologian studying in the Roman College. This custom was in abeyance in the thirties of last century,[235] but was again in vogue in the sixties, for in 1864 we read of Mass said for the Director's companion lately deceased.[236] We have seen that the Director always had a Socius under the 1865 Rules. There was one, for instance, in 1867.[237]

Sacraments

The practice of General Confession was in disuse at the time the Jesuits resumed charge of the Prima Primaria.[238] It was recommended to be brought back, at least as a matter of counsel, but it is not mentioned at all in the proposed Rules of 1846,[239] nor in those of 1865.

Confession, at the same period, could be made to any Priest, the old practice prescribing a Jesuit Confessor having, of course, become obsolete.[240]

About 1831, it was remarked that the Rule about monthly Communion for the members and fortnightly for the Officers, was generally observed: in fact one of the Councillors wrote: "The General Communions actually in use are even increased in number on account of the greater number of feasts introduced." It was suggested to note them in the new Rules which were then in process of formation,[241] but it was added that the number of Communions had better not be a matter of precept.[242] We have remarked above that it was left a matter of counsel in the 1865 Rules. Unfortunately, as the Communion records are not extant after 1817, we have no means of judging whether this difference in language had any good or bad effect. We may add here, once for all, that the advice to reduce this and similar things to

[235] Arch. X. 475. [236] Arch. XI. 488. [237] Arch. XXV. 13.
[238] Arch. X. 539. [239] Arch. X. 779. [240] Arch. X. 471.
[241] Arch. X. 471. [242] Arch. X. 630.

counsel, instead of leaving them precepts, was given by Cajetan Costanzi[243] and Prince Francis Chigi, Consultors, in their formal notes on the reform of the Rules given in writing to the Director, under date of 17 and 5 Aug., 1840.[244] Both these men had been Prefects years before and were members of long standing. They are entered in the Roll of Honor at the end of this volume. Their suggestion about Communions was adopted in the Rules proposed in 1846 and also in those approved in 1865.

One of those consulted in 1840 on the new Rules—Joseph Tucci, Consultor—recommended that it be left to each one how often and on what days he should go to Communion.[245] The rule adopted was not quite as radical as this.

Communion was given at the benches in 1779,[246] two Priests distributing, one on each side of the choir, until all were finished. That there should be a second Priest to help was an ancient custom.[247] The Priests were accompanied by two Sodalists with torches,[248] even if these happened not to be clerics.[249] After the Communion, the Director on his knees in the middle of the Chapel recited the *Anima Christi.*

The present custom of the Prima Primaria assigns rather long acts of thanksgiving.[250] These prayers are for the Mass of thanksgiving, which follows the Community Mass on General Communion days, and it was customary to say them aloud. This was changed in 1882.[251]

One of the exercises set for the reparation function managed by the Sodality's Pious Union was the General Communion instituted in the Church of St. Ignatius on the feast of the Holy Name. It is consoling to read of its success and to be told that the Communion was very numerously attended, for instance, in 1873: over 3000 came and the overflow had to receive in neighboring churches.[252]

In 1845, each member was required to mark his name when he was going to Communion[253] in order to prevent a deficit in particles.

[243] Arch. X. 630. [244] Arch. X. 632. [245] Arch. X. 622.
[246] Arch. IX. 21. [247] Arch. VI. 81. [248] Arch. VI. 69.
[249] Arch. VI. 122. [250] *Preci,* etc., 1901, p. 33.
[251] Arch. XXV. 136. [252] Arch. XX. 333. [253] Arch. VI. 95.

Days of Meeting

In 1774, there were 56 meetings in all, October being blank; in 1778, 50, October again blank, as is usual from 1761 to 1817 and from 1868 to 1912: in 1797, 62; in 1810, 63; in 1817, 55. The archives for 1868—the next year for which we have these details—are defective, but 50 meetings are mentioned, the last three months being blank; in 1878 there were 54 meetings; in 1890, 54; in 1909, 58.[254] To these details we may add the program contained in the Sodality Calendars: in 1823, 64 meetings were appointed to be held, 70 in 1829, in 1847, 73, 74 in 1854.[255]

Besides the Sundays, the following feasts had meetings during this period.[256]

1 Jan.	25 March	1 Nov.
6 Jan.	24 June	8 Dec.
2 Feb.	15 Aug.	25 Dec.
19 March	8 Sept.	27 Dec.

The regular meetings were held in vacation time in the years 1805 and 1806. As other Sodalities in the College held none, some of their members attended the Prima Primaria. This was satisfied to have them, as they filled up the place of members at that time absent from the city.[257]

The question of dropping the meetings on the suppressed days of obligation was several times debated in the Sodality Council. In 1824, the proposition failed to get a majority vote, as the Prima Primaria wished to be in accord with the student Sodalities and these held meetings on the suppressed days.[258] Eight years later, the question came up again, and was again negatived, the Sodality desiring to continue its practice for the sake of public edification. It was conceded, however, that the Exhortation on these days might be omitted, if there were not many present.[259] Finally, in 1855, the motion was carried,[260] leaving in the Rules of 1865 none but days of obligation, with the few exceptions mentioned above.

As in the old times, meetings were occasionally dropped when

[254] Arch. XVII, passim.
[255] Further statistics are found in Doc. XV, and under *Attendance* below.
[256] Arch. XVII. and *Elenchi dei giorni*, etc.
[257] Arch. V. 78, 82.
[258] Arch. V. 188.
[259] Arch. VI. 17.
[260] Arch. VI. 140.

there was really a serious reason: a great Papal function was considered a serious reason. Thus in 1774 the meeting on Ascension day was cancelled to enable the members to be present at the promulgation of the Jubilee of 1775.[261] In 1793, the second Sunday of Carnival was dropped.[262] In 1831, the Vespers, panegyric and Benediction customary on 2 Feb., were omitted because of the Pope's solemn visit to the Vatican, and again on the Sunday assigned for his consecration.[263] The same year, the afternoon service on 8 Sept. was omitted on account of the Retreats beginning in various Churches.[264] A somewhat similar reason—namely Missions on the occasion of the cholera—led to the cancelling of the meeting the afternoon of 15 Aug. in 1835.[265] Two years later, the same function was omitted for the procession which was to bring back to St. Mary Major the Madonna of St. Luke.[266] The cholera caused the dropping of the meeting again in 1837 on 8 Sept.[267] In 1838, an afternoon session was cancelled because of the coronation of the Madonna in St. Mary Major on 15 Aug.[268] The next time, it was a Canonisation which was the motive, on 26 May, 1839.[269] The dropping of this meeting, as it was one of the Six Sundays of St. Aloysius, led to the petition—which was granted—for an Indult to substitute another Sunday in place of the one lost.[270] In 1847, the meetings on 24 and 27 June were dropped, owing to the decorations in the College to receive the Pope for the Mass on the 27th in St. Ignatius'.[271] A meeting was omitted in 1851 for the Beatification of B. Peter Claver.[272] On 8 Dec., 1869, the reason was the opening of the Vatican Council.[273]

A yearly change was introduced in 1855. Up to this, on the feast of the Sacred Heart (the third Sunday in July), Vespers had been sung. This was dropped for the future.[274]

In 1882, a more far-reaching move was made; the afternoon sessions were all dropped for the future, except the two for the Annunciation.[275] As a kind of compensation, on Corpus Christi

[261] Arch. XXIII. 22.
[262] Arch. V. 15.
[263] Arch. VII. 1.
[264] Arch. VII. 11.
[265] Arch. VII. 38.
[266] Arch. VII. 50.
[267] Arch. VII. 51.
[268] Arch. VII. 54.
[269] Arch. VII. 57.
[270] Arch. VI. 51, Arch. XIII. 131.
[271] Arch. VII. 87.
[272] Arch. VII. 121.
[273] Arch. XXV. 27.
[274] Arch. VI. 140.
[275] Arch. XXV. 135.

and on the Sundays in October the Blessed Sacrament was to be exposed at the beginning of the morning exercises.[276] Besides, an organ accompaniment to the Office on the days of the Martyrs, St. Aloysius and the Immaculate Conception was introduced.[277]

Exercises of Meetings

The practice of a quarter of an hour's reading at the beginning of the meeting had fallen into disuse in 1824 and was ordered restored,[278] but in the early thirties it was again out of use.[279] It is mentioned again in the 1865 Rules, though not very clearly.[280] A half hour had been set down in the proposed Rules of 1846 and it was to be on Our Lady.[281]

The Office was ordered sung, but simply, in 1779,[282] and this was still the custom in 1848, when the Council would not agree to its being merely recited.[283] It did agree, however, in 1865, except on solemn feasts.[284]

The Martyrology was no longer read in the early thirties,[285] nor is it mentioned later.

We may remark in passing that the Prayer Book, which contains in detail the prayers used at various times of the year, was many times reprinted. Copies of it were sold.[286]

The regular exercises included a second Mass, which was said especially for the convenience of those who had gone to Holy Communion, there being no obligation, however, of attending it. At various times in this period a difficulty was experienced in finding a Priest to say this Mass,[287] which gave occasion to the foundation made by Salvatore Bedoni in 1879.[288]

It is interesting to note a Decree of the Council passed in 1816. In that year, the Director of the Sodality was created Archbishop. In recognition of his dignity, it was decided to rise when he entered the Chapel for the Exhortation and again when he left.[289]

[276] Arch. XXV. 135. [277] Arch. XXV. 137. [278] Arch. V. 184.
[279] Arch. X. 472, 541. [280] Doc. XII, No. 123.
[281] Arch. X. 752. [282] Arch. IX. 65. [283] Arch. VI. 108.
[284] Arch. VI. 179. [285] Arch. X. 518.
[286] 1802 (Arch. V. 61), 1823 (Arch. XI. 258, Arch. XV. 5), 1867 (Arch. VI. 180, Arch. XI. 522, Arch. XXV. 14).
[287] 1850 (Arch. VI. 116) and passim. [288] Below.
[289] Arch. V. 142.

In 1840, the meetings were found to be too long and steps were taken to shorten them.[290] This complaint was made again in 1885, with the result that no Exhortation was given henceforth on *Bona Mors* days.[291]

In 1855, it was voted to drop the panegyric on many of the days, the Director giving his usual Exhortation instead: three days were excepted.[292] This is how the matter stands under the 1865 Rules.[293]

In the later Calendars of this period, the exercises of the *Bona Mors* are assigned for the first unimpeded Sunday of each month. The practice was introduced in the year 1859.[294]

On these occasions, and also for the Pious Union services, it was voted in 1882 to expose the Blessed Sacrament.[295]

Outsiders

The old custom carefully excluding outsiders from Sodality meetings was relaxed after the Suppression of the Society of Jesus, and there is no mention of the prohibition in the Rules of 1779, 1804 and 1865. On the contrary, outsiders were even invited sometimes in the early thirties and were always allowed admission if they came.[296]

Good Works

In the early thirties, and, as far as the printed Rules show, as far back as 1779, hospital and prison work was entirely in abeyance.[297] Nor is there any mention of it in the archives during the whole period, though it is recommended in the proposed Rules of 1846 and in those of 1865,[298] perhaps, however, only for private, not corporate action.

It is well to remember that neither the Common Rules of 1587 and 1855 nor any of the Local Rules of the Prima Primaria impose on the Sodality works of mercy to be done corporately. The Common Rules of 1910 speak more explicitly on this point, but not even they, while recommending the employment of Sections, exact external Sodality works of all the Sodalities. It is perhaps too easy at the present time, when nearly all Sodalities

[290] Arch. VI. 57.
[291] Arch. XXV. 166.
[292] Arch. VI. 140.
[293] Doc. XII, No. 5.
[294] Arch. VI. 146.
[295] Arch. XXV. 137.
[296] Arch. X. 540, 548.
[297] Arch. X. 518.
[298] Doc. XII, No. 22.

do engage in corporate good works, to forget that they do so out of their own good will and not compelled by the Sodality Common Rules. Certainly at Rome there would hardly be need of these good works in common, when there are in existence excellent Societies for promoting them, which the individual Sodalists may enter.

Of the one only corporate external work of the Prima Primaria, namely the Pious Union against Blasphemy, we shall speak at the end of this section. We say corporate, because all the members of the Sodality had to belong to the Union and the four highest Officers of the former were members of the latter's governing body.

Penances

Penances imposed for non-attendance and tardiness, or other faults, or merely for the practice of virtue, were unknown throughout the period.[299] The omission of this one of the old Rules—considered and, we think, very justly, by the greatest modern as well as ancient Directors to be absolutely essential for the successful working of any Sodality—is due to the advice of the Consultors in 1840 mentioned above as touching the Communions of rule.[300]

Attendance

Thanks to the records kept by the appointed Officer, we have rather full information of the attendance during the first part of this period, all the years between 1817 and 1868, however, being a lamentable exception.[301] From the latter year to 1909 the attendance is on record, but not the Communions.

Besides the tables which we shall give among the documents, we have noted a few items in the minutes and diaries. Thus in 1814 there were about 100 at Communion on the feast of the Annunciation.[302] This and the small attendance on 24 Feb. and at the Tenebrae services in 1842 are about the only records we find.[303]

In 1877, the attendance was so deficient that a printed cir-

[299] Arch. X. 473, 544.
[300] Ibidem.
[301] Arch. X. 473.
[302] Arch. V. 119.
[303] Arch. VII. 68, 69.

cular urging the matter was distributed among the members in 1878.[304]

For the rest we have only to refer to the tables found at the end of this volume, but in addition to what is contained there, the following items may be presented.

Periods of ten years have been taken at various points, and the average membership, number of meetings, attendance at meetings, and attendance at Communions have been calculated for each. The result, omitting fractions, is as follows:

1775-84—Members, 182; meetings, 57; at meetings, 63; at Communions, 35.

1808-17—Members, 218; meetings, 61; at meetings, 52; at Communion, 43.

1873-82—Members, 157; meetings, 58; at meetings, 32.

1891-9 and 1901.[305]—Members, 100; meetings, 57; at meetings, 30.

Suffrages

The suffrages to be offered up by the Sodality for its dead were determined in detail in the year 1792. What was then prescribed became a part of the Rule in 1804 and was retained in 1865.[306]

In 1841, the suffrages for individual members who had died during the repairs to the Chapel had been forgotten or passed over. It was decreed on 27 Dec. to make these up at the meetings of the following year.[307]

There is one instance in the period of another Sodality sending in its list of dead. The Sodality was that of Düren in Germany and the year was 1837. The Office was ordered to be said for them on the Sunday.[308]

There is no mention in the 1779 *Rules and Customs* of the old practice of attending the funerals of deceased Sodalists. In the thirties, the abandonment of the custom is remarked, and a probable reason is assigned, namely the establishment of sodalities which attended funerals *in sacco,* that is in a special dress which covered the whole person.[309]

[304] Arch. XVIII. 194, Arch. XXV. 98.
[305] The records for 1900 were sadly neglected. [306] Arch. V. 13.
[307] Arch. VI. 67. [308] Arch. VI. 38. [309] Arch. X. 479, 518.

Rules Read

The Rules were no longer read in the thirties.[310] This probably came from their being printed and in everybody's hands. Nevertheless those touching the members, as we have seen, were to be read once a year at election time under the Rules of 1865.[311]

Candidates

In the early thirties, the members of the Prima Primaria were, "a good number of them, of the first and most distinguished nobility of Rome, along with many worthy Ecclesiastics, students, proprietors and other respectable people,"[312] but application to literary studies or pursuits was no longer a requisite for admission.[313]

Almost immediately after the Suppression of the Society of Jesus, Candidates were admitted at any age. Some of the Sodalists objected to this, but Cardinal de Zelada, under whose control the Sodality was in 1776, ordered it to continue, though he allowed the class of Rhetoric to be the earliest for admission. The Sodalists, however, rejected those who applied from the humbler walks of life.[314]

The class limit was still in force in 1792, but was placed at the end, not at the beginning of the Rhetoric year, except that nobles or near relatives of members and also such non-students as the Director might wish, could be received younger.[315]

Still further laxity in admitting Candidates had crept in by the year 1830 and more exactness was called for by the Council: each new Candidate had to be 16 years old and had to be proposed to the Council[316]

Of course, exceptions were made. Thus a boy of 14 was admitted in 1832 by dispensation of the Father General, as his uncle, Cardinal de Rohan Chabot, a member of the Prima Primaria, was leaving Rome. The boy was not only admitted at that age, but, in company with his brother, a youth of 17, was received and confirmed the same day.[317]

A similar departure from the customs had occurred in 1815,

[310] Arch. X. 546. [311] Doc. XII, Nos. 32, 125.
[312] Arch. VI. 16. [313] Arch. X. 563. [314] Arch. XXIII. 58.
[315] Arch. V. 14. [316] Arch. VI. 4. [317] Arch. VII. 15.

when Count Julius de Polignac was admitted and confirmed on the same day.[318] The reason was "the distinction of the person."

We have seen above the practice about Sodalists entering from other Sodalities. In 1843, it was ordered to admit these immediately,[319] without a term of probation.

A curious mistake occurred in 1852. Some merchants had been attending the meetings, not knowing that their condition in life excluded them from the Prima Primaria: there was a Sodality specially for merchants at the Gesù. When the error was discovered, the decision was that they should be allowed to remain, but the precaution was taken of noting that the case should not pass into a precedent.[320] Seven years later, greater care was ordered as to the informations taken on applicants.[321]

The Candidates, it will be remembered, had separate seats in the Oratory. This was insisted on in 1776,[322] and 1779.[323] In 1807, the Council expressed its horror that the Candidates were sitting in the seats assigned to the Consultors, whereas these had been given the latter with the express purpose of watching the Candidates![324] The reservation and assignment of seats was no longer practised in the thirties, except in the case of the Prefect, Assistants, Secretary and Vice-Secretary.[325]

In 1867, greater solemnity was thrown around the act of admission, a formal Decree of acceptance being passed by the Council and signed by the Director, the Prefect and the Secretary.[326] A preliminary required was to first join the Pious Union against blasphemy and obscene talk. A printed instruction for Candidates was given to each,[327] and in addition to all this, in 1883 a formal written petition for admission was required,[328] as in the old times.

Reception

The Prima Primaria, in the early part of this period, apparently had difficulty occasionally from some of the College authorities about applicants for membership, for we find in the Archives a formal order of the Cardinal Prefect to send a certain Bianciardi to that Sodality and not to the *Scaletta*.[329]

[318] Arch. V. 127. [319] Arch. VI. 84. [320] Arch. VI. 127.
[321] Arch. VI. 147. [322] Arch. XXIII. 58. [323] Arch. IX. 22.
[324] Arch. V. 83. [325] Arch. X. 541. [326] Arch. XIV. 197.
[327] Arch. XV. 25, 3. [328] Arch. XXV. 144. [329] Arch. XIII. 90.

In 1820, the Council found that reception followed admission too closely and the Censors were required henceforth to report on this subject.[330]

The ordinary days of reception were the great feasts of Our Lady. In 1817, however, on one occasion a Sunday was chosen in favor of certain Noble Guards, who could not attend on those feasts.[331]

In 1824, the receptions took place on any of the feasts of obligation of Our Lady.[332]

The Act of Consecration was recited by the Prefect and the members in the early thirties, as well as by the Candidates. This was justly considered odd, as the one to whom the Act applied was the Candidate only.[333] The archives contain a short printed commentary on the Act of Consecration.[334]

The Sodalists of the College of St. Michael at Bruxelles, date not given, petitioned admission into the Prima Primaria in a body.[335] It is the only instance of the kind we have found.

A Diploma was given to the new members, though we do not know the exact date when the custom began. In 1842, Cardinal De Bonald, who had been received in 1814 but had no Diploma, begged that one might be given him. A committee was appointed to present it to him.[336]

For some details on membership, see *Attendance* above. Judging from the Register of Members, there were 18 confirmed in 1810, the ages ranging between 10 and 65, with an average of 26 years; in 1831, 16 were confirmed, of ages between 13 and 35, with 23 as an average; in 1845, 10, between 12 and 47, average age, 19; in 1860, only 3 were confirmed; in 1875, 8 were confirmed, between 15 and 70, average age, 31; in 1884, 29 confirmed, ages from 13 to 27, average 20 years; in 1901, 19 were confirmed, of whom two were 14 and 16 years old respectively.

Election

Election by vote of the Sodality at large had fallen into desuetude just after the Suppression of the Society of Jesus and was restored in 1774.[337] We must, moreover, add that irregulari-

[330] Arch. V. 172.
[331] Arch. V. 147.
[332] Arch. XII. 155.
[333] Arch. X. 561.
[334] Arch. XV. 25, 8.
[335] Arch. XII. 187.
[336] Arch. VII. 72.
[337] Arch. XXIII. 20.

ties in the matter of election were not infrequent in the early part of the present period. In 1774, the Director appointed a Sodalist Prefect because he was a Priest.[338] In 1805, the oldest Consultor was elected Prefect; or rather succeeded to the office by reason of his age in the Sodality.[339] The secret ballot had fallen into disuse—indeed, any ballot at all was necessarily a farce if Officers succeeded others by virtue of something quite independent of the will of the Sodalists—but was restored or introduced in 1812.[340]

An attempt was made in 1815 to do away with the secret ballot again, but failed.[341]

In the early thirties, each member of the Council voted on each of the three Candidates, but all in one vote.[342]

The old rule barring from candidacy for office any who had not been at Communion that day was no longer observed. It was once of obligation to go to Holy Communion on election days. When the new Rules of 1846 were under discussion, the question was proposed to Father General Roothaan whether this custom was to be continued. He replied in favor of it for the Council meeting, but not for that of the Sodality.[343]

The Consultors (*Veteres*) were not elected at all; they were always the oldest members.[344]

In 1843, the custom prescribed in the Rules then in force, was formally abrogated and the term of all Officers was declared to be a year,[345] as in the new Rules. This had really been done since 1841.[346]

In 1855, the three Candidates for the highest offices were ordered to be presented by the Director, who was to have an understanding on the matter previously with the Prefect and Assistants.[347]

One of the most deplorable mistakes of this period was the creation of the office of Perpetual Prefect. It was done to honor the Infante Charles Emmanuel of Spain. In course of time, the Prince was forced to be regularly absent from Rome, and so left the Sodality without its head. There is no wonder that, by order

[338] Arch. XXIII. 21.
[339] Arch. V. 78.
[340] Arch. V. 107.
[341] Arch. V. 135.
[342] Arch. X. 476.
[343] Arch. X. 597.
[344] Arch. X. 477.
[345] Arch. VI. 83.
[346] Arch. XIX.
[347] Arch. VI. 138.

of the Director, in 1834, the office was quietly dropped and a Prefect in full right was chosen from that on.[348]

In 1791, a Decree of the Council prescribed that the Assistants should be elected among the non-Consultors "to encourage them to attend."[349]

Sodality Consultation

The Sodality Consultation, used to such advantage in the early days, seems to have had no place, at least as a regular institution, in this period: certainly not in the early thirties.[350]

Council Meetings

Monthly meetings of the Council were the practice in 1791, 1792 and 1793, not counting the three election Consultations. These last occurred with almost perfect regularity towards the end of April, of August and of December in all the years from 1774 to 1841.[351] In the latter year, the elections were made yearly only and came towards the end of December, regularly on the feast of St. John, 27 Dec.

The monthly Consultations are not recorded after 1793 and the suspicion—indeed, we may call it a certainty—is that none were held. This does not mean that no Council Meetings were ever held outside of election times. On the contrary, we have record of some, but they are so few as to be hardly worth mentioning. From 1794 to 1865 we have counted no more than 69 in all. 18 of these belong between 1794 and 1830. There were 26 between 1831 and 1848. The Council Decree of 24 Apr., 1831, calling for a monthly meeting of the Vice-Prefect, Secretary and 12 *Consultores Veteres* was evidently inoperative after a short time.[352] The addition on 26 June of the Archivist, Treasurer, Librarian, one of the Visitors of the Sick and the oldest of the Sacristans, though without vote, does not seem to have mended matters.[353] The difficulty was probably that of collecting together the 12 oldest members. Consequently, we read of a new order in 1843 appointing 12 substitutes for the Con-

[348] Arch. VII. 35.
[349] Arch. X. 600.
[350] Arch. X. 482, 541.
[351] Arch. XIX. and Arch. V, Arch. VI, passim.
[352] Arch. VI. 2.
[353] Arch. VI. 5, Arch. X. 483.

sultors.[354] How much simpler it would have been to change the mode of creating Consultors and let them be elected and not just succeed to office through age!

An excellent Decree was passed by the Council in 1855. It bade the Secretary notify the Consultors one week ahead of matters to be treated in the next Consultation.[355]

From 1866 to 1889 the number of Council meetings was a varying quantity. There were five in 1866. The smallest number was two, in 1869, 1886, 1887. Three were held each of seven years. The largest numbers were 1871 (six), 1873 (seven), 1876 (nine), 1877 (eight), 1883 (six), 1884 (seven), 1885 (five).[356] The only set date seems to have been 27 Dec., for the annual elections.

Secretary

We have already noted that the Archivist in this period took over the duty, formerly the Secretary's, of writing out the minutes and of keeping the list of new members.[357] On the other hand, it was the Secretary and not any longer the Censor who made the announcements at meetings.[358] He even supplied for the Prefect and Assistants, if they were absent.[359]

The list of members was posted up in 1779: walnut being used for Candidates, and ebony for members.[360]

Power to Aggregate

The subject of aggregation to the Prima Primaria became a very important one just after the Suppression of the Society of Jesus. The only power to aggregate had been vested by the Sovereign Pontiffs in the General of the Society. The General could no longer act, as the Society was suppressed. There was thus no one empowered to affiliate other Sodalities with the head one at Rome.

It was not long before the Prima Primaria realised the condition of things. There came an application for aggregation: what should be done with it?

The Sodality, of course, was desirous of continuing the power

[354] Arch. VI. 83.
[355] Arch. VI. 139.
[356] Arch. XXV, passim.
[357] Arch. X. 481.
[358] Arch. X. 546, Arch. XII. 140.
[359] Arch. XII. 140.
[360] Arch. IX. 63.

to aggregate. The Brief *Commendatissimam* of Clement XIV (14 Nov., 1773), confirmed the Sodality's powers:[361] it was useless to possess them if they did not use them. But the aggregating power had been valid in the Jesuit General's hands, only for Sodalities in Jesuit houses. Did Clement XIV mean to give it for all Sodalities? It was not clear. So on 2 May, 1775, the Sodality applied to the Holy Father for the faculty of aggregating any Sodality anywhere; the Diploma was to be signed by the Director in place of the General. This petition was granted by Pius VI on 2 May, 1775,[362] only the aggregating power was placed not in the Director's hands, but in those of the Cardinal Vicar of Rome.

Here came in an individual whose name is not given, but who was evidently not regarded as a friend of the Sodality. He was under-Secretary to the Congregation of Indulgences. In some way he heard of the Sodality's intention to use the favor granted by Clement XIV and Pius VI. He maintained loudly that it was impossible to do so, as the powers granted were destructive of the faculties proper to the Sacred Congregation of Indulgences. The concession was therefore too wide and could not have been understood by the Pope. Another circumstance added to the uncertainty: some of the members of the Sodality were of his way of thinking.[363]

The outcome of the controversy was that the Sodality, with the Cardinal Vicar's consent, formally applied to the Congregation of Indulgences. The result was expressed in a concession dated 2 Dec., 1775, granting to the Cardinal Vicar of Rome the faculty to aggregate to the Prima Primaria, but limiting his powers to student bodies, exacting commendatory letters from the Ordinaries and presupposing erection by them.[364] All this was approved by the Holy Father on 23 Sept. The Congregation, in the same document, under date of 7 Dec., gave its approval to a new Summary of Indulgences, which we have reproduced and discussed elsewhere.[365] The execution of this compound document seems to have been delayed in the Congregation until

[361] MULLAN, *Documents,* No. 1134.
[362] MULLAN, *Documents,* No. 1139.
[363] Arch. XXIII. 28.
[364] MULLAN, *Documents,* No. 1140.
[365] *Documents,* No. 1143, 421.

1 March, 1776.[366] The Sodality then presented the formula it used in aggregating and this was approved on 6 March of the same year.[367]

The faculties got from the Sacred Congregation did not satisfy the Prima Primaria, and they appealed in a memorial to Cardinal de Zelada, a member of the Sodality. Through his kind offices, a second petition was sent up to the Holy Father on 20 March. In response to this, the Holy Father granted the Cardinal Vicar faculties to aggregate other Sodalities besides those of students. Unfortunately, the document having been consigned to his Secretary, the latter straightway showed it to the under-Secretary mentioned above. The result of the storm that ensued was that the faculty was never used and none but student Sodalities were aggregated to the Prima Primaria, until things were completely changed in 1798.[368]

Aggregations

The faculty to aggregate once made secure, the Prima Primaria admitted a certain number of applications made during the years that followed. A Sodality of Montefiascone was aggregated on 24 June, 1777, but in accordance with the prescription in the Golden Bull,[369] repeated in the faculty of 9 Dec., 1775, a title of Our Lady was required.[370] The Sodality's letter of application, the Prima Primaria's answer and the letter of thanks from Montefiascone, are given in full in the Archives. Another Sodality at Valentano was aggregated in 1778,[371] and a second of Montefiascone.[372] All these had been formally approved by the Bishop. There is no word of the erection of these three Sodalities, which had apparently been attended to by the Bishop.

The minutes record the aggregation of several more Sodalities at this time; there was one at Gallese in 1778 and another at Latera in the same year.[373] A third and very interesting case was that of a Merchants' Sodality at Piacenza. This Sodality got from the Pope direct the communication of the Prima Primaria Indulgences. The reason for applying direct to the Pope was

[366] *Documents*, No. 1175. [367] *Documents*, No. 1185.
[368] The story is told at length in Arch. XXIII. 33, ff.
[369] MULLAN, *Documents*, No. 1032. [370] Arch. XXIII. 73.
[371] Arch. XXIII. 78. [372] Arch. XXIII. 80.
[373] Arch. XXIII. 86, 106.

that it was not a students' Sodality. Later on, it asked the favor of aggregation to the Prima Primaria. The latter examined the Indult granted to the Merchants' Sodality and found that the Pope had not only granted it the Prima Primaria Indulgences, but had aggregated it to the Prima Primaria. However, after a certain amount of misunderstanding due to the Sodality's agent at Rome, the Prima Primaria sent to the Piacenza body a regular Diploma, signed by the Cardinal Vicar.[374]

Other aggregations were those of Canepina, in 1792, and Cesena, in 1793.[375]

In 1795, the Holy Father by special Brief communicated to the Society of Our Lady of Graces at Turin the Indulgences of the Prima Primaria. On this occasion there was no question of aggregation, nor does the Society appear to have claimed affinity with the Prima Primaria.[376]

Probably, the whole number of aggregations from 1776 to 1798 was quite small: in the registers there are only six recorded.

In 1798, as we have shown elsewhere,[377] the Director of the Sodality was granted what had been refused in 1775, the full right to aggregate any Sodalities whatever and in his own name and over his own signature.

No doubt, these powers were used before the year 1800, but the first instance on record is that of a Sodality of (male) "Children of Mary" of Monte Brundone.[378]

The manner of proceeding was for the Secretary to receive the petitions, report them to the Council,[379] and on its approval draw up in writing a simple statement or petition, addressing it to "the Director of the Prima Primaria at Rome." The Director then wrote a few words below executing the aggregation and ordering that the Diploma should be sent. This style of proceeding was employed by all the secular Priest Directors, as long as they remained in charge of the Prima Primaria.

The total number of aggregations granted between 1800 and 17 May, 1824, was 166. The form of Diploma used will be found among the Documents.[380]

[374] Arch. XXIII. 90.
[375] Arch. XI. 1081, 1084.
[376] Arch. V. 87.
[377] MULLAN, *Documents*, No. 141.
[378] Arch. XVI. 200.
[379] Arch. IX. 60.
[380] Doc. IX.

When the Directorship of the Prima Primaria was resumed by the Society of Jesus, the style continued the same, the erection and aggregation, however, being granted not any longer by the Director but by the Father General. There are numberless instances in the Archives. In 1839, the Prima Primaria put into print the brief formula it used in asking these aggregations. This implies that some, if not all, of the applications were made not to the General direct, but through the medium of the Prima Primaria. We have, in fact, some of the letters addressed to it for this purpose.[381]

In 1834, complaint was made in the Sodality that certain ecclesiastical agents in Rome were making profit for themselves out of the aggregation of Sodalities to the Prima Primaria, money which they exacted on pretext of having to pay a tax to the Prima Primaria for the act of aggregation. To render this impossible in future, the word *gratis* was ordered inserted in the Diploma.[382] It is still there, in the latest editions, but, we must add, has not always prevented some of these agents from reaping their profit from aggregations.

When the Diplomas were reprinted in 1836, the Summary of Indulgences was added. The cost was over $14, which the Father General paid.[383]

In 1848, the Italian Revolution drove the Jesuit General from Rome, and an estimable secular Priest was appointed by the Cardinal Vicar to take over the office of Director of the Prima Primaria. The Sodality, on this occasion, naturally desirous of preventing interruption in the erection and aggregation of new Sodalities, petitioned the Holy Father to grant the General's faculties for this to their Director. Their prayer was granted.[384] The formula used by the Director in aggregating during this period is given among the Documents.[385] The power, in any case, ceased when the Father General returned to the exercise of his ordinary functions. It lasted, therefore, from 8 July, 1848, to 25 Apr., 1850. In the registers, there are 146 Sodalities recorded as established during the period, but, for various reasons, we doubt if

[381] Arch. XIV. 319 (1833), 324 (1834), 325 (1835).
[382] Arch. VI. 29.
[383] Arch. VII. 40.
[384] MULLAN, *Documents*, No. 1271, and Arch. VI. 111.
[385] Doc. XI.

they were all aggregated by the Director. One of the reasons is that perhaps some blank Diplomas, signed by the General before the first date, were used by Provincials and others for aggregation. Another is that perhaps the General himself in exile aggregated some Sodalities, for he was not deprived of his powers by the Indult of 8 July, 1848. The great majority of these Sodalities were in France; now it was in just this country that Father Roothaan spent most of the time of his exile.

The list of aggregated Sodalities used to be kept posted up on the wall. In 1832, two new tablets were made for the Sodalities dating from 1816 to 1831,[386] and five years later two more were necessary.[387] The former two cost $12.20,[388] and were paid for by contribution.

In 1855, as the Sodality's resources were looked upon as insufficient for the upkeep of the body, various proposals were made for adding to them. One of these touched the question of aggregation, for the Prima Primaria decided to ask leave of the Father General to put a tax on aggregation, in the shape of a fixed offering to be made by each Sodality on getting its Diploma. The Father General was indeed petitioned to the effect, $2.00 being the sum proposed. The answer was: *Dilata;* and in this way the proposal was shelved. Nothing more is found in the archives about it.[389]

Correspondence with Sodalities

Of correspondence with Sodalities belonging to this period very little has come down to our times. One letter there is from the time of the Suppression. The Sodality at Ragusa writes to the Prima Primaria announcing that they had asked of the Holy Father and received a declaration of their still being united with the Prima Primaria. It goes on to beg a copy of the Prima Primaria Madonna and of the Indulgences. The Prima Primaria, in reply, sent a copy of the revised Rules in manuscript and promised to send later a copy of the Indulgences. This was in 1777.[390]

As a proof that the Prima Primaria was not always content

[386] Arch. XI. 324.
[387] Arch. XI. 323, Arch. VI. 42.
[388] Arch. XII. 28.
[389] Arch. XIV. 272, Arch. VI. 137, 139.
[390] Arch. XXIII. 61.

with merely affirming its relations with her affiliated daughters, but sometimes had to correct them in their mistakes, we may mention the following. The Sodality at Ragusa, just mentioned, had the habit of making much of St. Jerome as principal patron. The Prima Primaria, in 1778, insisted that this was incorrect and that their principal title was the Annunciation.[391]

A Sodality in Spain in the same year begged a copy of the Summary of Indulgences—perhaps to make sure the Sodality Indulgences could still be gained. The Summary was sent with a gracious reply confirming the Spanish Sodality "in the ancient league and friendship" of their Sodality with the Prima Primaria.[392]

The Sodality at Forlì, founded in 1618, doubted about the continuance of its Indulgences after the Suppression of the Society of Jesus. The Prima Primaria replied that they should be in peace, as all had been confirmed by Clement XIV.[393] It must be confessed this answer was hardly to the point, as the Sodality had inquired about *its* Indulgences, not those of the Prima Primaria, which had been confirmed by the Holy Father. A more pertinent reply would have been to refer to the Decree of the Sacred Congregation of Indulgences, approving the Summary of Indulgences after the Suppression. A still more fundamental answer would have been that given in another place, namely that the Prima Primaria and its allied Sodalities were not suppressed at all by the Suppression of the Society of Jesus.[394]

A copy of the Indulgences was sent to the Sodality *de la O* at Lima also,[395] along with a new Diploma signed by the Cardinal Vicar, to replace the old one, which had been lost.[396]

The next letter of a Sodality contained in the extant archives is one from the Sodality at Innsbruck in 1832, asking some documentary evidence of their union with the Prima Primaria: a similar letter was sent by them to the Holy Father.[397] We do not know what answer was given.

Perhaps the most curious of all the letters addressed to the Prima Primaria is one sent by the Little Seminary at Orléans in

[391] Arch. XXIII. 110.
[392] Arch. XXIII. 75.
[393] Arch. XXIII. 82.
[394] MULLAN, *Documents*, No. 21.
[395] Arch. XXIII. 63.
[396] Arch. XXIII. 53.
[397] Arch. XIV. 295, 310.

France, in 1839. It is written in *Latin verse!* The answer, of course, was also in Latin verse, but five years later.[398]

A Chinese Sodality of Shanghai sent a letter to the Prima Primaria, accompanied by considerable presents. The reply was written in 1871. The Roman Sodality went about the matter in a style worthy of itself, for the cost of the reply was near $9.00.[399]

Certificates of Membership

One of the Secretary's duties was to make out certificates of membership. This custom is testified to in 1778, in the case of members who were leaving Rome.[400] Formulas for these letters are found in the archives, but there is no indication of date, except in the case of one Aloysius Litti in 1846. Testimony is borne in his certificate to his having attended from January to July, 1846, and to his having "frequented the Sacraments nearly every Sunday." Other formulas occur in the same part of the archives,[401] and a printed form is found in another place.[402]

A certificate of membership, or rather of fidelity in attendance, was given in 1879 to enable the member to get the requisite ecclesiastical permission for Minor Orders.[403]

Consultors

There were two classes of Consultors. The *Consultores Veteres* were 12 in number and were always the oldest members of the Sodality. So it was decreed in 1791.[404] The customs continued in the thirties.[405] The Decree about this is dated 10 Apr.,[406] and prescribes that the *Consultores Veteres* shall meet on the first Sunday of every month: the whole body, occasionally. In 1866, the Prefect, on leaving office, enjoyed the privilege of attending Council meetings *ex officio*.[407]

Treasurer

It was noted in the year 1832 that the Prefect no longer held the key of the money safe.[408] About the same time, the custom was in force that the Treasurer reported on the finances only once a year.[409]

[398] Arch. XIV. 265.
[399] Arch. XI. 557.
[400] Arch. XXIII. 111.
[401] Arch. XIV. 80.
[402] Arch. XV. 45.
[403] Arch. XIV. 77.
[404] Arch. X. 473.
[405] Arch. X. 473.
[406] Arch. X. 600.
[407] Arch. XXV. 2.
[408] Arch. X. 544.
[409] Arch. X. 545.

The Prima Primaria income throughout this period falls under the head of regular contributions, special collections, alms given by members, gifts, sale of property and foundations. We shall take the details in order.

Contributions

In 1782 and 1824, there were three contributions a year, on the Epiphany, the Feast of the Finding of the True Cross (3 May) and St. Bartholomew's day (25 Aug.).[410] The contribution in May had not been taken up for a number of years, but was resumed in 1824.[411]

The monthly contribution had been dropped and the name *offerta* (offering) was used of the one just mentioned.[412]

In 1782, the three *offerte* brought in $13.88½ (7 + 3.02½ + 3.86).[413]

In 1786, the sum was $13.84 (5.38½ + 4.55½ + 3.90).[414]

In 1792, it was $27.50 (12.35 + 6.40 + 8.75).[415]

In 1804, $24.30 (9.90 + 8.05 + 6.35).[416]

In 1808-18 there were only two contributions, on the Epiphany and the Nativity of Our Lady. In 1814 they summed $28.75 (16.87½ + 11.87½).[417]

In 1820, a total of $61.28 (21.20 + 17.08 + 23.00) was realised.[418]

In 1825, $53.30 (18.40 + 10.40 + 24.50).[419]

In 1835, $68.89 (24.68 + 19.16 + 25.05).[420]

In 1844, $49.42½ (20.10½ + 14.32 + 15.00).[421]

In 1853, $49.99 (18.08½ + 12.72½ + 12.42 + 6.76).[422] The extra day was in Lent. This custom of four contributions continued for several years.

In 1862, the contribution days were 2 Feb., 15 June and 8 Dec. The sum received was $39.45.[423]

In 1871, the days were 25 March, 21 May and 8 Dec. The sum was $29.60 (8.14 + 9.03 + 12.43).[424]

[410] Arch. XI. 1050, Arch. XII. 134.
[411] Arch. V. 188.
[412] Arch. X. 541.
[413] Arch. XI. 1050.
[414] Arch. XI. 1052.
[415] Arch. XI. 1081.
[416] Arch. XI. 1098.
[417] Arch. XI. 1106.
[418] Arch. XI. 1111.
[419] Arch. XI. 1114.
[420] Arch. XI. 1125.
[421] Arch. XI. 1157.
[422] Arch. XI. 1179.
[423] Arch. XI. 450.
[424] Arch. XI. 559.

In 1884, the days were 2 Feb., 22 May, 4 Oct., and the sum $22.96 (10.22 + 7.84 + 4.90).[425]

In 1893, there were four contributions. The sum received was $25.96 (5.44 + 6.01 + 4.40 + 10.11).[426]

Alms Box

The alms box and the plate collection are frequently inseparable in the archives, being put together under the head of *offerta*. In many cases, however, the alms box account is given distinctly. Thus in 1800, $1.00 was found in the box,[427] in 1801, $1.60.[428] Next year it was only $0.10,[429] in 1813 only $0.29;[430] in fact it was generally, from 1803 to 1821, not over $2.00. The alms box, however, was continued after 1825, and in 1865 we find $0.21 recorded;[431] though in 1869 it rose to $14.32½.[432] In 1877, $5.70 was found in the box.[433]

Collections

We may now give a sample of the sums total collected at the meetings in various years, including the yield of the alms box.

1781 .. $20.79 [434]	1835 .. $75.41½ [439]	1876 .. $41.87 [444]
1791 .. 25.55 [435]	1847 .. 47.32 [440]	1884 .. 54.14 [445]
1800 .. 1.67 [436]	1862 .. 44.05 [441]	1891 .. 253.95 [446]
1809 .. 26.92½ [437]	1864 .. 47.21 [442]	
1824 .. 59.68½ [438]	1870 .. 43.80 [443]	

Special Collections

In 1819, a special collection for benches brought in $152.56. 18 members contributed.[447]

In 1841, eight Collectors were appointed to get together the funds necessary for the repairs to the Oratory. The entire sum contributed was $257.51.[448]

An extra collection was taken up in 1849 to repair the damage done by fire. The amount was $34.05.[449]

[425] Arch. XI. 589.
[426] Arch. XXV. 276.
[427] Arch. XI. 158.
[428] Arch. XI. 161.
[429] Arch. XI. 165.
[430] Arch. XI. 201.
[431] Arch. XI. 491.
[432] Arch. XI. 533.
[433] Arch. XI. 587.
[434] Arch. XI. 1049.
[435] Arch. XI. 1078.
[436] Arch. XI. 160.
[437] Arch. XI. 1103.
[438] Arch. XI. 1113.
[439] Arch. XI. 1125.
[440] Arch. XI. 1164.
[441] Arch. XI. 450.
[442] Arch. XI. 482.
[443] Arch. XI. 542.
[444] Arch. XI. 585.
[445] Arch. XI. 588.
[446] Arch. XXV. 271.
[447] Arch. XI. 239.
[448] Arch. XI. 346.
[449] Arch. XI. 1170.

A collection for the Sodality's needs was taken up in the Sodality divided into eight sections in 1858. The whole amount was $185.77.[450]

The special collection for the Centenary of 1861 brought in $296.61.[451] This sum was above the expenses, which only reached $211.49½.[452]

In 1870, a collection for the new marble pavement and other expenses realised $364.24½.[453] The cost was $425.32.[454]

For the tercentenary of 1884, $179.00 was collected.[455] Of this $48.71 was taken up from the Sodality itself on one day. Over $80.00 came from outside.

New Members

An alms was very commonly presented on admission into the Sodality, sometimes in candles, sometimes in cash. We may instance the following amounts received in this way in the years indicated.

In 1786, $4.80 (16 new members).[456] In 1789, $1.50.[457] In 1792, $10.95.[458] In 1796, $10.53½.[459] In the 26 years from 1800 to 1825 inclusively, $260.79½.[460]

This source of income is seen regularly in later years also, as in 1834, 1856 (when 16 new members gave $37.62),[461] in 1861 (16 persons gave $14.80),[462] in 1870 (one person gave $1),[463] in 1884, four persons gave $16.60.[464]

Sodalities

Sodalities aggregated sometimes expressed their gratitude by some gift of candles or of money.

From this source, the Sodality received in 1792, $2.15 (one Sodality); in 1796, $1.85; in 1802, $5.72; in 15 of the years from 1803 to 1825 inclusive, in all, $78.71. After 1825, we have noted only three instances in the Archives, one in 1829 ($1.00) a second in 1835 ($0.50), and a third in 1876, when $2.00 was received from this source.[465]

[450] Arch. XI. 413.
[451] Arch. XI. 438.
[452] Arch. XI. 439.
[453] Arch. XI. 542, 549.
[454] Arch. XI. 554.
[455] Arch. XI. 595.
[456] Arch. XI. 1052.
[457] Arch. XI. 1054.
[458] Arch. XI. 1081.
[459] Arch. XI. 1091.
[460] Arch. XI, passim.
[461] Arch. XI. 400.
[462] Arch. XI. 440.
[463] Arch. XI. 542.
[464] Arch. XI. 589.
[465] Arch. XI, passim.

Gifts

In 1776, Nicholas Buonvicini presented a painting of SS. Peter and Paul.[466]

The most important gift recorded in this period is the legacy, in 1789, of the Director, Rev. Peter Anthony Vittené. He left the Sodality his private ostensorium, two antependiums and his ascetical books. The last, however, became the Sodality's property on condition of being lent also to the Sodality of the *Garden,* a junior body in the Roman College.[467]

In the years 1791-1797, Rev. Leonard Adami paid for the two lights which burned during the meetings before the relics of the Martyrs. This amounted to $2.00 a year.[468]

There was a gift in 1797 from the Papal Treasury of $60.00, supplemented by another of Cardinal de Zelada of $25.00.[469]

In 1804, a new organ was presented to the Sodality.[470]

In 1812, Aloysius Marziale, ex-Prefect, gave a fine silver (partly gilt) reliquary to use in carrying the relic to the sick for the blessing.[471]

In 1817, four Sodalists gave Oratory furniture—two red velvet portiere, a humeral veil, a fine alb and a silver bell—and Joseph Paolucci left $25.00 to the Sodality.[472]

In 1820, a silver basin and a pair of silver cruets were presented,[473] and the Director, Archbishop Caprano, gave an incense boat, censer and spoon, a candlestick and an aspersory of finely wrought silver.[474] Archbishop Caprano's gift was valued in 1842 at $48.90.[475]

The year following, Dominic Luciardi gave a silver pyx and two brackets for candles.[476]

In 1831, Cardinal Weld presented two bronze statuettes, and Lord Hugh Clifford $10.00 in money.[477]

In 1832, Peter Salvatori presented an engraving plate for the picture of the Annunciation.[478]

In 1833, Gaspar Scifoni gave the price for copying the list of Directors.[479]

[466] Arch. XXIII. 47.
[467] Arch. XI. 6.
[468] Arch. XI. 1079-94.
[469] Arch. V. 40.
[470] Arch. V. 72.
[471] Arch. V. 110.
[472] Arch. V. 149.
[473] Arch. V. 168.
[474] Arch. V. 168.
[475] Arch. XI. 348.
[476] Arch. V. 177.
[477] Arch. XII. 31.
[478] Arch. VI. 11.
[479] Arch. XII. 31.

CHURCH OF ST. IGNATIUS

The Oratory is above the Arches on the Epistle Side of the Main Altar

COPY IN MARBLE OF THE ORIGINAL PICTURE

In 1834, John Baptist Moroni gave $10.00, another $15.00, and a third $27.62, for some article for the Sodality.

In 1836, some one gave $12.00 for new candlesticks.[480]

Down to February, 1837, Lord Hugh Clifford had given about $100.00 for candlesticks, and on 15 Aug. in this year added Cardinal Weld's silver ewer and basin.[481] These articles of the Cardinal's were valued at $70.60 in 1842.[482]

In 1840, $15.00 was given to buy some chapel furniture.[483]

In 1842, there was another gift of the same amount.[484]

In 1843, John Paschal Bruni gave a chasuble, stole and maniple.[485]

In 1844, Prince Balthasar Ludovisi Boncompagni completed his ancestor's gift of an antependium by presenting a cornice for it.[486] In 1850, he gave $10.18 towards repairing damage done by the fire.[487]

In the fifties we have the following records: Ernest Wynn, an Irishman, $400.00 for a new urn to contain the Martyrs' bodies;[488] Count Ignatius Lavaggi, $10.00;[489] the Sacristans and Janitor, $11.60, $11.40, $13.20 in three years;[490] Pius IX, $100, and again $50; John Vimercati, $500; Septimius Centamori, $50; Lord Clifford, $10.00; the Secretary of State, marbles for the floor.[491]

In 1867, Marquis Jerome Serlupi-Crescenzi left the Sodality $50.00.[492]

In 1876, there was a gift of $10.75, with the obligation of one Mass on the feast of the Annunciation.[493]

In 1878, Frederick Petrilli gave $14.00, asking that three *Hail Marys* should be said for him at every meeting. The Council agreed that one of the *Hail Marys* said at the meetings should go for that intention.[494]

In 1880, Salvatore Bedoni—an "uncommonly pious" Sodalist and "exact in attendance"—presented a silver picture of St. Thomas of Villanova.[495]

[480] Arch. XII. 248.
[481] Arch. VII. 51, Arch. XII. 32.
[482] Arch. XI. 348.
[483] Arch. VI. 59.
[484] Arch. VI. 69.
[485] Arch. VI. 84, Arch. VII. 75.
[486] Arch. VII. 79.
[487] Arch. XI. 1171.
[488] Arch. VI. 131.
[489] Arch. XI. 1183.
[490] Arch. XI. 1184, 1187, 1189.
[491] Arch. XIV. 284.
[492] Arch. XI. 103.
[493] Arch. XXV. 213.
[494] Arch. XXV. 106.
[495] Arch. XXV. 121.

In 1885, Aloysius Serventi left $200.00 for vestments, etc.[496] When the taxes and expenses had been subtracted, this amounted to $176.[497]

In 1887, there were gifts of $10.00, $100 and $200.[498]

In 1888, the gift of $200.00 was repeated.[499]

In 1889, there were gifts of $10.00 and $50.00.[500]

In 1890, there were others of $30.00 and $40.00.[501]

It is not likely that the current of gifts ceased to flow after 1890, but we have no further record, unless we count here the sums mentioned as offerings in 1891, 1892, 1893—$232.45, $260.40, $234.71.[502]

Sale

There are a few instances in the period of sale of property no longer useful.

Leave was got to sell the ex-votos in 1842,[503] but we find the list made out in 1851, value $48.53; which seems to show they were not yet sold.[504]

In 1851, the silk hangings formerly used to decorate the chapel on great feasts, having become unnecessary because of the repairs to the pictures, etc., were sold for $100. The money was laid aside and invested,[505] yielding $5.50 a year.[506]

Some ascetical books were sold in 1866 for $19.60,[507] and it was decided to dispose also of the cornices of the tablets on which were inscribed the list of Sodalities aggregated.[508]

Three years later, as the new pavement rendered a carpet superfluous, it was decided to sell the carpet. Whether this was done or not, we do not know.[509]

Foundations

Of the Cenci legacy we have spoken above. Just before the beginning of the present period, leave was got from the Sacred Congregation of the Council to use the remainders of the candles procured from this money at other feasts.[510] It was contended

[496] Arch. XXV. 165.
[497] Arch. XI. 746.
[498] Arch. XXV. 257, 256.
[499] Arch. XXV. 261.
[500] Arch. XXV. 265.
[501] Arch. XXV. 269.
[502] Arch. XXV. 271, 274, 276.
[503] Arch. XIII. 133.
[504] Arch. XII. 255.
[505] Arch. VI. 124, Arch. XI. 1177.
[506] Arch. XI. 4.
[507] Arch. XI. 503.
[508] Arch. XXV. 3.
[509] Arch. XXV. 27.
[510] 22 Jan., 1766 (Arch. XI. 13).

that Rev. Peter Vittené had even obtained leave to use the money itself for other expenses. Several other questions came up in course of time about the terms of this legacy, but they are not of sufficient interest to rehearse in detail.[511] The fund yielded $8.10 a year in 1857.[512]

Under the head of foundations, we may mention next the yearly subsidy conceded to the Sodality first by the Cardinal Procurator of the Roman College and later by the Holy See.[513] Apparently about 1775, the Cardinal was petitioned for an increase, as 83 pounds of candles were not sufficient.[514] We do not know what answer was given, but there is no hint anywhere of its having been favorable. In 1805, after long discussion and careful diplomacy on the Sodality's part, the subsidy was again conceded. In place of candles, money was given, the sum being $25.00 a year.[515] In 1812, came the disturbing announcement that it would be dropped, as the Sodality had really nothing to do with the student body and hence no claim on the College authorities.[516] The threat, however, was not executed, and the subsidy continued to be paid until 1824 inclusively.

When the Jesuit Fathers took over the management of the Roman College in the last named year, they found themselves in the impossibility of continuing this subsidy from the impoverished resources of the College. In consequence, the Holy Father was applied to for help and granted $24.00, to be paid in three instalments each year out of the Pontifical treasury.[517] This concession was due to the future Cardinal Cristaldi's very kind offices.[518] The three days for payment were Easter, the Assumption, and Christmas. The payment continued from 1825 to 1853, when it had to be dropped on account of the low state of the Papal finances.[519] In 1855, the Council decided to petition for its continuance, no longer as a right but as a special favor: this, unfortunately, had to be refused again.[520]

When Cardinal Belisarius Cristaldi died, in 1831, he left to the Sodality an annuity of $10.00. Half was to go towards the

[511] Arch. XI. 13, 15, 16. [512] Arch. XI. 4.
[513] Arch. V. 11. [514] Arch. XII. 219. [515] Arch. V. 79.
[516] Arch. V. 111.
[517] Arch. V. 204, Arch. XI. 101, Arch. XIII. 102.
[518] Arch. VII. 4. [519] Arch. XI. 101, 1180. [520] Arch. VI. 136, 140.

expenses of feasts celebrated in the Prima Primaria and half for Masses for the repose of his soul.[521] An agent was appointed by the Council to draw the money.[522] Father General Roothaan's leave was asked to receive the legacy and was granted.[523] Cardinal Cristaldi had been a member of the Sodality and a very devoted one, as is evident from his record on the Roll of Honor. In 1819, when he got seriously ill, the Sodality had Exposition of the Blessed Sacrament and said the Litanies, etc., for his recovery.[524] Now, on his death, Mass was celebrated for him in the Sodality Oratory on 17 March, 1831. There was a catafalque and the singing was done by five of the Papal choir.[525] The following year, it was voted that every year in February there should be an anniversary recitation of the Office for him, as for Bernard Cenci.[526] This act of gratitude has continued regularly down to our day.

John Francis Nicolini, who had been one of the most prominent and generous members of the Prima Primaria during a long life in it,[527] left at his death, in 1855, all his property to the Sodality. Of the proceeds, $100.00 was to be spent annually in procuring the services of a Priest to say Mass in the Sodality Oratory on its feasts, and at the altar of the Annunciation in St. Ignatius' on other days.[528] The legacy was formally accepted in Council meeting on 20 Apr., 1856, Father General Beckx allowing the Director to act with two others as heirs for the Prima Primaria.[529] Septimius Centamori was appointed the Sodality's agent to settle up the estate: in 1856, he was offered compensation for his services, but he refused it, as he had done all "out of devotion and attachment to the Sodality."[530]

When the estate had been settled, leave was got, in 1860, to invest the proceeds in State bonds, etc.[531] The Priest to say the Masses was appointed on 11 June of this year.[532] The net value of the estate on 31 Dec., 1860, was $3344.47.[533] The first extant record of Masses said under the terms of the will is for the beginning of 1861.[534]

[521] Arch. XI. 101.
[522] Arch. VI. 4.
[523] Arch. XI. 107.
[524] Arch. V. 157.
[525] Arch. XI. 296.
[526] Arch. VI. 12.
[527] Doc. XVI.
[528] Arch. XI. 103.
[529] Arch. XI. 822.
[530] Arch. VI. 142.
[531] Arch. XI. 823, 824.
[532] Arch. VI. 151.
[533] Arch. XI. 825.
[534] Arch. XI. 826.

The further history of the Nicolini foundation has several interesting details, some of which illustrate clearly the cares connected with the handling of such money.

In 1859, a certain Rocchi neglected or refused to pay a sum of money he owed to the estate. A debate on the matter was held in the Council and it was decided to force him by appealing to the court.[535] A similar determination to go to law about foundations was taken in 1881 in the case of two other legacies,[536] but these three are the only cases in the Archives.

A few years after the so-called chaplaincy came into working order, it was found that a Priest to say the Masses at the place indicated in the will was hard to find. In consequence, a petition was made to the Holy See in 1866 to allow the Masses—except on the Sodality meeting days—at any Altar. This was granted the same year.[537] Similar petitions were acceded to in 1871,[538] 1876,[539] and 1885.[540]

When the Italian government took over the administration of the funds of pious associations, it seized, in 1877, the Bertarelli legacy ($430.00 at 4%) belonging to the Nicolini estate, but restored it the same year.[541]

In 1880, the entire yield of the Nicolini estate was only $113.33.[542] This was so small a sum that a serious discussion was held what to do about the Masses. At the time, the difficulty was solved by the Sodality making up the difference necessary to secure the stipends for the daily Mass.

In 1884, the fund, this time in its entirety, was seized by the Government,[543] but some arrangement was entered into which left the assignment of the Masses and the stipends in the Sodality's hands, as we find the item in the accounts after this date.[544] In 1887, however, and again in 1888, the stipend had become so small that the onus of Masses was reduced (for the Nicolini and the Bedoni fund) by the ecclesiastical authorities,[545]

[535] Arch. VI. 145. [536] Arch. XXV. 126. [537] Arch. XI. 507.
[538] Arch. XI. 565. [539] Arch. XIII. 174. [540] Arch. XIII. 175.
[541] Arch. XI. 41, 43, 46. [542] Arch. XI. 607.
[543] Arch. XI. 836, Arch. XXV. 149.
[544] 1888 (Arch. XI. 771), 1891 (Arch. XXV. 272).
[545] Arch. XI. 85, 614.

and in 1888, the Mass due to be said on feast days had to be said in St. Ignatius', as no Priest could be found for the Oratory.[546]

We may now pass on to the next foundation.

In 1857, Peter Ferrari left an annuity of $10.00 payable to the Prima Primaria with the obligation of 45 Masses to be said for him annually in the Oratory.[547]

Two years later, John Paschal Bruni left $2.09 a year with the obligation of four Masses for him in the Oratory on a date near his anniversary.[548]

In 1873, Aloysius Costanzi made a legacy of 25 pounds of candles a year at 30 cents a pound, with the obligation of a Mass for him every year. The legacy was accepted and the Mass assigned to the last Sunday in July.[549]

Three years after that and every year until 1887 a sum of money, nearly always $197.37, was delivered to the Sodality from several unmentioned benefactors. It had connected with it the obligation of two Masses in the Sodality Oratory on all feasts of Our Lady: at least, this was the condition in 1876.[550]

In 1879, Salvatore Bedoni left in his will the sum of $2200.00 to found a daily Mass to be said on ordinary days in St. Ignatius', but on meeting days in the Oratory as the Sodality second Mass.[551] The appointment of the Priest was left by order of the Holy See to the Cardinal Vicar.[552]

Pauline Stos, in 1887, left in her will an order to present to the Prima Primaria once a year 24 pounds of candles at 30 cents a pound. The heirs, on the plea of poverty, begged for some arrangement about this legacy: we do not know with what success.[553]

We have mentioned the necessity the Council was under of procuring Indults regarding the Nicolini and Bedoni Masses. In 1877, a general Indult was procured allowing the founded Masses of the Sodality to be said anywhere in Rome, when they could not be said in the Oratory.[554]

In 1886, a petition to reduce the number of Masses in proportion to the decrease in revenue from the funds, was made to

[546] Arch. XI. 615. [547] Arch. XI. 102. [548] Arch. XI. 102.
[549] Arch. XXV. 50. [550] Arch. XI. 585-589, Arch. XXV. 212-257.
[551] Arch. XI. 80. [552] Arch. XI. 83. [553] Arch. XI. 95.
[554] Arch. XIII. 179.

the Holy See for the Cristaldi and Ferrari legacies, and was granted. This had been done for the Bedoni Masses in 1880.[555]

Balance Sheets

In order to give in one view some idea of the Sodality's financial operations, we may present the balance sheets of some years.

1781.[556]

Cenci fund	$9.00	Masses	$4.70
Sale	6.00	Altar cover	5.00
Candles	2.16	Curtains	4.40
Contributions[557]	35.26	The Annunciation	5.02½
Alms	.78	SS. Peter and Paul	5.40
		Lock	.50
	$53.20	Vases	.60
		Bookbinding	.50
		Sundries	1.30
		Pedestal	35.00
			$62.42½

1791.[558]

Contributions	$28.35	Masses	$3.50
New Sodalists	10.00	Gilding	1.10
Legacy	6.22	Carpenter	3.20
Cash returned	3.00	Repairs	1.70
Cenci fund	9.00	Picture	16.00
Aggregations	4.00	Silversmith	22.80
Candles	11.80	Decorations	5.20
Masses	4.00	Nails	.30
		Binding of books	.20
	$76.37	Sundries	.80
			$54.60

1809.[559]

Contributions	$26.92½	Sacristan	$6.93

1824.[560]

Contributions	$71.89	Expenses	$71.87

[555] Arch. XI. 603, 610.
[556] Arch. XI. 1049, 1055.
[557] $10.25 for the feast of the Annunciation.
[558] Arch. XI. 1078, 1079.
[559] Arch. XI. 1103. This year was begun with $67.29 to the good.
[560] Arch. XI. 1113, 1114.

1835.[561]

On hand 1 Jan., 1835	$86.74	Candles	$20.50
Contributions	72.41½	Reliquary	35.00
Masses	14.40	Lives of Saints	.12½
Cristaldi fund	10.00	Gilding	1.40
Subsidy of Pope	24.00	Decorations	13.05
Aggregation	.50	Organ cleaned	4.00
New Sodalists	3.60	Repairs	12.85
Moroni legacy	10.00	Washing	5.33
Cenci fund	8.10	Other items	67.17½
Sacristan (returned)	2.34	On hand 1 Jan., 1836,	72.66½
	$232.09½		$232.09½

1847.[562]

On hand 1 Jan., 1847	$103.54½	Linen	$20.90
Contributions	47.32	Decoration	15.00
Masses	2.50	Work	7.38
Pope's subsidy	24.00	Washing	2.42
New members	3.10	Other items	46.84
Cristaldi fund	10.00	On hand 1 Jan., 1848,	106.02½
Cenci fund	8.10		$198.56½
	$198.56½		

1864.[563]

On hand 1 Jan., 1864	$17.86	Candles	$49.72½
Contributions	65.31	Masses	131.10
Cenci fund	8.10	Linen	2.98½
Nicolini fund	187.95	Matting	10.00
New members	10.40	Taxes	4.94
Bruni fund	2.00	Sweeper	6.49
Alms	.50	Pictures	3.80
		Music	9.00
		Decoration	8.60
	$292.13	Breakfast	6.00
		Lamps for feast	1.15
		Repairs	6.30
		Harmonium	20.00
		Printing	3.10
		Sundries	11.56
		On hand 1 Jan., 1865,	17.38
			$292.13

[561] Arch. XI. 1125, 1127.
[562] Arch. XI. 1164.
[563] Arch. XI. 482.

1869.[564]

Special collection for chapel repairs.

Estimate.

Chapel floor	$300.00
Sacristy floor	37.00
Organ	65.00
Credence tables ...	60.00
Walls	35.00
	$497.00
Actual cost	425.32

Contributions $364.24½
The largest gifts were 30, 20 (from each of 4 members), 16, 10 (5), 8, 6, 5 (2), 4 (6).

1884.[565]

On hand 1 Jan., 1884	$402.96
Contributions	41.59
Alms box	4.63
New members	16.60
Bonds	283.83
Bedoni fund	20.00
Bruni fund	2.15
Camillini	197.37
Rent	114.20
	$1083.33

Masses	$31.40
Calendar printed ...	5.00
Sweeping	3.00
Taxes	43.77
Holy Name Feast...	51.60
Printing Reparation of Blasphemy	57.90
Month of May in St. Ignatius'	40.00
Savings bank	20.00
Keys	1.80
Pictures	10.00
Annunciation feast..	25.48
Beadle	25.00
Candles (for 2 years)	48.00
Decorations (2 years)	10.60
Law fees	5.00
Breakfast	1.50
Chaplain	120.00
Sundries	1.68
On hand 1 Jan., 1885,	581.60
	$1083.33

[564] Arch. XI. 548.

[565] Arch. XI. 588.

1884.[566]

CENTENARY CELEBRATION

Contributions	$179.00	Picture at the main altar	$127.20
		Picture of Madonna,	158.60
		7 Copies Delplace...	3.10
		Binding	13.10
		Printing	67.00
		Inscription at door..	4.60
		Photographs	50.60
		Decorations	160.00
		Policemen	22.20
		Lamps	137.60
		Chairs rented	18.00
		Carriages	12.00
		Breakfast	63.00
		Music	229.80
		Church expenses	41.37
		Beadle's work	66.00
		President's expenses,	44.63
		Candles	307.61
		Director's expenses..	2.40
		Frame of plan of church	3.30
		Sundries	1.50
			$1533.61

Charity

It is remarkable that in the Treasurer's reports no record is found of money given in charity. This does not mean, of course, that the Sodalists in private neglected so powerful an aid to virtue as almsgiving, but it is, to say the least, noteworthy that there is nothing to show that the Sodality as a body gave in charity.

Until the very latest times we read very little of pecuniary—or indeed any material—help given by the Sodality even to its own needy members, but there are a certain number of instances in the last two or three decades. Thus in 1882, $4.00 was given to one in sickness,[567] and in 1891-93, $23.69 was expended on

[566] Arch. XI. 595.

[567] Arch. XI. 724.

needy Sodalists on six different occasions. In 1891, $18.00 was spent on recreation for various members.[568]

Oratory

The Oratory was in need of repairs in 1841. When the masonry work had been done and the injured pictures had been retouched, it became evident the contrast between them and the rest of the decorations rendered it necessary to do over all the pictures. This meant a good round sum of money. In consequence, the Cardinal Camerlengo was appealed to for the application to this purpose of certain funds set aside for the preservation of works of art, for in this class were counted the battle pictures painted on the walls by Brother James Courtois. The Cardinal Camerlengo replied that no funds could be spared for the purpose. The Sodality was, therefore, obliged to see to the work itself. The Chapel was reopened on 8 Dec., 1841.[569]

During the course of the year 1775 the Oratory was sought by the *Ristretto* of the Apostles for their meeting every Friday. It was refused.[570]

The Oratory was several times asked for as a place for the Retreat made by various associations. This was generally refused, as in 1837 for a Portuguese Retreat,[571] but in 1884 it was conceded for the Retreat of the clerics of the Gregorian University during Passion Week.[572]

Property

The three Cardinals in charge of the Roman College after the Suppression decided to suppress the Tertia Primaria. The Prima made various efforts to save their junior brethren, but without success. The order was given that the Tertia members should attend the Prima. Thereupon the Prima appealed for the property belonging to the Tertia.[573] The Cardinal Procurator sent the petitioners to the Cardinal Vicar. A memorial was presented to the latter, and when he objected, the Sodality's Director, Rev. Peter Anthony Vittené, was asked to do all he could to fetch him round. The upshot of all the negotiations

[568] Arch. XXV. 273-278.
[569] Arch. VII. 65, 66.
[570] Arch. XXIII. 24.
[571] Arch. VI. 38.
[572] Arch. XXV. 147.
[573] Arch. XXIII. 5.

was that the property of the Tertia was divided up among the Sodalities "in proportion to their poverty."[574]

The portion granted the Prima was put on record in a list in the archives. Each article was marked for the case of restoration of the Tertia.[575]

When the French troops, in 1796 and 1797, consented to spare the Papal States, the Holy Father was obliged to pay the French Government a large amount of money. To collect it, he was forced to order ecclesiastical corporations to yield up the silver and gold articles in their possession. The Prima Primaria, on the former occasion, the end of June, 1796, gave up a chalice, a paten, six large and six medium sized candlesticks and their cross, six vases, six large reliquaries and two bells—over 45 pounds of silver.[576] The second time there was a requisition, in March, 1797, it gave up six small candlesticks, four small reliquaries, three altar cards, two other reliquaries—over 11 pounds in all.[577] Through the good offices of Belisarius Cristaldi, they begged off their fine velvet antependium with silver ornaments.[578]

The old difficulty about the lending of Sodality articles occurred at the beginning of the century and it was forbidden, in 1802, to let anything go outside the Roman College.[579] In 1779, six candlesticks and various other articles had been lent to the Church of St. Ignatius on several occasions, by way of compensation for the loan from time to time of things necessary for a Bishop, which the Sodality at that time did not possess.[580]

A source of annoyance to the Sacristans was the obligation imposed by the will of the donor, Rev. Peter Anthony Vittené, of loaning certain vestments for the College Retreat. This went so far that they actually proposed, in 1810, to give over these vestments outright, but the Council would not agree.[581]

In the troublous days of 1848, along with the petition that their Director might have the General's faculties to erect and aggregate, the Prima Primaria begged the Holy Father to secure to the Sodality its property "whole and uninjured, in its actual

[574] Arch. XXIII. 15. [575] Arch. XXIII. 16, 17.
[576] Arch. V. 33, Arch. XII. 212. [577] Arch. V. 39, Arch. XII. 216.
[578] Arch. XII. 217. [579] Arch. V. 61. [580] Arch. IX. 41.
[581] Arch. V. 94.

rights of possession and of access," such as had always been theirs up to the present.[582] This, of course, was granted.

We now come to the acts of spoliation by the Italian Government in 1873 and the following years. They affected the Sodality in its Sacristy and in certain of its funds.

The storm began in 1873. On 28 Oct. of that year, to put things in a proper state, the Prima Primaria sent word to the Liquidation or Taking Over Board, that it intended to continue its functions, as a part of the Church of St. Ignatius, under Mons. Benedict Cordeschi, a secular Priest charged by the ecclesiastical authorities with the care of the Church.[583] The Director, as the Sodality announced to the same Board on 28 Nov., was to be a Priest invited by itself.[584]

The Board allowed the Sodality's claim of not being a part of the Roman College and left it free from expropriation at that date, and even defended it later on, as we shall see, against the encroachments of the Minister of Public Instruction.[585]

The first act of spoliation was the seizure of the Sacristy. In February, 1876, it was reported to the Council that the Minister of Public Instruction, who had control of the Roman College, was intending to connect the Roman College Library—its name changed to Vittorio Emanuele—with the Dominican Library in the Minerva. To do this, the Minister would take the Sodality Sacristy and build a bridge from it over the street which separates the Roman College from the Minerva.[586] Letters to and fro were written and when satisfaction was not given, the Sodality decided to appeal to the courts. This was on 13 March.[587] Meanwhile, in the early morning of this day work was begun in the Sacristy.[588] On 20 May, an indemnity was offered, but was refused. A promise to suspend work during the appeal was not kept.[589] It is unnecessary to go into the pretexts for this high-handed measure, founded, as they were, on the most exaggerated interpretation of a law of 1866: suffice it to say that the main argument of the Minister for his side was so forced as to

[582] Arch. VI. 113.
[583] Arch. XVIII. 152.
[584] Arch. XVIII. 153.
[585] Arch. XII. 282.
[586] Arch. XXV. 65.
[587] Arch. XXV. 78.
[588] Arch. XII. 274.
[589] Arch. XXV. 82, 85.

be not a little comical.[590] The indemnity he proposed was $144.00 for the use of the condemned Sacristy for two years.[591] Needless to say, the Sacristy was never given back, though at the date of this writing it is an utterly unused room, closed at both ends!

In 1877, the Minister proposed to change off the present seat of the Prima Primaria for one within the building of the College, namely a room on the lower floor: the pretence was the need of a Chapel for the students.[592] On 31 March, the proposed interchange was discussed in Council meeting, referred to a Committee, and was rejected: the answer of the Prima Primaria was that it had never provided a Chapel for the students and was not a part of the Roman College.[593] On 29 Apr., the Sodality intrusted the defence of its interests to the Liquidation Board, which had stood by it in these troubles. On 8 July, it threatened proceedings at law.[594]

The following year—two whole years after the beginning of the controversy—the Minister put in a claim that the Prima Primaria Sodality had no right of property to either the Sacristy or the Oratory![595]

The Sodality had no little difficulty in getting back its papers and other property seized in the violent occupation of its Sacristy, but finally succeeded in this on 14 June, 1879.[596]

When the Sacristy had been seized, the Sodality had no means of access to its Oratory. Hence leave had to be asked of the Patron of the Church of St. Ignatius actually to dig a hole or tunnel through the thick walls—some eight feet of solid masonry—to connect with the narrow spiral staircase which now forms the only approach to the Oratory.[597]

The other seizure was that of the funds of the Sodality left by benefactors as foundations. The pretext here was that these had really belonged to the Society of Jesus, whose property had been taken over by the State.[598]

Some of the funds, however, were saved. Thus a document in the Archives[599] proves that the Cenci legacy of $300.00 was not made at all to the Society and was never paid to the Roman

[590] Arch. XVIII. 176. [591] Arch. XII. 277.
[592] Arch. XII. 281. [593] Arch. XXV. 90. [594] Arch. XXV. 92.
[595] Arch. XXV. 100. [596] Arch. XII. 284. [597] Arch. XII. 86.
[598] Arch. XI. 30. [599] Arch. XI. 29.

College. In consequence, this fund was left in the possession of the Sodality. The same happened about the Bertarelli fund of $430.00 at 4%. At first seized by the Government, it was returned to the Prima Primaria on evidence being shown that it really belonged to the Sodality, as a part of the Nicolini estate.[600]

Both the attempts just described, one of them, alas! only too successful, occurred in 1877. And this notwithstanding the fact that the Sodality, on taking the formal legal advice of a Roman lawyer whether it came under the terms of the law of 19 June, 1873, which confiscated ecclesiastical property, received a decision in writing that it did not come under the law at all, being a lay association.[601]

In 1890, the Italian Government cut the Gordian knot by decreeing the confiscation of the property of all Confraternities of every kind, and the Ministry of Finance sent out a general instruction to all the Roman Confraternities regarding the assumption of their property, and the administration of it.[602]

We do not know what course this attempt at seizure took, nor what precisely was its result. After the early nineties there are no financial records of any kind that we have been able to find in the archives. Was the Sodality's Treasurer forced to the drastic measure of never presenting, or at least always destroying after presenting, his accounts? We do not know. Perhaps, however, actual spoliation in 1890 was somehow headed off: at any rate, some of the Masses prescribed in the foundations seem to have been said at the Sodality's order down to the present time.

Inventory

The *Rules and Customs* of 1779 contains a long list of the Sodality property, indicating where each object was kept and adding how the Oratory was arranged and adorned for each of its feasts.[603]

Another general inventory was ordered in 1824 for the canonical visitation of the Sodality. It was ready in a few weeks,[604] and was sworn to.[605]

[600] Arch. XI. 41.
[601] Arch. XI. 76.
[602] Arch. XVIII. 205.
[603] Arch. IX. 22, 67.
[604] Arch. V. 183.
[605] Arch. XII. 224.

In 1837, a new inventory was called for by the Director,[606] and was got ready,[607] Still another belongs to the year 1860,[608] and another, apparently, to the year 1873.[609] There was an inventory made also in 1887,[610] and in 1890 the Italian Government ordered one at the expense of the Sodality,[611] and itself made out a report of the income and expenses of the body—which was promptly rejected as inaccurate.[612]

An inventory in detail of the contents of the archives in particular was made in 1855.[613] We have it still, but some of the most important documents shown in it have disappeared. The loss probably happened in 1870, when the documents were consigned to various persons for safe keeping,[614] and in the following years, when they were violently seized by the Italian Government. An index was prepared in 1883 by Canon Dominic Pomardi.[615]

Censors

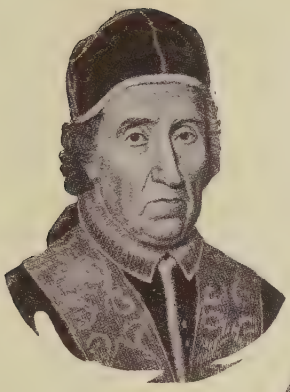
The Censors seem to have taken over the old duty of the Consultors, dividing up the city and each superintending the members from one of the quarters. So, at least, we read under date of 8 Feb., 1807.[616]

Monthly Patrons

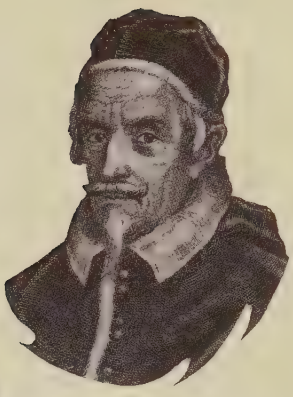
The pious custom of distributing Monthly Patrons had fallen into desuetude in the first part of this period. It was revived by the Director in the early thirties,[617] but did not come back readily to vigorous life.[618] In the discussions on the Rules which occupied the minds of the Council during the decade after 1830, it was declared to be quite out of use.[619] We have, however, the bills for Patrons paid in 1831 or 2, 1833 and 1840, etc., and 1859, 1861.[620]

In 1865, the last Sunday of the month was the day assigned for the distribution.[621] We regret to say that the custom had again fallen into neglect before the end of the period.

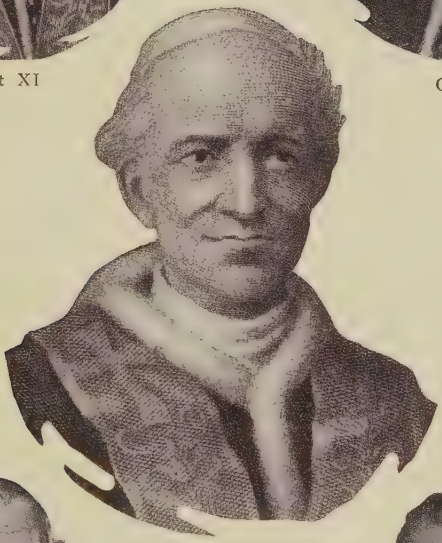
[606] Arch. VI. 42. [607] Arch. XIV. 206. [608] Arch. XIV. 246.
[609] Arch. XVIII. 154. [610] Arch. XXV. 191. [611] Arch. XI. 617.
[612] Arch. XI. 617, 621. [613] Arch. XII. 260. [614] Arch. XII. 264.
[615] Arch. XI. 90, 731, Arch. XXV. 241. [616] Arch. V. 83.
[617] Arch. VI. 5. [618] Arch. X. 479. [619] Arch. X. 547.
[620] Arch. XI. 1120, 1122, 1150, 422, 442. [621] Doc. XII, No. 14.



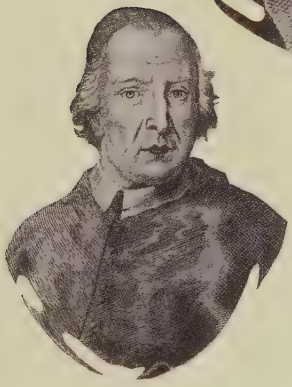
Clement XI



Clement X



Leo XIII



Clement XII

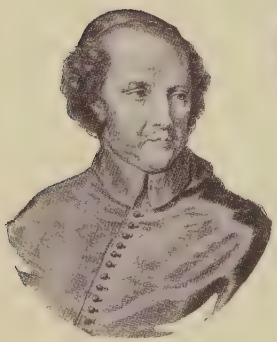
Pius IX

THE PRIMA PRIMARIA POPES

Peter Vidoni

Louis de Rohan Chabot

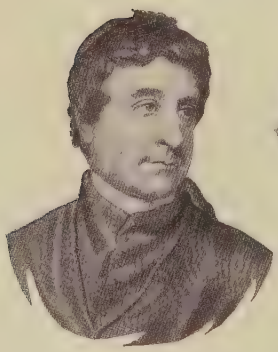
Peter Caprano



Charles Fabroni

Charles Odescalchi

Fabritius Paolucci



Thomas Weld

James Boncompagni

SOME OF THE PRIMA PRIMARIA CARDINALS

Sacristans

The *Rules and Customs* have a large number of prescriptions about the decorations to use on the various feasts of the year. In the fifties a similar list was made out by the Director, or at least was confirmed by his authority.[622]

Librarian

In 1779, a rule was made not allowing any one to have out more than two books at a time and requiring a record to be kept of the books taken.[623]

In the thirties, complaint was made that the Librarian had no rules,[624] and in 1865, that the Library was not used and was not in good order.[625] This notwithstanding the fact that an index was finished in 1846.[626]

The Library catalogue is found in the archives, with the indication of the sources from which the books came. Some of them were left by Rev. Peter Anthony Vittené, others were given by Caesar Mary Storace, others again by Angelo de Angelis and the Duke of Fiano.[627]

The Pious Union

"The Pious Union to honor Our Lord Jesus Christ and to prevent blasphemy and make reparation for outrages against Him" is the one only work in which the Prima Primaria in the present time engaged as a body.

Origin

The first idea of undertaking this work came in the year 1864. In April of that year there was a solemn triduum in the Church of St. Ignatius in reparation for blasphemy committed only too frequently in that wicked decade: the Prima Primaria participated both in the services and in the General Communion. The devotion made such an impression on the members that a Pious Union to perpetuate it was proposed.[628]

The idea was well received in the Prima Primaria and when put before the other Sodalities of the Roman College met with their hearty approval. Accordingly, on 14 Aug. of the same year, there was a meeting of the Prima Primaria and the other

[622] Arch. XII. 10. [623] Arch. IX. 64. [624] Arch. X. 547.
[625] Arch. VI. 177. [626] Arch. VI. 103.
[627] Arch. XIV. 107, 139, 173, 175, 180. [628] Arch. VI. 169.

Sodalities in the great hall of the College. The Pious Union had meanwhile been approved and indulgenced by a Brief of the Holy Father granted on 23 July. This was explained to the assembled Sodalists by the Father Rector of the College. The Father General then said the Mass of inauguration, and the formula of Consecration was recited before Communion. Certificates of membership were distributed after the *Te Deum,* which followed Mass.[629]

The original purpose was to protest against blasphemy. As time went on, that of preventing obscene talk was added, as is clear from the leaflets printed to explain the Pious Union to the faithful.

The great feast was that of the Most Holy Name of Jesus on the second Sunday after the Epiphany. The service was one of reparation.

St. Ignatius of Loyola was the special Patron of the Union.

The Sodality took the Pious Union seriously and reference to it is frequent in the archives, especially in 1866, when Father Fava gave a full explanation to the Council meeting what program he proposed for the Pious Union as a work under the protection of the Prima Primaria.[630]

Power to Aggregate

The following year, 20 Dec., 1867, a second Brief was granted, conferring the faculty to aggregate other bodies, especially in the parishes, as the Holy Father specially recommended to the pastors in his Lenten address to them in 1868.[631] The faculty of aggregating was twofold, to aggregate directly such societies as applied and to aggregate a society with power itself to aggregate others.[632] There were to be three meetings a year of each Society and one general for all the Unions of the place. In consequence, in 1868, it was announced that the Pious Union was formally erected in the Prima Primaria as a center or nucleus of similar bodies and an *Our Father* and *Hail Mary* were ordered to be said at every meeting for its success.[633]

[629] Arch. VI. 170. [630] Arch. XXV. 5. [631] Leaflet, 1869.
[632] Leaflet, 1869.
[633] Arch. XXV. 15, 19. In a year and a half, 57 societies were formed in Rome (Leaflet, 1869).

Further History

From this on, the archives contain a good number of documents bearing on the Pious Union. A printed Diploma used in aggregating other bodies is among them,[634] and a list of meetings for reparation in Rome in 1870.[635] There are also several printed sheets for exposition at Church doors inviting the faithful to attend the service, in 1873, 1874, 1878, etc.[636]

The Major Officers of the Prima Primaria, in 1871, previous to entering on their duties, made a solemn promise in the meeting to "take special care to maintain and promote the Pious Union."[637]

In 1873, perhaps earlier also, the Pious Union was managed by a *ristretto,* or private council, composed of the Director, Prefect, Assistants, Secretary and 12 Promoters. A number of Helpers could also be added. The *ristretto* met once a month, presented reports and discussed plans, and provided for the General Meeting held on the feast of the Holy Name. The necessary funds were collected by five or six of the Promoters.[638]

In 1873, again, the Pious Union got up a solemn demonstration in reparation for the "enormous injuries lately uttered against the adorable Person of Jesus Christ by the vilest of vile daily papers." A letter was written to the Catholic Societies begging their adhesion and participation in the event.[639]

Four years after this, the Pious Union again got up a solemn protest against blasphemies against the Holy Father and the Church uttered on 4 March on the floor of the Italian parliament. It was at the same time a protest against an iniquitous and calumnious law on the alleged abuses committed by the ministers of religion in the exercise of their ministry.[640]

Between 1877 and our next date, the Pious Union seems to have suffered a diminution of fervor, for in 1879 a revival was proposed on 14 Jan.[641]

It was probably a result of this that a solemn triduum on 25, 26, 27 April in St. Ignatius' was inaugurated in protest against

[634] Arch. XV. 43. [635] Arch. XV. 44. [636] Arch. XV. 42.
[637] Arch. XV. 27. [638] *Regolamento,* 1873.
[639] Arch. XVIII. 98, 100, 102. [640] Arch. XXV. 88.
[641] Arch. XVIII. 196.

the apostate Ribetti denying the Maternity of "the Great Mother of God, Mary most holy." $600 was assigned for the expenses of the celebration. A circular was issued and an appropriate sacred invitation was posted at the doors of the Churches of Rome. This worthy work was unanimously undertaken by "our Sodality, to whom because of its priority over all the Marian pious associations and because of the title under which it is dedicated, namely the Annunciation, belongs the duty and the right of defending the most beautiful privilege granted to the humble and holy little Virgin of Nazareth."[642]

The service took place with the most imposing solemnity, and the vast Church, especially in the afternoon hours, "was crowded with people, who by their devout recollection gave further proof of their firm faith and traditional and unalterable devotion to the great Mother of God."[643] Each day a Cardinal gave the Benediction, and on the 27th a Cardinal distributed Communion to about 3000 of the faithful.[644]

Again, in 1883, the Pious Union voted to concur in services of reparation for blasphemies against Our Lady. It was to contribute $30.00 towards the expenses and itself attend the triduum.[645]

At the end of May in 1884, too, a triduum of reparation for blasphemies published in a Roman paper was ordered. $80.00 was set aside for the purpose.[646]

The Pious Union enjoyed the help of two foundations. The first was that of Salvatore Bedoni, who left the sum of $500.00 as a fund the interest of which every year was to be expended on the feast conducted in reparation for blasphemy.[647]

The second foundation was a legacy of Septimius Centamori amounting to $2,000.00. The money was to be consigned to the Director. The capital remaining intact, the income was to pay the expenses of the Triduum before Holy Name Sunday.[648]

[642] Arch. XI. 693, Arch. XXV. 108.
[643] Arch. XXV. 112.
[644] Arch. XXV. 113.
[645] Arch. XXV. 141.
[646] Arch. XXV. 150.
[647] Arch. XI. 82.
[648] Arch. XXV. 189.

SECTION 4

ANNALS

1773

The first event of the period was the Suppression of the Society of Jesus. This took place by Brief of Pope Clement XIV dated 21 July, 1773, but not executed until 13 August following. The last meeting of the Sodality presided over by the Jesuit Director was that on Our Lady's Assumption, 15 Aug. From this date until November the schools of the Roman College were closed and so was the Prima Primaria Sodality.[649]

The schools were reopened on 12 Nov. and two days later the Prima Primaria held its first meeting under the changed conditions. The Director appointed—apparently by the three Cardinals in charge of the Roman College—was Rev. Peter Anthony Vittené.[650]

The Tertia Primaria remained closed. Its members and those of the "College" Sodality were admitted provisionally into the Prima Primaria.[651]

One of the first things done by the Prima Primaria was to try to rid itself of the youthful members who had been thrust upon it without its consent. A Committee of three was appointed to go to Cardinal Mark Anthony Colonna, to whom the spiritual affairs of the College had fallen, to beg him to have the Tertia reëstablished. In the same meeting of the Council, held on 21 Nov., it was voted to continue the Sodality on the old lines and Angelo Benucci, one of the Consultors, was appointed to draw up a program of customs.[652]

The petition in favor of the Tertia was refused absolutely. Moreover, apparently to prevent the Council refusing admission to young applicants, the Cardinals abolished the custom of presenting a written memorial when applying for admission. They refused even to divide up the Sodalists within the Prima according to age.

Finally, when all other measures had failed, the Director

[649] Arch. XXIII. 1.
[650] Arch. XXIII. 2.
[651] Arch. XXIII. 2.
[652] Arch. XXIII. 3.

personally was begged to exert his influence to get the Sodality freed from its youthful visitors, one and all.[653]

The upshot of all the memorialising and negotiating was a victory for the Prima Primaria, for on 20 Dec. orders were given to distribute the students of the College as the Prima Primaria had suggested and the boys were cleared out of the latter, in which no one could henceforth remain who belonged to a class under Rhetoric.[654]

This point gained, a new list of members was made out by Benucci and the elections followed in regular order on 1 Jan., 1774. What happened to the Tertia Primaria property we have told above.[655]

Suppression

The Prima Primaria Sodality existed indeed in the Roman College and was entirely dependent on the Jesuit General, who had power even to suppress it, should he ever think it proper. This is unquestionably true, but is also true that no Jesuit General ever did destroy this Sodality.

The power of suppression possessed by the Jesuit General was, of course, also in the hands of the Sovereign Pontiff, from whom the Jesuit General derived whatever powers he possessed. But neither did any Sovereign Pontiff ever suppress the Prima Primaria.

One difficulty, however, in this matter, there is: the Prima Primaria, as every other Sodality, was formally declared by the Brief *Laudabile Romanorum*[656] incorporated in the College in which it existed, in consequence of which incorporation it was not the legal possessor of its own property, but was simply, as far as temporal property went, part and parcel of the College itself.

This is all true, but the Brief *Laudabile Romanorum* speaks of the incorporation of the body as far as its property is concerned, and not otherwise. By the canonical erection of any society it becomes an ecclesiastical entity, gains a life of its own and enjoys this life quite independently of the power which constitutes it. Such life the Prima Primaria received when it was

[653] Arch. XXIII. 4.
[654] Arch. XXIII. 13.
[655] Arch. XXIII. 14.
[656] MULLAN, *Documents*, No. 1107.

established in 1584. There is absolutely nothing to show that it lost it in 1773.

Besides, Clement XIV can no more be thought to have destroyed the Prima Primaria than he can be thought to have suppressed the Roman College. Now, no one contends that the College as a corporate entity ceased to exist at the Suppression of the Society of Jesus; on the contrary, it was immediately recognized as existing and was taken over bodily by the Papal Government, in the very Brief written to expedite the Brief of Suppression.

But, it may be answered, a body may continue in life and still be deprived of certain or all of its privileges; which would, in a way, be equivalent to extinction. This, to be sure, might have happened at the Suppression of the Society of Jesus, had such been the will of the Roman Pontiff, but there is nothing whatever to show that it was.

So much for the question *de jure* and *de facto*. But nevertheless, the Prima Primaria was naturally desirous of a formal declaration about its rights and powers, and so, at its petition, on 14 Nov., 1773, "all the privileges, Indulgences, graces and Indults" granted it by the Roman Pontiffs were "confirmed and approved and, as far as may be necessary, again conceded and granted" by the reigning Sovereign Pontiff, Clement XIV.[657] We have seen above and need not repeat here the controversy on the particular power to aggregate other bodies, and how it resulted in the conferring on the Director much ampler powers than the Jesuit General had ever enjoyed as to Sodalities of Our Lady.

1774

In the year 1774, the custom was introduced of keeping the picture of Our Lady which is over the Altar exposed at every meeting. Formerly, this consolation had been reserved for a few days in the year, but the new Director desired it on every day of meeting.[658]

In the course of this year, Clement XIV passed away and according to custom, the Cardinal Vicar of Rome ordered special prayers for the election of his successor. Various societies were

[657] MULLAN, *Documents*, No. 1134. [658] Arch. XXIII. 21.

assigned to various days and Churches, where the Blessed Sacrament was exposed. The Prima Primaria's day was 21 Nov. and the Church that of St. Silvester near the Quirinal Palace. The Sodality had to go there in procession singing the Litany through the streets.[659]

1775

In 1775, came the Jubilee granted by Pius VI. The Prima Primaria, as on former occasions, secured an Indult, and had one visit in procession count as 25 private visits. Sunday, 25 June, was chosen and over 200 were in the procession. The Prefect carried the Crucifix, one of the Assistants and the Secretary the torches. First came the lower classes, then the higher and finally the Priests with the Director. Before leaving the Oratory, the Litany of the Saints was intoned. All proceeded with great modesty. The Altars visited in St. Peter's were those of the Blessed Sacrament, Our Lady and the Confession.[660] Besides this one visit, five others had to be made privately to the usual four Basilicas.[661]

1776

One of the events of the year 1776 was a visit of ceremony made by a committee appointed to wait on the newly created Cardinal Boncompagni, "at one time a most diligent member of our Sodality and a distinguished benefactor," to congratulate him on his elevation to the purple.[662] A sonnet to the Cardinal written by a Sodalist is found in the Archives under date of 1784, along with the Cardinal's letter of thanks.[663]

1777

Minor Orders were conferred on two members of the Sodality in the Oratory during the year 1777, by an Archbishop who was also a member.[664]

1779

The Sodalists of the Roman College were exempt from the Roman obligation of attending the Sodality in the Lazarist house

[659] Arch. XII. 202. [660] Arch. XXIII. 25. [661] Arch. XIII. 13.
[662] Arch. XXIII. 48. [663] Arch. XII. 204, 205. [664] Arch. XXIII. 60.

as a requisite for ordination. This privilege was attacked in 1779, but was defended with success.[665]

1783

Leave for pontificating in the Oratory at the First and Second Vespers of great feasts was obtained a number of times by the Sodality. The first year on record is 1783.[666] In 1831, it was granted by the Vicegerent of Rome for all his term of office, and again by the Cardinal Vicar in 1855.[667]

1784

In the year 1784 occurred the bicentennial of the creation of the Prima Primaria head of all the Sodalities. An invitation to gain the Plenary Indulgence granted by Gregory XIII for visiting the Oratory on the chief feast was distributed,[668] and the day itself was "celebrated with solemn and extraordinary pomp."[669]

1791

The next decade was a momentous one in the history of the Prima Primaria, though its history is briefly told.

At its beginning, Rev. Peter Anthony Vittené having passed to his reward, a solemn funeral was decreed to take place on 26 Feb., 1791.[670] The Indult of a Privileged Altar was procured specially for him on that day.[671]

Peter Anthony Vittené was born in 1741 and was educated by the Fathers of the Pious Schools. He was a great friend of St. John Baptist de Rossi, and like him, spent his life in humble and charitable work for boys and youths.[672]

A new Director was now asked of the Rector of the Roman College.[673] The one who succeeded the devoted Vittené was the hardly less devoted Rev. Septimius Costanzi, who remained in office until his death in 1811.

1793

In 1793, the Holy Father called on all "the Pious Sodalities, Chapters and Confraternities" of Rome to make a visit of supplication to St. Peter's, to ward off the tremendous dangers to the

[665] Arch. XXIII. 112, 115. [666] Arch. XIII. 53.
[667] Arch. XIII. 108. [668] Arch. XII. 203.
[669] Arch. XI. 1059. [670] Arch. V. 1. [671] Arch. XIII. 65.
[672] Arch. XII. 206. [673] Arch. V. 1.

Church created by the Revolution in France. The Council of the Prima Primaria at first determined not to class itself with these bodies, so as not to be subject to the continual demands made on them, but afterwards decided to make the visit, though separately from the students of the College. Accordingly, on 19 March, the Sodalists, to the number of 160, made the procession, headed, as usual, by the Prefect bearing the Crucifix with the two Assistants. Four Sacristans carried the torches. After them came the Sodalists two by two, singing the Litany of the Saints. A guard of 20 grenadiers from Castle Sant'Angelo accompanied the procession. The time spent was 2¾ hours. Great edification was the result.[674]

We may remark in passing that the archives record quite a good number of cases in this period in which the Prima Primaria departed from its usual course to join in prayers ordered for public ends.

1794-1795

A procession similar to the one just described and for the same purpose of imploring the protection of Heaven in the sad times through which the Church was passing, especially in France, took place in 1794 and on 15 March, 1795. Two questions, especially on the latter occasion, exercised the minds of the Sodalists. One was their unwillingness, as in 1793 and former years, to make the procession along with the College students, as they were a distinct body, and the other was their earnest desire to have the College bells rung on their leaving the building and on their return to it—a distinction accorded "to the very lowest social bodies when they meet for such functions." The first of these claims was admitted, but the Prefect of the College, Cardinal De Zelada, though himself a member of the Prima Primaria, refused to allow the bells to be rung.[675]

1796

Again, in 1796, for the same purpose there was a procession on 4 Aug., to Santa Maria *in Campitelli*.[676]

The archives record with a certain just pride that in 1796 the Indulgence granted by the Holy See for the recitation of the

[674] Arch. V. 15. [675] Arch. V. 24. [676] Arch. V. 36.

Veni Sancte Spiritus and *Veni Creator Spiritus* were due to a petition presented by the Sodality Director, Rev. Septimius Costanzi.[677] The fact that the original document is preserved in the archives seems to indicate that the Director's petition was regarded as a petition of the Sodality itself.

1797

In the following year, still for the same sad needs of the Church as in 1796, the Rosary, the Litany of the Saints and other prayers were recited in the Oratory, and Exposition with Benediction of the Blessed Sacrament took place, and there were two triduums.[678]

1798

1798 saw another procession of the Prima Primaria for the constantly recurring dangers from the French. The venerable picture of Our Saviour from the *Sancta Sanctorum,* the Madonna of Santa Maria *in Campitelli* and the Chains of St. Peter were conveyed to St. Peter's and exposed to the veneration of various Confraternities, etc., assigned for the visit. From St. Peter's the sacred objects were transferred to St. Mary Major and there the Prima Primaria made its procession and visit on 2 Feb.[679]

An Indult was granted this year to bless a picture of the Sacred Heart of Jesus, representing a Crucifix with the Heart visible and to expose it to public veneration on the 8th Sunday after Pentecost with Masses of the proper of the Sacred Heart: also to transfer the feast of SS. Peter and Paul to the 7th Sunday.[680]

The story of the Republic set up in Rome by the French in 1798 and its effect on the Prima Primaria is best told in the Archivist's own words.

The French Army of Italy was sent by the government to Rome, and "on 10 Feb., without the least resistance, which the Pope had forbidden, possessed itself of the Castle of St. Angelo and then of the heights of Rome. On the 15th of the same month the Republic of Rome was proclaimed. Then followed the transfer of the Holy Father to Florence, after being deprived of

[677] Arch. V. 37, Arch. XIII. 70.
[678] Arch. V. 38.
[679] Arch. V. 42.
[680] Arch. XIII. 78.

his Temporal Power, and the Cardinals were expelled and infinite other innovations came about which do not belong to our purpose.

"As for what concerns us here, we must add that on 25 Feb., or ten days after the so called Tree of Liberty was planted on the upper square of the Capitol, the Constitution of the Republic of Rome was published, having as basis liberty and equality. The Constitution in several articles, prohibited any particular society or corporation which used any distinction among its members or imposed conditions of admission or eligibility, arrogating to itself rights of exclusion, with Presidents, Secretaries, Oratories—in a word that had any kind of organization.

"To prevent any disturbance, we did away in our Sodality with every difference of degree and remained without Prefect, Assistants and the Officers and servants. The tablets of the names affixed to the walls of our Sacristy were taken down or closed up. Thus we continued our usual exercises of piety as in a public Church, with simple service.[681]

"On 8 May, we were requested by the Minister of the Interior to present at his office an account of the foundation of our Sodality and other accounts touching especially its economic condition. The order was obeyed and he was notified that whereas we enjoyed by agreement with the Roman College an annual subsidy of 86 pounds of candles, only 15 had been delivered to us that year, leaving 71 still due.

"This did not end the matter, for at the suggestion of some ill-disposed person, the municipal authorities of the district sent an Officer to bar up the outside door of our Sodality, under pretext of its being destined for nobles and its being therefore included in the abolition and prohibition prescribed by the Roman Constitution. The same fate did not happen to the *Scaletta* and *Salone* Sodalities. This came to pass on the Saturday before the day when the feast of SS. Peter and Paul is celebrated in our Sodality.

"Our Director immediately had recourse to the Minister of the Interior to appeal against the injury done to us and under date of 6 July, 1798, obtained an authentic order from the same municipal authorities for the removal of the bars, with leave to

[681] Arch. V. 43.

continue the usual exercises. In the meantime, on only one feast in July the Sodality had remained closed, which never again happened."

Though saved thus from complete extinction, the Sodality did not escape the rapacity of the spoilers. A chalice, a silver pyx and especially the golden crown of Our Lady, placed on her head by the Vatican Chapter, were taken from the Sodality, which, however, was fortunate enough to save certain other objects of devotion and value.[682]

The Masses were kept up and the candles paid for by the generosity of the Sodalists and the Exhortations were continued, notwithstanding the Republic's prohibition for any but the parish Priests to speak.[683]

1799

In the middle of 1799, the troubles returned. "In the Tribunate some one made the motion to forbid any one to go to our Sodality to perform religious acts. The Tribunate took no step, but sent a message to the Consulate for information. There were found some very zealous members who took the greatest care to persuade the Consuls by word of mouth and in writing that in our meetings there was nothing contrary to the Constitution." The issue was, that all the Consuls took the side of the Sodality and remained friendly till the end.

The Republic, soon after this, was brought to straits, by the approach of the Austrian and Sicilian armies. The French were expelled from Rome and in November, 1799, "the Prefect, Assistants and other Officers returned to their posts, each one to the charge he had before the times of the Republic."

The panegyrics, however, at Second Vespers on the great feasts were not resumed until 25 March, 1800.[684]

It will be remembered that it was during these troublous times that the extensive powers were granted to the Director of which we have spoken above. The faculty was granted by the Substitute left in charge in Rome by Pius VI when he was obliged to leave.[685]

[682] Arch. V. 43, ff. [683] Arch. V. 49. [684] Arch. V. 54.
[685] Arch. V. 44.

During the vacancy in the Holy See on the death of Pius VI in 1799, the Prima Primaria went processionally on 28 Nov., to one of the Roman Churches where the Blessed Sacrament was exposed, to pray for the election of a worthy successor to the Chair of Peter.[686] The procession was made a second time on 4 Dec.,[687] and a third on 13 March, 1800.[688] The rain had prevented a procession assigned for 14 Jan.[689]

1800

In 1800, leave for three Masses of the Sacred Heart was got for the third Sunday in July.[690]

The Sodality considered itself honored by the Academy of Religion—founded to promote the study of the Faith and protect it against false science—holding its meetings in the Oratory in 1800.[691]

1801

The writers of the archives take a pleasure in recording the first Masses said in the Oratory. In 1801 there was one such said by a Sodalist who had been and was to be one of the most faithful and constant members.[692] We refer to Rev. Caesar Mary Storace, member since 1779, an Officer in 1782-88, 1795 and 1805, and a benefactor of the Sodality on several occasions and at his death in 1828.

1802

In 1802, the crown of Our Lady was renewed in silver gilt: the new crown being ready for the feast of SS. Peter and Paul.[693]

1804

In 1804, prayers were ordered for Pius VII, who was proceeding to Paris, and were said after Mass.[694]

1806

In 1806, four children were confirmed in the Oratory, three of them being girls, nieces of the Sacristan.[695]

On occasion of an earthquake in this year, the Rosary was

[686] Arch. V. 51.
[687] Arch. V. 52.
[688] Arch. V. 53, Arch. XII. 220.
[689] Arch. XII. 221.
[690] Arch. XIII. 80.
[691] Arch. XXV. 302.
[692] Arch. V. 55.
[693] Arch. V. 58, 60.
[694] Arch. V. 71.
[695] Arch. V. 81.

recited in the meeting,[696] and the Indulgences granted for visits to certain churches in Rome during the triduum ordered by the Holy Father were extended to visits to the Prima Primaria Oratory.[697]

1811

On 29 July, 1811, died Rev. Septimius Costanzi, at the age of 69 years. He had been Director of the Prima Primaria since 1791, constantly and devotedly attached to the Sodality and assiduous in his care of it. His successor, Rev. Peter Caprano, at the time Professor of Ecclesiastical History in the Roman College and its Librarian, invited the Sodalists to the solemn High Mass of requiem for their Director, on 8 Aug. in the Oratory.[698]

1814

In 1814 the Prima Primaria, participating in the common joy for the liberation of Pius VII from the "talons of the eagle," held a service of thanksgiving with Exposition of the Blessed Sacrament. The service was renewed with great splendor on 3 June, when the Holy Father arrived in Rome.[699] Four policemen with an officer were asked for to keep order in the crowds who attended. Not the smallest part of the Sodality's joy was for the return from exile with the Sovereign Pontiff of their faithful Director.[700]

1815

The Holy Father fixed upon the feast of Our Lady's Nativity in 1815 for the solemn thanksgiving to God for the restitution of the States of the Church. The service was to take place after Mass in the morning, but an Indult was procured by the Prima Primaria transferring it with its Indulgences to the afternoon Benediction service.[701]

1816

To the joy of all the members, their Director was created Archbishop in 1816. A committee was sent to congratulate him. Needless to say, his consecration, which took place in the Church of St. Ignatius, was attended by the Sodality in a body. Not-

[696] Arch. V. 81. [697] Arch. XIII. 98. [698] Arch. V. 99.
[699] Arch. V. 120, 122. [700] Arch. V. 125. [701] Arch. V. 135.

withstanding his added dignity, Archbishop Caprano expressed his desire to remain Director and continued to give the Exhortations.[702] We have mentioned above the custom introduced of rising at his entrance into and exit from the Oratory.

In this same year, a new chasuble was bought, but it was so costly as to exhaust the funds and leave a debt. A vote was passed in consequence never to incur an expense without the consent of the entire Council.[703]

1820

In the first year of the next decade, the Infante Charles Louis of Spain, son of the Infanta Luisa, Duchess of Lucca, attended the three meetings of the feast of the Annunciation, edifying all by his piety. He desired to become a member of the Sodality and because of his distinguished birth was received on this same day.[704] The Infante was elected Perpetual Prefect by acclamation in the elections of 27 Dec., 1821.[705] Neither was he minded to be a merely ornamental head of the Sodality, but was present at the Council meeting very probably often enough: we know he was there on 14 Apr. of the following year, its date having been anticipated to accommodate him,[706] and that he attended again on 27 Dec., 1824.[707]

1823

In 1823, on 24 August, the three Nocturns of the Dead with the Lauds were recited for the repose of the soul of Pius VII.[708]

1824

The Prima Primaria remained closed in the October of 1824, as the Jesuit Fathers, in accordance with the Brief of Leo XII, dated the 17th of the preceding May, were to take over the management: the time set for doing so was the natural one, namely after the autumn vacations ending in November. A deputation was sent on 19 Sept. to the Father General as to the nomination of a Director.[709]

Two changes in the Oratory are noted under this year. One

[702] Arch. V. 138, 140. [703] Arch. V. 146.
[704] Arch. V. 169, 170. [705] Arch. V. 176.
[706] Arch. V. 177. [707] Arch. V. 186. [708] Arch. V. 181.
[709] Arch. V. 185.

is that the inscription "Prima Primaria Congregatio, omnium Congregationum, etc." was no longer in existence, its place being taken by an inscription recording the crowning of the Sodality Madonna in 1761.[710] The other was that the painting of the Assumption, which used to be in the centre of the vault, was no longer there, but one representing Our Lady venerated by St. Francis Borgia and St. Aloysius. "The archives could give no explanation of this change."[711] The change is probably explained by what we have noted under the year 1759 in the Annals of Chapter III.

1825

In 1825 the Jubilee was gained by the Prima Primaria on the same conditions as in 1775, of course by special indult. This time a separate Indult was procured to allow servants of Cardinals and Prelates to enjoy the same privilege.[712] As usual, the function is described in full in the archives.[713]

1826

In 1826, an Apostolic visitation of the Prima Primaria was made, and various things touching the sacred furniture were ordered done.[714] The report on the Sodality itself was this: "Extremely admirable and praiseworthy was the piety of all the Sodalists and especially of those who were charged with some peculiar duties, for their zeal in taking care of the Divine worship."

1827

In 1827, the Infante Francis of Paula, son of Charles IV and brother of Ferdinand VII of Spain, begged admission. A special Council Meeting was called and he was received, though absent at the time. His answer to the letter sent him calls his new associates his "very dear brethren," and he says: "It shall be my chief care to show myself worthy, as far I shall be able, of your friendship and of being counted in the number of your brethren."[715]

[710] Arch. XII. 169. [711] Arch. XII. 170. [712] Arch. XIII. 15.
[713] Arch. V. 194. [714] Arch. XIII. 104. [715] Arch. V. 213.

1828

On the feast of the Annunciation in 1828, Father General Fortis said Mass in the Oratory.[716] From this time on, the Father General is mentioned as coming from time to time to participate in some function or other of the Prima Primaria. In 1831, Father General Roothaan said Mass in the Oratory on the feast of the Sacred Heart (third Sunday in July).[717] The following year, he gave the Exhortation and said the Sodality Mass on the feast of the Annunciation.[718] He did this again on the feast of Our Lady's Nativity in 1838.[719] He said Mass in the Oratory in 1836.[720]

The same year 1828, the great honor was conferred on the Sodality of having its former Director and one of its members created Cardinals. The two in question were Archbishop Caprano and Mons. Belisarius Cristaldi. Of course, the Sodality showed its joy by nominating a committee to wait on them with its felicitations.[721]

1829

When Father General Roothaan was elected, on 9 July, 1829, a deputation was sent to congratulate him.[722]

1830

Prayers were said in the Sodality in 1830 during the sickness of the Holy Father Pius VIII and afterwards during the vacancy of the Holy See.[723]

1831

In 1831 a Sodalist printed and distributed copies of the *Veni Sancte Spiritus* and *Veni Creator Spiritus*.[724]

When Gregory XVI was elected, the *Te Deum* was recited in the Sodality and on Sunday, 13 Feb., 1831, three *Salve Reginas* were said after the Sodality Mass for the grave needs of the Church under danger of revolution in her States fomented by the French.[725] By order of the Holy Father, the *Te Deum* was sung on 2 Feb., 1832, in thanksgiving for benefits received,[726] apparently in the liberation from the French dangers.

[716] Arch. V. 219. [717] Arch. VII. 11. [718] Arch. VII. 14.
[719] Arch. VII. 54. [720] Arch. VII. 41. [721] Arch. V. 221.
[722] Arch. V. 225. [723] Arch. V. 232, Arch. VII. 1.
[724] Arch. VII. 3. [725] Arch. VII. 2. [726] Arch. VII. 13.

On 23 Feb. of this year, Cardinal Belisarius Cristaldi, of whose interest in the Sodality and whose legacy to it we have several times had to speak above, passed to his reward. Solemn obsequies for him were celebrated in the Oratory on 3 March and it was decreed to recite the Office of the Dead for him every year.[727] This is still done. The day chosen was one in February, the month of his death.[728]

The year 1831 was noteworthy in the Sodality annals, as no fewer than four Cardinals performed the functions in the Sodality for the feast of the Annunciation.[729]

1832

As the Prima Primaria, through its Director, had procured the Indulgences for the *Veni Creator Spiritus* and *Veni Sancte Spiritus,* so in 1832 it secured an Indulgence for a prayer to the Sacred Heart of Jesus. This prayer was printed and distributed by one of the Sodalists on the feast day.[730]

Cardinal Mattei was raised to the purple in the same year. As he had been a Sodalist since 1814, a deputation was sent to congratulate him.[731]

1833

The following year, Rev. Vincent[732] Pecci, the future Leo XIII, gave a panegyric at the afternoon service on the feast of Our Lady Immaculate. It is described as "beautiful for elevation of thought, force of argument and well ordered, pure and clear style."[733]

1834

In 1834, Cardinal Caprano passed away. His obsequies were held in the Oratory on 17 March. There was a catafalque, the College bell was rung, and seven of the Papal choir did the singing.[734] The entire Office of the Dead was sung for him.

[727] Arch. VII. 3, 5, 6, Arch. XII. 251. [728] Arch. VI. 13.
[729] Arch. VII. 8. [730] Arch. XIII. 120, Arch. VII. 18.
[731] Arch. VII. 16.
[732] He changed his name subsequently to Joachim.
[733] Arch. VII. 27.
[734] Arch. VII. 29, Arch. XI. 310, Arch. XIV. 280.

1835

In 1835, a deputation went to congratulate Mons. Joseph Alberghini on his elevation to the purple.[735] The same was done the following year for Cardinal Frezza, a former Vice-Director, and Cardinal Peter Ostini, also at one time Vice-Director.[736] All three were Sodalists of the Prima Primaria.

1836

The year 1836 is the first one in which mention is made of the visitation of the Sodality made by the Father Provincial.[737]

In 1836, came the scourge of the cholera and the Holy Father again turned to prayer for the protection of Heaven. The picture of Our Lady in St. Mary Major was exposed to the veneration of the faithful, and the Prima Primaria, to gain the Plenary Indulgence offered, made a visit there on 7 Sept., in procession. Along with it went the *Scaletta* Sodality, Cardinals Polidori and Frezza, both members of the Prima Primaria, and the Father General Roothaan. The procession was escorted by nine Pontifical Dragoons.[738]

1837

In 1837, collectors were named among the members for the Lyons Society of the Propagation of the Faith.[739]

On 22 Oct., the entire Office of the Dead was recited for the cholera victims of the Prima Primaria.[740]

1840

At the beginning of the following decade, the Prima Primaria found itself deprived of its Oratory. The walls of the College having suffered during the course of time, especially from defects in the foundations, it was found necessary to make certain repairs. In consequence, the Sodality asked and got leave to meet in the old Tertia Primaria Oratory during the vacation of the College. Here the meetings were held from 20 Sept. to 1 Nov. inclusively.[741] When the College reopened, the Prima Primaria was received in the *Salone* Sodality. Distinct benches at the back, reached by a door from the Prima Primaria Sacristy,

[735] Arch. VII. 37.
[736] Arch. VII. 43, 47.
[737] Arch. VII. 41.
[738] Arch. VI. 35, Arch. VII. 44.
[739] Arch. VI. 42.
[740] Arch. VII. 51.
[741] Arch. VI. 58, Arch. VII. 61.

were assigned to the members and they attended the *Salone* the whole of the scholastic year.[742] The Prima Primaria approached the Holy Table before the *Salone* in the Church on the feast of St. Joseph.[743]

1841

In the course of the year 1841, the body of St. Sabinianus was transferred into the *Salone* chapel. The Prima Primaria voted a subsidy of $20.00 on the occasion, which was accepted with gratitude.[744]

We have mentioned above the negotiations with the Cardinal Camerlengo for aid to put the Prima Primaria paintings in order after the repairs to the walls, and how they failed.[745] The Sodality members, and especially Lord Clifford as one of them, were then appealed to, $300.00 being needed. The call was dated 10 July, 1841.[746] The receipts surpassed all expectation and, the expenses fully paid, there was a credit over and above in the treasury.[747]

During vacation time of this year, there was no meeting of the Prima Primaria, the repairs being still unfinished and the Tertia Oratory being unavailable because of the Provincial Congregation of the Roman Province.[748]

The Prima Primaria Oratory was solemnly reopened on the feast of Our Lady Immaculate in 1841. The concourse of the faithful was extraordinary and the repairs "merited universal applause."[749]

1842

The Holy Father having declared a universal jubilee beginning on 13 March, 1842, to implore the Divine Mercy on the religious difficulties in Spain, three *Salve Reginas* were recited at the end of each meeting.[750]

1844

In the year 1844, prayers for the needs of the Church were ordered by Pope Gregory XVI, and it was decided in a Council meeting to have them said on three occasions.[751]

[742] Arch. VII. 61, 62, 63.
[743] Arch. VII. 63.
[744] Arch. VII. 64.
[745] Arch. VI. 61.
[746] Arch. XI. 340.
[747] Arch. VI. 67.
[748] Arch. VI. 64.
[749] Arch. VII. 67.
[750] Arch. VII. 71.
[751] Arch. VI. 88, Arch. VII. 76.

1846

In 1846, on 7 June, the entire Office of the Dead was recited for Gregory XVI, and on 24 June, the *Te Deum* was sung with organ accompaniment before the Blessed Sacrament exposed in thanksgiving for the election of Pius IX, who was a member of the Prima Primaria.[752] Mass was said for him at his death in 1878.[753]

It will be remembered that the old inscription "omnium Congregationum, etc.," which used to be on the door leading from the Sacristy to the Oratory, had been replaced by the inscription recording the coronation of the Madonna over the Altar. In 1846, the old inscription was revived but was put upon the outer door of the Sacristy.[754]

1847

In 1847, a deputation was sent to present the Sodality's homage to the Holy Father and congratulate him on his election. Pius IX received the Director and the four members "with the goodness and benignity which is peculiar to him. He recalled with pleasure the fact of his having been a member of the Sodality."[755]

1848

The year 1848 was big with events for Rome and Roman institutions. The Italian Revolution, which burst forth in that year, directed its fury in a special way against the Jesuits. In consequence, not to excite the populace, already egged on by the Freemasons and the party of disorder, the feast of the Annunciation was celebrated quietly.[756] This was the last meeting at which a Jesuit acted as Director until their return from dispersion. On 30 March, for prudence sake they left their houses and sought safety wherever they could in obscurity. The Roman College was taken over for the moment by secular Priests and the zealous and estimable Secretary of the Vicariate, Rev. Joseph Tarnassi, accepted the invitation to act as Director of the Prima Primaria.[757] We have told elsewhere how the Sodality secured to itself, dur-

[752] Arch. VII. 83, 84. [753] Arch. XI. 678.
[754] Arch. VII. 82. [755] Arch. VII. 85. [756] Arch. VII. 89.
[757] Arch. VII. 89, 90.

ing this troubled period, the faculty of erecting and aggregating other Sodalities.

1850

On 12 May, 1850, when the storm had blown over and Father General Roothaan had returned from exile, a committee of the Sodality was sent by the Council to congratulate him on his return in safety.[758]

During the troubles, some articles belonging to the Prima Primaria had been transferred to the Roman Seminary for safety. They were brought back in 1850.[759]

1851

We do not know how the question arose, but it was brought to the Sodality's notice in 1851 that St. Francis de Sales had been a member of the Prima Primaria. In consequence, his picture and relic were ordered exposed for veneration in the Oratory.[760]

This year, 1851, again the Sodality had a formally named agent or proxy for the management of business affairs. The person was John Baptist Vaccari.[761]

1852

At this point, the archives become not a little unsatisfactory for some years,[762] but we can make out that between 1852 and 1857 the Altar was embellished in various ways to prepare it to receive a new urn for the relics of the Martyrs reposing under it. The sum expended was no less than $635.00.[763] The new urn was the gift of Ernest Wynn, an Irish member of the Sodality, and was of lapis lazuli with gilded metal ornaments "of exquisite taste and design, with precious stones interspersed and a magnificent marble base."[764] The transfer of the Martyrs' relics to this splendid urn took place on 3 May, 1857. An Indult had been secured for one solemn Mass *de Communi Martyrum* on the day, though it was the third Sunday after Easter.[765]

[758] Arch. VII. 116.
[759] Arch. XI. 1173.
[760] Arch. VI. 123, 124.
[761] Arch. XII. 253.
[762] The Secretary complains he could not get back from his predecessor all the Sodality papers (Arch. VI. 129).
[763] Arch. VI. 131, 133, 134.
[764] Arch. VI. 131.
[765] Arch. XIII. 154.

1854

In 1854, the year of the dogma of the Immaculate Conception, the feast was celebrated not on its own day, because of the splendid ceremony in St. Peter's, but by special Indult on the third Sunday of Advent, namely 17 Dec.[766] The celebration took place with noteworthy pomp, Mass and Benediction being given by two of the Sacred College.[767] The General Communion was very numerously attended.[768]

1855

We have mentioned above the picture of Our Lady which was carried to the sick. It was decided in 1855 to leave this in the possession of the Ecclesiastic Visitor to the Sick, so as to have it ready to hand.[769]

For the first anniversary of the dogma of the Immaculate Conception, an Indulgence of one year was granted for all who would visit the Oratory on the day.[770]

In 1855 and 1856, the chapel and altar furniture was renewed, the sum of $1122.85 being collected for the purpose. The remainder of the total expense—$1685.18—seems to have been contributed also.[771] It was on this occasion, no doubt, that the decorations, etc., of the various feasts were definitely determined, as we noted above, when speaking of the Sacristan.

1856

On 14 Nov., 1856, a solemn funeral was held for John Francis Nicolini, who entered the Sodality on 8 Dec., 1828, was an Officer 23 years of his time, did more than any other to bring about the reform of the Rules on the old plans and was a constant and great benefactor of the Sodality.[772]

An Indulgence was secured for this year for visiting the Sodality Oratory.[773] The occasion of the petition is not mentioned, but we may imagine it was the finishing of the Altar and the other appointments of the Chapel. In 1859, too, Indulgences were procured for the triduum before the feast of the Immaculate Conception.[774]

[766] Arch. XIII. 128.
[767] Arch. XIV. 99.
[768] Arch. XIV. 97.
[769] Arch. VI. 137.
[770] Arch. XIII. 150.
[771] Arch. XIV. 281, 289.
[772] Arch. XI. 1192.
[773] Arch. XIII. 176.
[774] Arch. XIII. 157.

1861

In the second year of the next decade occurred the hundredth anniversary of the transfer to the Oratory of the Madonna which is over its Altar. The recurrence of the day was made the occasion of a great celebration. On 10 March, the Council decreed to hold a special feast in honor of the event, and Father General Beckx approved the decree.[775] On 22 March, an Indulgence was asked and obtained for visiting the picture during the triduum which was proposed.[776] The triduum was announced to the Sodalists in the printed circular.[777] The day chosen was the 14th of April, the transferred feast of the Annunciation. The newspaper account of the event was reprinted in pamphlet form. After giving the story of the picture and its coronation in 1765 by Cardinal Henry Duke of York and presenting the inscription written for the occasion by the finished lapidary Latinist, Father Angelini, S.J., and found at the foot of the grand staircase in the College quadrangle, the account says: "This part of the quadrangle had its galleries decorated and the Oratory wore its most splendid festive dress on walls and vault." The triduum took place on the 11, 12 and 13 with a discourse each day by sacred orators of the Society of Jesus, followed by prayers and litanies with music and then the Benediction of the Blessed Sacrament, given each day by a member of the Sacred College. Another Cardinal said the Sodality Mass on the 14th, "after the exercises of piety customary on the Sodality's feasts," and then gave the General Communion, which was attended by numerous Sodalists. Towards 11 o'clock, the Marquis Antici-Mattei, Senator of Rome, came with the Magistrates of the city and assisted with the usual formality at the celebration of the Unbloody Sacrifice and laid before the Altar a gift of candles. A little after the morning service, their Majesties, the King and Queen of the Two Sicilies and their Royal Highnesses Prince and Princess Francesco di Paula came to visit the shrine. At the afternoon service, "Cardinal Altieri, Camerlengo of Holy Church, intoned the *Te Deum* and closed the sacred functions with the triple Benediction of the Blessed Sacrament. In the morning of the four days many dis-

[775] Arch. VI. 153, 155.
[776] Arch. XIII. 161.
[777] Arch. XIII. 163.

tinguished Prelates and a great number of Priests, both secular and regular, came to say Mass and the crowds of people were continuous." "Sunday evening and the day before there was an abundant illumination in the Piazza before the College."[778]

1863

The year 1863 saw another centennial celebration, the tercentenary of the first founding of the Sodality. An Indulgence was procured for this as for the preceding centennial, and also leave to keep the picture exposed during the triduum, as the feast came in Passion time. The triduum took place on 22, 23 and 24 March. The Chapel was decorated with hangings, candles and flowers, described in detail in the archives. An inscription by Father Tongiorgi, S.J., hung from the arch at the entrance to the grand staircase. The Masses said were many, chiefly by Jesuit Fathers and Sodalists. Each day of the triduum there was a discourse, with litanies sung and Benediction, given on the first day by Father General Beckx and on the third by Cardinal Reisach. On the feast, Card. Cagiano gave the Benediction. There were about 100 Sodalists at Communion on the feast day. The crowd was so great at the afternoon service that the sacred Ministers could hardly reach the Altar. "The behavior and fervor of all in receiving the Benediction, showed that so many persons had been brought there not by simple vain curiosity, but by true and sincere devotion to Our Lady."[779]

A month after this celebration, it was decided to have a marble pavement for the Oratory.[780] It took several years to finish the pavement of the Oratory and the Sacristy, along with the organ, walnut credence tables with marble tops and repairs on the walls.[781]

On 29 Aug., 1863, there was a pilgrimage of 27 of the Sodalists to the shrine of the miraculous Madonna at Vicovaro. The account says that those nearest the picture saw it move its eyes. The Sodality left a silver heart at the shrine.[782]

On 9 Sept., the Sodality went in procession to visit the picture of Our Saviour brought from the *Sancta Sanctorum* to St. Mary Major for the veneration of the faithful.[783]

[778] Arch. XV. 28. [779] Arch. XIV. 87. [780] Arch. VI. 164.
[781] Arch. XI. 548. [782] Arch. XII. 261. [783] Arch. XIV. 276.

1867

On 26 Feb., 1867, Pius IX came to the *Salone* Sodality hall to promulgate the decree of Canonisation of the Japanese Martyrs. From the *Salone* he graciously passed into the Prima Primaria, there recited the Litany of Our Lady with the Sodality and addressed it in "a brief but moving discourse, recalling his having belonged to this devout Sodality." He gave his blessing to the assembled members.[784]

There was a general presentation of Sodalities to the Pope in this year, represented by delegates from all countries: at least such is the conclusion we draw from a letter (9 June) sent by Father Schrader introducing as his delegate Joseph Rengelrod, a high Officer of war and Prefect of the Gentlemen's Sodality at Vienna.[785] Unfortunately, the archives contain no other notice of this event or project.

1870

In response to the generosity of the Sodality at Shanghai, the Prima Primaria sent them in 1870 a diploma of aggregation elegantly written out, a book of Rules and of Prayers bound in parchment and a copy of the Sodality Madonna in a gilt frame.[786] These gifts reached Shanghai, as was thought, miraculously, being saved in a political revolution, which spared nothing but them. So the Shanghai Sodality wrote in their letter of thanks dated 12 Nov., 1871.[787]

1871

An Audience of the Holy Father was granted to over 100 members, on 5 Feb., 1871. Their purpose was to present their homage and protest their devotion to the Holy Father in the name of all the Sodalities of the world and their sympathy with their common Father under the spoliation to which he had been subjected by the Italian Government. In his reply to the address, the Holy Father was kind enough to recall his being a member of the Prima Primaria since 1815. The Sodality presented Peter's Pence to the amount of $50.[788]

[784] Arch. XXV. 13.
[785] Arch. XVIII. 92.
[786] Arch. XXV. 31.
[787] Arch. XXV. 39, 40.
[788] Arch. XXV. 35.

1872

The following year, for some reason which is not given, the feast of St. Ignatius was not celebrated on the first Sunday in August. Consequently, an Indult was procured to say the Mass on the second Sunday.[789]

1873

On 11 May, 1873, the "Stella" newspaper of Rome begged pecuniary help from the Prima Primaria. $10.00 was sent to it the following day.[790]

On 23 Nov. of this year died one of the Sodality's most devoted Directors of the period, Father Leonard Fava. The Prima Primaria Council ordered a solemn funeral for him, to take place on 13 Dec. in the Church of St. Ignatius. Copies of the inscription which was put over the main door were printed and distributed. The Pious Union which Father Fava founded, was of course called upon to attend. $29.12 were expended on the function.[791]

Three years later, Father Fava's picture in a gold frame was ordered to be hung in the Sacristy.[792]

1874

In 1874, the Council decreed to present a silver chalice to Pius IX as a pledge of its filial homage in the dreadful times through which he was passing.[793] Perhaps it was on this occasion that the Sodality sent to the Holy Father an extant address full of sympathy and love, begging an audience and his blessing and giving him news of itself.[794] The private audience took place on 28 Feb. of the following year, and the chalice was presented, with a copy of an inscription written by the Director. It was ordered that the inscription should be put up in marble in the Sacristy.[795] This project was executed and the inscription is found on a tablet in the Sacristy, at the present time, as we have said above, entirely inaccessible.

The cost of the marble tablet was no less than $100.00 and it was in place on 21 Nov., 1875.[796]

[789] Arch. XVIII. 97. [790] Arch. XXV. 47, Arch. XII. 265.
[791] Arch. XI. 640, Arch. XII. 291, Arch. XXV. 51.
[792] Arch. XI. 655. [793] Arch. XXV. 57. [794] Arch. XII. 88.
[795] Arch. XXV. 60. [796] Arch. XXV. 62.

1876

In the year 1876 died a celebrated ex-Director of the Sodality in the person of Father John Perrone, on 28 Aug., 1876. This date coming during the vacations, the Sodality solemn obsequies were deferred until 23 Nov. As the duplex feast of St. Clement came on that day, it was necessary to procure an Indult for the requiem Mass, which was done.[797] Invitations were issued to all with whom he had come in contact as Professor of the Roman College and Consultor of various Roman Congregations.[798] The service took place in the Church of St. Ignatius in the presence of three Cardinals and many representatives of the ecclesiastical tribunals. The eulogy, afterwards printed, was pronounced by Father Bonelli, Procurator General of the Minors Observant and a member of the Prima Primaria.[799] The Latin inscriptions of the occasion are preserved in the archives.[800] The expenses of the function, including a printed account, came to over $80.00.[801] This service had the honor of being attacked by a paper of the city as a gathering of Jesuits prohibited by the law.[802] The paper informed its readers that "the entire Church was nothing but a hotbed of Jesuits and Jesuitophiles, met and banded together with impunity in spite of the laws of suppression."[803]

1878

In 1878, the Prima Primaria petitioned for an Audience with Leo XIII, recalling the fact of his being a member of the Sodality. No doubt, the Audience was granted, but there is no record preserved in the archives.[804]

1880

In June of the year 1880, the Director noted that the Prima Primaria was not in a vigorous condition and recommended the acquisition of new members to revive it.[805]

A half year later, occurred an event likely to help him immensely in his efforts by bringing prominently before the Sodalists and the world the example of a holy Sodality life. We mean the death of Gaspar Scifoni, a faithful Sodalist, if there ever was

[797] Arch. XII. 302, Arch. XIII. 155.
[798] Arch. XII. 302.
[799] Arch. XI. 660, Arch. XII. 293, 305.
[800] Arch. XII. 298.
[801] Arch. XV. 38, Arch. XXV. 216.
[802] Arch. XII. 309.
[803] Arch. XII. 309.
[804] Arch. XII. 90.
[805] Arch. XXV. 121.

one. A member of the Prima Primaria since 8 Dec., 1824, he was an Officer no fewer than 31 of his 56 years and a constant benefactor with time and money. There are few members who are more frequently mentioned than he in the archives. "He was a model to the Sodalists of the Prima Primaria for the exemplary and assiduous fervor with which he fulfilled its duties and for his extraordinary diligence and great ability in the office of Sacristan for so many years."[806] The day before his death, he said to the Father Director to whom he had committed the guidance of his conscience: "Father, I would never have thought it possible to pass away from this to the other world with such tranquillity and content." "He pressed his diploma of membership to his breast and would have it always with him on his deathbed."[807] A solemn funeral in St. Ignatius' was very justly decreed him by the Council.[808] The day set was 20 Jan. of the following year.

1882

In 1882, it was recorded in the diary that a manual for the Sodality was in course of preparation by Vincent Scifoni, a relative of the last named.[809] The zealous author did not live to proceed with the work, as we read of his funeral during the course of the year.[810] After his death, nothing seems to have come of the project, but it is worth while noting that it was formed, as such a book would have contributed powerfully to the revival aimed at by the Director.

1883

In 1883, the Council generously agreed to help to pay the expenses of the May devotions held in the Church of St. Ignatius. This year it gave $30.00; in 1884 it contributed $40.00.[811]

1884

The Prima Primaria became the Primary Sodality of Our Lady in the year 1584. In 1884, therefore, occurred the third hundredth anniversary of this auspicious event. The Sodality was not unmindful of its happy character and took steps, beginning on 2 Dec., 1883, to prepare for a celebration worthy of

[806] Arch. XXV. 132.
[807] Arch. XII. 310.
[808] Arch. XXV. 122.
[809] Arch. XXV. 131.
[810] Arch. XXV. 237.
[811] Arch. XI. 737, Arch. XXV. 141, 150.

itself.[812] The program was discussed in the Council meeting of 21 May,[813] and $1200 was appropriated for the expenses.[814] Six days later, the Holy Father granted a Brief with Indulgences for a Jubilee for the Prima Primaria and all its affiliated Sodalities;[815] and the Father General, on 8 June, communicating the joyful news to the Society of Jesus, sounded the praises of the Sodality of Our Lady.[816]

The privilege of votive Masses of the Blessed Virgin for the three days preceding the celebration was asked for and granted on 20 Nov.,[817] invitations to attend the functions were issued to the Colleges and Sodalities in Rome—the acceptance of a number of them is preserved in the archives[818]—the two Jesuit Colleges, the German-Hungarian and Pio Latino Americano, were secured to serve at the Altar on the occasion,[819] and a body of police was asked for to see to the public order.[820]

On 5 Dec., the Holy Father admitted to Audience the Director, Prefect and Assistants, to receive their thanks for the Jubilee, and on 11 Dec., the Cardinal Vicar published a circular on the event, inviting all to attend the services.[821]

The three days before 15 Dec. were taken up with the triduum of preparation. The Sodalists in charge were Chevalier Philip Trivelli, Count Julius Salimei and Chevalier Felix Folchi. The decorations were described as "extremely grand," and the illumination of the Church was lauded to the skies.[822] Over the high altar was a reproduction in large of the Madonna placed in the Oratory in 1761.[823]

Each day of the triduum there was pontifical Mass with sermon at 10 and pontifical Vespers sung in the afternoon. The same was the program for Sunday, 15 Dec., octave of the Immaculate Conception. At the end of the afternoon service on this day, Cardinal Parocchi, Vicar of Rome, gave the Benediction, after the *Te Deum* had been sung before the Blessed Sacrament exposed. There were 200 torches, and the imposing and

[812] Arch. XXV. 143. [813] Arch. XXV. 151. [814] Arch. XXV. 153.
[815] *Frugiferas,* 27 May, 1884 (MULLAN, *Documents,* No. 1579).
[816] Ibid., No. 1589. [817] Arch. X. 806, Arch. XI. 602.
[818] Arch. X. 812-815. [819] Arch. X. 811, 812.
[820] Arch. X. 809. [821] Arch. X. 816, 817.
[822] Arch. X. 818. [823] Arch. X. 819.

splendid scene "filled all hearts with great emotion and incomparable joy."[824] The whole celebration had succeeded in being "truly imposing, in excellent taste and worthy of the noble Sodality and of Rome."[825]

The success of the Tercentenary was principally due to the committee of three mentioned above, but also to the Council of the year, all of whom were Sodalists of tried fidelity and long standing: Marquis Aloysius Serlupi, Prefect, Chevalier Septimius Centamori and Augustus Saint-Mihiel, Assistants, Alexander Cagiati, Secretary, and the Consultors, Marquis Francis Patrizi, John Brugo, Aloysius Piermattei, Marquis Michael Patrizi, Casimir Guglielmotti, Francis Soldini, Count Augustus Mimmi, Aloysius Serventi, Prince Thomas Antici Mattei, Attilius Ajuti, Aloysius Scalzi and Thomas Monti, besides Trivelli, Salimei and Folchi. A glance at the Roll of Honor between the years 1847 and 1885 will show how worthy these men were to stand for the Prima Primaria on this great occasion.

With the account of the Tercentenary of 1884 we are obliged to close the annals of the Prima Primaria, not because we are unwilling to report the events which succeeded it, but because the archives afford no materials for doing so, beyond Treasurer's accounts, and even these cease after a few years.

Several things occurred to produce this lack of archives. One was distrust of a government which showed a constant disposition to take possession of any and everything religious which could either itself replete the public treasury or supply the means for getting at the booty it yearned for. Another reason was a certain carelessness on the part of some of the officials of the Sodality, who cared little for mere historical data. Perhaps there were other reasons, too, but in any case we can do no more than just record the fact that the last item for our Annals of the Prima Primaria Sodality is the Tercentenary of 1884.

We did not ourselves come to know the Prima Primaria close at hand until the very last years covered by the present history. At that time, owing to various circumstances, but more than all, we are sure, to the advanced age of the Director—who,

[824] Arch. X. 825. [825] Arch. X. 824.

besides, seems to have had no Theologian companion at the time—the Sodality was very much fallen from its ancient state. Its members were still, indeed, of the gentlemen class—some Doctors and Lawyers and a good third of the eighty odd, Noblemen—the meetings, indeed, were held, the Communions took place, and the feasts were celebrated, but the number in attendance was extremely unsatisfactory and many things belonging to the government of the Sodality were in abeyance. Under the ashes there lay, however, sparks which a favorable breath could bring to vigorous action. Correct ideas on the Sodality's purpose were not wanting, and there were souls eager to see it spring back into life and ready to do their part in the process of reform and revival. The change did not, however, come during the years included in this history, and was not even well under way at the time of our writing, but with the advent of a new Director, nearly forty years the other's junior, and the infusion of youthful blood into the body of members, hope at least of a prosperous future has returned and we may confidently leave that future to Our Lady's care. After all, it is her work and she will do it in her own good time.

CONCLUSION

We may be pardoned now, at the end of our task, if we turn back and take a survey of the Prima Primaria Sodality during its 350 years of existence. What lessons does the head Sodality teach us and what judgment shall we pronounce on it?

The lessons, of course, are many, but we shall only mention three.

1. One thing is perfectly plain, namely that students, young men, men from the higher classes of society, Ecclesiastics, can be united together in a fervent Catholic life and the performance of much more than ordinary Catholic duties: indeed in a life of the perfection suitable to their state.

2. Another thing is that they can be kept constant in such a life for years, all their student life or all their career as men in ecclesiastical or secular spheres.

3. A third thing is, an efficacious motive for such men to do such things is devotion to the ever Blessed Mother of God.

We think these three conclusions can be drawn from the history of the Prima Primaria. It is true, the body was not always fervent, and varied, like every human association, with the character of its Directors and Officers and the presence in it of prominent personages. But as a body, taking it all in all, the above conclusions stand.

So much for the lessons. A word now in judgment of the body. Let this, too, be brief as are the lessons we have drawn.

Has the Prima Primaria done the work in the Church it might justly be expected to do? We unhesitatingly answer, it has. It could have done more, it could have done more perfectly what it did, but taking it all in all and forming a single estimate of the body during its entire three centuries and a half, we are forced to conclude that it did its work and justified the expectations conceived of it by its Jesuit founders and by Gregory XIII and his successors.

Let us recall the purpose and the end of the Sodality. It may be briefly stated thus. The Prima Primaria Sodality was a body meant for gentlemen, many of them nobles, the majority of them in the early vigor of life: its aim was to put within their reach the extra means of perfection, which would, if rightly used, help them to be thorough and more than ordinary Catholics. These means were association with others of their class, frequent and regular meetings, intercourse with an enlightened and able Director of souls, the frequent reception of the Sacraments, the constant hearing of spiritual instructions and receiving of direction in public and in private, the practice of meditation and examination of conscience and spiritual reading, finally the paying, meeting by meeting, and day by day, of their debt of praise to Our Blessed Mother in Heaven. The man of refinement and cultivation on whom these means are allowed to work, cannot fail to derive from them the perfection of his state of life which the Sodality of Our Lady desires. And we do not have to assert this only *a priori:* we have seen instances enough in this history to prove the thesis: and we must always remember that no history can tell the hundredth part of good done to souls, which must needs remain concealed until the Book of Life is opened and the deeds of the interior life are laid bare to all.

If we pass to the social influence of the Prima Primaria, what have we to say of that? We have to say candidly that of social influence or any influence on the outside world, the archives have scarcely anything to say. The Prima Primaria hardly ever appeared in public and only on the rarest occasions was it advertised before even the Roman world. Its exterior charitable works, though continued to some extent for quite a number of years, were not its strong side: indeed, for the last two centuries or more, were not at all a feature of its life. We may say, then, in general, that the Prima Primaria, as a body, had no social influence at all.

But this is not the whole story. Those who have looked a little into the methods of the founder of the Society of Jesus have remarked a clear principle which he enunciates in the Constitution. He is discussing what works the Fathers of his Society should take up in preference to others, and he assigns various norms for deciding. One of these is that that work is most far-reaching and divine which tends to advance those whose perfection will lead to the saving and perfecting of many others who follow their authority or are governed by them.[826] This is the principle we must keep before our eyes in judging of the social effect of the Prima Primaria. It was a small body of select members, whose influence, because of their condition in life, extended to many others. The work, then, of the Prima Primaria, namely the perfecting of these comparatively few souls, was eminently a social work of the first class.

And with this we bid farewell to our study, with the hope that the example of the Prima Primaria Sodality may be a guiding star in the way of goodness to many of its daughters and may help them to see and encourage them to do what will make for their more complete attaining of their end, the glory of Our Queen and Advocate and Mother.

Mary with her loving Son
Bless us, each and every one!

[826] VII. 2. D.

DOCUMENTS
AND
STATISTICS

DOCUMENTS

I. LETTER OF PROSPER MALAVOLTA, 14 JULY, 1564.

". . . Et quoniam de auditorum nostrorum pia, et religiosa in Deum voluntate, mentionem feci, adjungam plerosque, inferiorum praesertim classium, discipulos convenisse, ut Societatem instituerent, eamque Beatissimae Virginis tutelae commendarent.

1. Sodality formed

Hi legibus tenentur singulis hebdomadis confiteri, et prima cujusque mensis Dominica sacram Eucharistiam sumere; rei Divinae quotidie interesse; Rosarium vel Officium, ut aiunt, Beatae Virginis recitare; et vesperi, lectionibus absolutis, in Sacello, quod intra Collegium habent, per semihorae spatium primo in genua provoluti boni aliquid meditari, deinde quid illo die fecerint exponere, et quid sequenti agere aut meditari debeant cognoscere. Ad haec, in eodem, verum solito magnificentius ornato Sacello Sacrum et Vesperas non insuavi numerorum, et vocum moderatione festis diebus canere; nostro in Templo conciones audire, pauperibus inservire; Divorumque reliquias, veniae consequendae gratia, visitare solent.

2. Members' Rules

Et quo denique foeliciter omnia Deo favente succedant, quamquam toti congregationi (in quam iis initiis ad septuaginta, fere omnes pueri, nomina dederunt) unus Patrum Collegii moderetur, ipsi nihilominus ex prudentioribus et majoribus natu Praefectum renuntiant. Cujus in primis officium est duodecim veluti Decuriones eligere, eorumque fidei divisam in totidem partes Congregationem tradere, ne quid unquam, si vitari possit, vel indecore in vita, vel negligenter in studiis fiat.

3. Government

Haec, ut opinor, facile denotant, quibus apud nos moribus juventus imbuatur. . . ."

Pridie Idus Julii MDLXIIII, jussu R. P. Polanci Societatis. Servus in Christo indignus, Prosper Malavolta.

Mon. Hist. S. J., Polanci Complementa, I. 470, f.

II. RULES OF THE SENIOR SODALITY IN 1574. On the date of these Rules see text, Chapter 2.

REGOLE E CAPITOLI DELLA CONGREGATIONE DELL'ANNUNCIATA IN ROMA DEL 15[74]

REGOLE ET CAPITOLI DELLA CONGREGATIONE DELL'ANNUNCIATA FUNDATA NEL COLLEGIO ROMANO DI REVERENDI PADRI GIESUITI

PROEMIO

E' chiara cosa per testimonio delle Sacre Lettere et approvata per consenso comune, che alle Congregazioni bene ordinate et pacifiche assiste Dio Nostro Signore con particolare aiuto. Laonde noi con tale intenzione congregatici sotto la casa degli R. Padri della Compagnia di Giesù nella Chiesa del loro Collegio Romano dedicata alla Beatissima Vergine Annunciata, desiderosi di far profitto sì nelle lettere come nello spirito, habbiamo deliberato di fare alcune Constitutioni tra noi, le quali ne nostri studii con li spirituali esercitii ci aiutino a vivere piamente con Dio, quietamente fra di noi, et esemplarmente col prossimo et ci rendino più disposti a ricevere maggior lume, doni et gratia da Sua Divina Bontà.

1. Preamble

Et perchè gli è costume de simili Congregazioni raccomandarsi ad alcuno avvocato celeste, nella cui protetione et guardia si riposino et dal quale piglino il loro nome, havendo noi particolar devotione alla predetta Sacratissima Vergine Annuntiata, Madre di Dio, confidati nella clemenza et benignità sua, tutti humilmente a Lei ci dedichiamo, supplicandola che in tutte le nostre attioni ci sia propitia et particolarmente ci aiuti ad ordinare et osservare le regole di questo nostro instituto, che saranno le seguenti.

2. Patroness

REGOLE DA OSSERVARSI DA CIASCUN FRATELLO

Capitolo Primo

Essendo il fine di questa nostra Congregatione congiongere le lettere con la pietà christiana, et conoscendo unico et principal mezzo per conseguir tal fine la frequenza de Santi Sacramenti, per esser ciò consiglio comune de' Santi, noi ci proponiamo di abbracciarlo. Et però prima ordiniamo che li Fratelli della nostra Congregatione si debbino confessare ogni quindici giorni et comunicare ogni prima domenica del mese, et di più come le feste solenni di Nostro Signore et della gloriosa Vergine—cioè, oltre il dì di Pasqua, il giorno di Natale, Circoncisione, Epifania, Ascensione, Pentecoste e Corpus Domini, il dì della Concetione, Natività, Presentatione, Annuntiata, Visita-

3. Sacraments

tione, Purificatione et Assontione della Madonna, la Natività di S. Giovanni Battista, e il giorno di tutti li Santi—et di più che li Ufficiali si confessino, però oltre le predette feste, ogni otto giorni, et si comunichino ogni quindici giorni; et in quelle feste della Madonna che non si osservano, si rimetti la Comunione alla prima festa seguente. Desiderando ancora che tutti si confessino dal Confessore ordinario della Congregatione, ma se alcuno havesse devotione di confessarsi con altro, lo facci con saputa del Prefetto.

4. Meetings

Che tutte le Domeniche et feste comandate tutti li Fratelli debbiano convenire la mattina nell'Oratorio nostro, dove per un'hora almeno si raggioni di cose spirituali secondo che il Prefetto ordinerà, di poi odino tutti insieme la Messa commune della Congregazione nella Chiesa dell'Annunciata, dove è il detto nostro Oratorio, la quale finita faccino un quarto d'hora di oratione. Il giorno poi venghino al Vespro; il quale finito, per mezz'hora si farà un'essortatione da un Padre non leggendosi la dottrina christiana, ovvero si vadi alla predica, se il Padre o Prefetto altro non ordinarà.

5. Daily Devotions

Che tutti offrino ogni giorno la Messa et dichino l'Ufficio della Madonna o vero la Corona, con pregare sempre nelle loro orationi il Signor Dio et la gloriosa Vergine per il Sommo Pontefice, per l'unione dei Principi cristiani, et estirpatione dell'heresie, et per li nostri Superiori et benefattori.

6. Saturdays
7. Lent

Che il Sabbato sera, doppo le letioni del Collegio, si trovino pronti alle Littanie della Madonna, quali si canteranno nella predetta Chiesa, et la Quaresima il Martedi et Venerdi nella medesima hora al salmo *Miserere,* che si canterà nel detto luogo.

8. Wednesdays

Che tutti siano obbligati il Mercordì che si farà vacanza dalle lettioni nel Collegio a dire il *Miserere,* et il *De profundis* pro fratribus nostris defunctis, et l'*Ave Maris stella* per la Congregazione, et la *Salve Regina* pro fratribus absentibus.

9. Union

E per poter più fruttuosamente perseverare nel nostro instituto, et dar buon esempio a quelli di fuori, si ammonisce et essorta ciascun Fratello ad amarse l'un l'altro famigliarmente et christianamente con praticare spesso insieme per fuggire le male conversationi et conciliarsi benevolenza et carità fra di loro.

10. Diligence

Et che in ogni luogo et attione loro usino modestia attendendo ciascuno all'esercitio suo non tanto di studio quanto d'altra laudabil opera con diligenza et prudenza christiana.

11. Attendance

Ultimamente, a ciò le suddette regole con pia diligenza si osservino, et per aiutarci più nelli esercitii spirituali, vogliamo che quando per leggittimo impedimento alcuno non si potesse trovar pronto alli tempi et hore deputati, lo faccino intendere al Prefetto, et se per negligenza mancasse, facci quella soddisfatione che da esso Prefetto gli sarà imposta, et cosi in ogni altro mancamento.

DELLI SUPERIORI ET OFFICIALI IN GENERE DELLA CONGREGAZIONE

Cap. 2

Perchè costumi di tutte le Compagnie, oltre la protetione celeste, haver anco un Protettore in terra, il quale nelli bisogni occorrenti con la sua auttorità li favorisca et aiuti appresso l'huomini, noi ancora, desiderosi che li nostri studij et esercitii spirituali siano in simile occorrenze aiutati, acciò si conservino et aumentino, ordiniamo che la nostra Congregazione per questo fine habbi sempre per protettore uno delli Illustrissimi Cardinali.

12. Cardinal Protector

Vogliamo ancora havere un Religioso della Compagnia di Giesù, qual sia nostro commune Confessore et padre spirituale, et che sia sopra il Prefetto in regere la Congregazione, come si dirà nel capitolo dell'ufficio suo.

13. Director

Sarà ancora uno delli Fratelli sopra gli altri, qual si chiamerà Prefetto, per poter reggere più al particolare la Congregazione dove il Padre imponerà; et duoi altri de Fratelli insieme con detto Prefetto come suoi consiglieri, quali si chiameranno Assistenti.

14. Prefect
15. Assistants

Di più, per maggior aiuto particolare di ciascun Fratello, vogliamo che vi siano dodici Fratelli di più matura età et consiglio, che si chiamino li Dodici, et saranno sostegno et fundamento di tutta la Congregazione, come si vederà nel capitolo dell'ufficio loro.

16. The Twelve

Vogliamo di più vi sia uno delli Fratelli da eleggersi da tutti, quale sia Sostituto per far attendere alla frequenza delle Confessioni et Communione, et vedere che nissumo manchi di frequentare detti Sacramenti alli tempi debiti.

17. Substitute for Confessions and Communions

Sarà ancora un Secretario della Congregazione, per notare quello che occorre, per tener memoria, et un Depositario che habbi cura di quelli danari haverà la Congregazione in comune. Di più sarà uno delli Fratelli Presidente alli cantori per cantare il Vespro et altre divine laudi nella Chiesa della nostra Congregazione, et un Censore che tenghi cura dei nomi de Fratelli, et un altro c'habbi cura della porta del nostro Oratorio.

18. Other Officers

DEL MODO DI ELEGGERE LI SUPERIORI ET UFFICIALI

Cap. 3

L'Illustrissimo et Reverendissimo nostro Protettore si eleggerà in Congregazione dei Dodici insieme col Padre, Prefetto et Assistenti, dove il detto Padre o il Prefetto proponerà alcuni Illustrissimi Cardinali, de quali chi haverà la maggior parte dei voti sarà Protettore in vita, qual poi vogliamo sia invitato dal Prefetto con altri de Fratelli della Congregazione et pregato ad accettare la nostra protetione.

19. Protector

20. Director

Quanto ad eleggere il Padre che per alcun tempo mancasse o che non potesse haver la cura nostra, si osserverà di dimandarne un altro al Padre Generale o al Rettore del Collegio, et quello che piacerà più a tutta la Congregatione Generale.

21. Prefect

Il Prefetto si eleggerà ogni tre mesi, et ciò sarà nel mese di Gennaro, Aprile, Luglio et Ottobre, et in questo modo. La prima Domenica di detti mesi, dopo la Messa, e tutti communicati i Fratelli, verranno nell'Oratorio, dove detto prima l'hinno dello Spirito Santo con la sua oratione—il che si osserverà in ogni electione da farsi—si caveranno a sorte tre delli Dodici, ognuno dei quali secretamente nominerà uno al Secretario che gli parerà più idoneo, et che siano tre diversi nominati quali si publicaranno a tutti dal detto Secretario, poi si ballotteranno dalli Fratelli ad uno per uno secondo che sono prima nominati in questo modo. Ogni fratello haverà una ballotta sola, et ogni volta ch'alcuno delli tre nominati si ballotterà metteranno la mano nella bussola ch'anderà intorno, et ballottandosi quello che loro piace delli tre sia Prefetto, gli daranno la ballotta et quello che più n'haverà sarà Prefetto, ma se fussero pari tutti tre nei voti, o duoi con eguali voti superassero il terzo, se ne cavi uno di loro a sorte, et quello che prima escie sia Prefetto. Gl'eletti però non hanno a dar voto quando si tratta la propria eletione di ciascuno di loro.

22. Assistants

Li Assistenti s'eleggeranno nel medesimo modo, ogni prima Domenica del mese, eccetto che li elettori saranno quattro cavati a sorte dal numero di tutti li Fratelli fuor delli Dodici, et quelli quattro che saranno nominati da loro si ballotteranno ad un per uno nel modo sudetto havendo similmente ogni Fratello una ballotta sola, et li due che haveranno più voti saranno Assistenti.

23. The Twelve

Circa l'elezione delli Dodici, ordiniamo ch'a giudicio del Padre col Prefetto et Assistenti in Congregatione de Dodici, si elegghino di tutta la Congregatione dei Fratelli tutti quelli che sono atti a esser dei XII, cioè di più età e consiglio et prattica nelle cose della Congregazione, li nomi dei quali stiano scritti in polizini in una bussola separata et che quelli la prima volta, et ancora di poi quando mancassero, tutti si cavino a sorte.

Delli XII poi ogni tre mesi, nel giorno che si elegge il Prefetto, avanti la sua eletione, se ne mutino similmente a sorte quattro soli, cioè cavandone quattro de vecchi ch'abbino da uscire et quattro dei novi che habbino da entrare, nè importerà che abbino altro Ufficio nella Congregazione, sia qual si voglia.

Et occorrendo che alcuno delli XII partisse, o per altro impedimento non potesse esercitare l'uffizio suo, se ne cavi un altro a sorte in suo luogo.

24. Substitute for Confessions and Communions

Il Sostituto alle Confessioni et Communioni s'eleggerà ogni sei mesi, cioè ai primi di Gennaro et di Luglio, proponendo il Prefetto col consiglio dell'Assistenti tre de Fratelli, de quali uno si eleggerà da tutta la Congregazione per via di ballottazione.

25. Secretary Treasurer

Il Segretario et il Depositario si eleggeranno in Congregazioni dei Dodici, et queste, essendo persone idonee a tali uffici, dureranno almeno sei mesi et anco più, a beneplacito della Congregazione.

26. Other Officers

Tutti gli altri Ufficiali vogliamo si elegghino dal Prefetto con consiglio degli Assistenti ogni prima Domenica del mese, dopo l'eletione delli supradetti.

27. Reëlection

Vogliamo ancora che tutti gli Ufficiali si possino confermare e che siano compatibili eccetto il Prefetto, Secretario insieme, ma se occorresse che il Segretario si eleggesse Prefetto, fra tanto sostituisca uno al primo suo ufficio.

28. Communion that day

Ordiniamo di più che nell'eletione del Prefetto et Assistenti, che si fa nel giorno di Comunione, chi non sarà quella mattina comunicato no habbi voce attiva, se il Padre Confessore altro non giudicasse di quel tale. Della qual voce attiva solo siano anco privi li absenti a qualsivoglia eletione.

29. Vacancies

Se accadesse che il Prefetto mancasse per qualche caso nelli giorni et hora da congregarsi, il Primo Assistente—cioè di più età et dignità—tenghi il suo luoco, et se mancasse per lungo tempo o per morte, si elegga un Vicario per lui dal Padre et Assistenti in Congregazione di XII, qual duri fin al tempo solito, et s'occorresse che tutti li supra detti Ufficiali mancassero, ordiniamo che si debba governare in tal caso la Congregazione secondo il Consiglio del Padre et delli Dodici, o dei più vecchi.

DEL PROTETTORE ET DEL PADRE DELLA CONGREGAZIONE

Cap. 4

30. Protector

Ordiniamo che il Protettore della Congregazione, doppo essere eletto, sia invitato a venire alla Congregazione al luogo dove sia ricevuto, con cantare una Messa o un Vespro solenne con un ragionamento spirituale da farsi da un Padre, et con un oratione da recitarsi da uno dei Fratelli et similmente qualche epigramma a tal proposito. Inoltre vogliamo che sia invitato a tutte le dispute pubbliche delli Accademici nostri, et che niuno possi dedicare conclusioni ad altri che a lui, senza licenza della Congregazione. Di più che sempre nelle orationi communi della Congregazione et particolari li Fratelli facciano menzione del Protettore, massime quando fosse infermo o in altra necessità, et morendosi si dichi l'Ufficio de morti per l'anima sua et si canti una Messa per lui a qualche altare privilegiato, presente tutta la Congregazione.

31. Director Confessor

Il Padre della Congregazione parimenti ordiniamo che sia Confessore di tutti li Fratelli, salvo di quelli che con licenza del Prefetto si confessano con altro ordinariamente.

Di più vogliamo sia superiore al Prefetto et a tutta la Congregazione in ogni cosa, et che non si possa fare cosa nova d'importanza senza sua saputa et consenso, et che intravenghi in tutte le Congregazioni dei XII potendo, o almeno si facciano di sua scienza: il simile all'eletione degli Ufficiali; et in vita et in morte sua si facci l'oratione et Uffici come il Protettore.

32. His office

DELL'UFFICIO DEL PREFETTO

Cap. 5.

Vogliamo che il Prefetto habbi il primo luogo in tutte le cose della Congregazione dopo il Padre, et che tutti li fratelli li portino rispetto e riverenza et gli ubedischino insieme con gli Assistenti in ogni cosa apertinente alla Congregazione et ufficio loro.

33. Obedience

Circa l'ufficio suo, vogliamo che l'istesso giorno che sarà eletto facci leggere le regole da osservarsi da ciascun Fratello, ricordando a tutti il fine et scopo della Congregatione, con essortarli et ammonirli con prudenza et carità christiana ad osservarle al possibile; sforzandosi esso più col buon esempio che con altro indurli all'osservanza di quelle.

34. The Rules

Che habbi cura similmente che le regole del primo capitolo stiano sempre scritte nell'Oratorio in pubblico, acciò si possino spesso leggere; similmente la tavola dei Fratelli presenti, et anco quella delli absenti et morti.

35. Tablets

Item che habbi cura di distribuire nel principio dell'eletion sua a ciascuno dei Dodici in scriptis li nomi dei Fratelli, de quali hanno cura particolare, considerando bene quelli che da in cura, et a chi li dà.

36. Distribution of Members

Che procuri, quando alcuno dei Fratelli fusse infermo, che sia visitato dagli altri ogni giorno et si facci oratione per lui et, se morisse poi, procuri che tutti accompagnino il suo corpo alla sepoltura, et in Congregazione dichino tutti insieme l'Ufficio dei morti, et si facci dir una Messa a qualche altare privilegiato con tutti li Fratelli per l'anima del morto.

37. Sickness
38. Death

Che ogni principio del mese distribuisca alli Fratelli li Santi di quel mese, scritti in polizini con una sentenza della Scrittura, insieme con diverse cause et persone da raccomandare a Dio, et a quel Santo nelle loro orationi.

39. Monthly Patrons

Ch'habbi cura che a suoi tempi si elegghino li duoi Rettori delle Accademie, quali siano dell'istessa Congregazione et Accademia, nel modo che nelli capitoli di detta Accademia si contiene, quali sono scritte doppo le presenti Regole della Congregazione.

40. Academy

Haverà ancora cura di far scrivere spesso lettere alli Fratelli absenti in raccordargli l'obligo delle Regole et l'osservanza di quelle. Il simile

41. Letters
42. Rules

si procurerà si facci alle Congregazioni fuori di Roma dipendenti et in somma sarà l'ufficio del Prefetto far che le Regole delle Congregatione si osservino al possibile.

Ultimamente, sapendo alcuno delli Fratelli essere scandaloso et incorregibile, lo aiuti facendolo avisar tre volte con carità, et facci far oratione per lui dalla Congregatione, et tuttavia restando ostinato, quel tale facci che in Congregatione dei XII col Padre sia casso dalla Congregazione. Li negligenti però che non venissero alle Congregazioni potendo et mancassero nelle altre regole, purchè non sieno scandalosi et non diano mal nome alla Congregazione, doppo essere ammoniti et fatto oratione per loro come di sopra, li facci levare solamente dalla tavola di quelli che frequentano.

43. Dismission

44. Suspension

DELL'UFFICIO DEGLI ASSISTENTI

Cap. 6

Ordiniamo che uno degli Assistenti, quali giudicherà il Prefetto, abbi cura che il Sostituto delle Confessioni facci con diligenza l'ufficio suo, et che in ciò l'aiuti et consigli al bisogno.

45. Supervision

Et che l'altro Assistente procuri di intendere come ognuno si porti circa gli studi, et come li duoi Rettori dell'Accademia fanno il loro ufficio, et osservino et facciano osservare le regole loro; et gli scolari, massime li giovani, come stano modesti nelle scuole.

Di più che procuri esso Assistente, insieme con li Rettori delle Accademie, che nelle solennità principali di Nostro Signore et della Madonna si faccino compositioni di versi et prose latine o greche in laude et honore di quel giorno. Il simile procurarà che si faccia in altre occorrenze et quando converrà.

46. Compositions

Che tutti duoi intervenghino in tutte le Congregazioni de XII, consigliando il Prefetto et raccomandandogli quello che occorrerà.

47. Council Meetings

Che venendo il Prefetto per qualche caso, tenghino il suo luogo secondo l'ordine et modo detto nel Capitolo 3.

48. Replace Prefect

Vogliamo ancora ch'habbino cura d'istruire nelle Regole quelli che desiderano entrare nella Congregatione et informarsi delle loro qualità, quando gli sarà imposto dal Prefetto, come si dirà nel Capitolo XI.

49. Instruct Candidates

DELL'UFFICIO DELLI XII

Cap. 7

Ordiniamo che ciascuno de XII habbi cura particolare di alcuni Fratelli, che gli saranno distribuiti dal Prefetto, cioè in attendere come frequentino la Congregazione et

50. Supervision

osservino le Regole, et che conversino spesso con loro, trattando e raccordandogli con zelo et carità l'osservanza di dette regole.

51. Bring back straying

Vogliamo ancora che quando alcuno dei Fratelli mancasse, o tornasse addietro, siano tenuto ciascuno d'essi XII, massime quando il Prefetto gli commetterà, di andare a trovarlo, et parlargli in ridurlo all'osservanza delle Regole.

52. Report defects

Che ciascuno di questi, quando sentisse qualche inconveniente nella Congregazione, facci subito ricorso al Padre et Prefetto senza parlarne con altri, acciò si provvedi al tutto, congregando, se sarà necessario, li XII.

53. Example

Che si sforzino in tutte le cose pertinenti all'osservanza delle Regole esser li primi acció gli altri, mossi dal buon esempio loro, faccino il medesimo.

DELL'UFFICIO DEL SOSTITUTO ALLA CURA DELLE CONFESSIONI E COMUNIONI

Cap. 8

54. Attendance at Sacraments

Essendo principale instituto della nostra Congregazione il frequentare li Santissimi Sacramenti, è necessario usare ogni diligenza acciò non si lassi di osservarlo li giorni determinati; et non potendo il Prefetto havere questa cura particolare, nemmanco potendo supplire l'Assistente solo acciò deputato, è parso bene a fare un Sostituto a detto Assistente, il cui ufficio sarà di avvisare tutti li Fratelli alcuni giorni avanti il giorno che si debbono confessare et comunicare secondo le regole; et insieme ricordargli l'Indulgenza ch'acquistano comunicandosi in tal giorno secondo il Breve delle Indulgenze concesse da Nostro Signore Papa Gregorio XIII alla Congregazione, notando poi in tal giorno chi manca di fare il debito suo et avvisarlo al Prefetto.

DELL'UFFICIO DEL SEGRETARIO ET ALTRI UFFICIALI MINORI

Cap. 9

55. Council Meetings

Il Segretario haverà cura di scrivere in un libro acciò deputato tutte le Congregazioni dei XII che si faranno, il giorno nel quale si fanno, il numero dei Fratelli presenti, et tutto quello che in esse si determinerà.

56. Lists

Nel medesimo libro scriverà per ordine tutti li Fratelli che si admettono nella Congregazione, cioè il nome, cognome, patris, il dì dell'ammissione, et il Prefetto sotto il quale si admettono: scrivendo poi solo li nomi, cognomi, patria, et professione di ciascuno nel catalogo dei Fratelli, qual sta nel libro delle presenti Regole.

Di più haverà cura di scriver lettere fuori alli Fratelli absenti et alle Congregazioni fuori di Roma dipendenti, secondo che gli sarà imposto

57. Letters dal Prefetto. Delle quali tutte terrà copia in un altro libro acciò deputato, et le lettere mandate alla Congregazione da altri conserverà tutte in una filza.

58. Moneys Il Depositario haverà cura di custodire li denari comuni della Congregazione et pagare tutto quello che gli commetterà il Prefetto per utile delle Congregazione, tenendone memoria per renderne poi conto.

59. Feasts **60. Assistant** Il Presidente all'Oratorio habbi cura di sapere quando si deve cantare Vespro, le feste, vigilie, et la Messa, le feste principali et altre laudi, come nella lista di tali giorni acciò ordinata si contiene, et avvisare li Cantori, quali tutti l'ubbidiranno in ogni cosa pertinente al suo Ufficio, et haverà un coadiutore, che tenerà cura delli libri per il canto, et l'aiuterà in altre cose in detto ufficio.

61. Attendance Il Censore deve havere cura di scrivere nella tabella tutti li Fratelli che si ammettono nella Congregazione, et li vecchi che ritornano a frequentare, con tutti quelli che si ritrovano in Roma che per legittimo impedimento non frequentano la Congregazione, et levar quelli che non frequentano, quando solo gli sarà commesso dal Prefetto; la medesima diligenza circa la tavola dei Fratelli absenti, et de morti; similmente notarà tutti quelli che mancano di venire alla Congregazione di volta in volta, et riferirli al Prefetto.

62. Door Il Portinaro habbi cura ch'alle sue hore la porta dell'Oratorio sia aperta, standovi egli sempre, et non lasci entrare se non quelli della Congregazione, o altri con licenza del Padre over Prefetto.

DELLE CONGREGAZIONI DEI XII ET GENERALI

Cap. 10

63. Scope Per conservatione at aumento della Congregatione, è necessario non solo congregarci spesso ad esercizii spirituali, ma alcuna volta ancora a radunarci per ordinare molte cose ch'appartenghino all'indirizzo, mantenimento et accrescimento di detti esercitii.

64. Council Meetings Però ordiniamo che due volte il mese, et più spesso se bisognerà, si facci Congregazione de' XII insieme al Padre, Prefetto, Assistenti et Secretario per trattare principalmente del procedere di ciascun Fratello et di tutto quello che occorre circa il progresso della Congregazione, procurandosi che detto Padre intervenga in ogni modo in tutte le Congregazioni per dare il suo parere et consenso et levare ogni disparere che potesse nascere. Procurerà il Prefetto, quando solo conosce esser necessario, chiamare all'intervento di detta Congregazione alcuni altri Fratelli, che gli parerà, per intendere il loro parere, non però habbino voto decisivo.

Convenuti tutti et posti a sedere per ordine, il Padre o Prefetto proponghi quello ch'occorre, et nessun'altro proponghi cosa alcuna, senza haverla prima conferita col Padre o Prefetto, massime essendo cosa di qualche momento, ma essendo cosa meno importante et facile a risolversi, dimandata licenza al Prefetto, con brevità la proponga, et tutte quelle cose che sono dubbiose et hanno qualche difficoltà, se patiscono dilazione, si rimettano ad altra Congregazione da farsi, dove si ballottino per via di bussola, ma se vi mancasse il tempo si ballottino all'hora; l'altre cose più facili si puoteranno risolvere a viva voce.

65. Discussion

Le cose che si dicono in detta Congregazione dei XII siano valide quando vi saranno almeno otti delli Dodici, et il Prefetto, o almeno un Assistente in suo luogo de sua provisione, et quando vi sia la maggior parte dei voti presenti. Tra quali solo s'intenda essere il Padre, Prefetto, Assistenti et XII.

66. Quorum
67. Vote

Deve però osservare il Prefetto che quelle cose che pare ricordino il consenso di tutti li Fratelli dopo essere decise et accettate in detta Congregazione siano pubblicate in Congregazione Generale, per havere il consenso di essa et in caso che in essa Generale vi fusse disparere, si ballotti tal proposta da tutti li Fratelli, e si stia alli due terzi delli voti.

68. Graver matters

Procuri il Prefetto che tutto quello sarà trattato et raggionato in Congregazione dei Dodici sia tenuto secreto da tutti, et anco le cose manco importanti, per non dare occasione di male alcuno et mala soddisfatione et scandalo nella Congregazione fuori di essa.

69. Secrecy

La Congregazione Generale, nella quale si richiede il consenso di tutti li Fratelli, cioè in creare il Prefetto et Assistenti, in admetter alcun Fratello nella Congregazione, in fare o mutar regole et simili occorrenze pertinenti a ciascuno, se intenda esser legitima et valida quando, oltre il Padre, potendo, il Prefetto, overo un Assistente in luogo suo di sua saputa, vi sarà il numero di 25 Fratelli almeno, et nelle cose da decidersi si attendano li duoi terzi dei voti, ut supra.

70. General Meeting
71. Quorum

Vogliamo ancora che in tutte le Congregazioni da farsi, tanto dei XII quanto Generali, non solo di esercizii spirituali ma anco di altre cose pertinenti alla Congregazione, si dichino le solite preci et orationi ordinate in principio et fine di esse.

72. Prayers

DEL MODO DI RICEVERE LI FRATELLI NOVI NELLA CONGREGAZIONE

Cap. 11

Desiderando alcuno entrare nella nostra Congregazione, sia fatto intendere al Padre et Prefetto, il quale poi d'havergli parlato, havuto di

73. Preliminaries

lui buone relationi et notitia dell'età, professione, costumi et buona intentione, lo proponghi in Congregazione Generale, et dia cura a un Assistente d'instruirlo nelle Regole, poi l'esorti a fare la Confessione Generale et lo facci frequentare la Congregazione et Sacramenti per duoi mesi avanti sia ricevuto.

Havendo poi quel tale osservato le cose sudette, quando parerà tempo, il Prefetto riferisca in piena Congregazione Generale come il detto, vedute

74. Vote

le regole et costumi della Congregazione et piaciutigli, desidera d'essere admesso; poi mandatolo da parte, insieme con quello Assistente che li ha instrutto, lo farà ballottare secondo la consuetudine et havendogli duoi terzi dei voti de' Fratelli lo farà chiamare, et l'admetterà in questo modo:

Prima gli dimanderà in presenza di tutti in quanto più potrà osservare le Regole et se desidera essere accettato, et rispondendo lui di si,

75. Reception

dica il Prefetto: Et io a nome di tutta la Congregazione, a honore di Dio, et della gloriosa Vergine Maria, nostra avvocata, vi accetto, et intrometto nella nostra Congregazione.

Di poi quell'Assistente farà che il nuovo Fratello abbracci il Prefetto, l'altro Assistente et se; in ultimo poi si dichi il salmo *Laudate Dominum omnes gentes,* etc., coll'oratione a ciò ordinata, cioè *Da nobis quaesumus Domine, perseverantem,* etc. Il Prefetto di poi essorti tal persona a perseverare con fargli intendere il dono ricevuto, et essorti tutti a tenerlo, et riconoscerlo per fratello, ordinando ultimamente che sia scritto nel libro del Secretario, nel Catalogo dei Fratelli et nella tavola del Censore.

DELLE CONGREGAZIONI FUORI DI ROMA DIPENDENTI

Cap. 12

Essendosi erette altre Congregazioni fuori di Roma in molte città di studio sotto institutione nostra, et dependenti dalla nostra Congregazione

76. Testimonials

di Roma, acciò quelli che si partono da un luogo per andare a studiare altrove per tutto trovino il medesimo instituto di vita; vogliamo che ciascuno di quelli Fratelli che si partono da Roma per andare ad alcuno di questi luoghi porti seco una lettera della nostra Congregazione diretta a qual dove va; acciò sia ricevuto da quella per Fratello et osservi le Regole. Il simile habbiamo ordinato che faccino quelli di dette Congregazioni quando verranno a Roma, et

77. Lists of Members

ch'abbiano il catalogo delli loro Fratelli; qual procuri il Prefetto nostro farsi mandare ogni anno una volta per quelli che di novo entrano, et procuri che se gli scriva spesso, per conservare et accrescere la fraterna carità, facendoli partecipi successivamente di quelli beni spirituali, cioè Indulgenze, etc., che noi partecipiamo in Roma; che il Signore ci faccia poi vedere tutti insieme in quella beata patria, dove l'habbiamo a laudare et ringratiare in eterno. Amen.

Ambrosian Library, Milan.

III. DECREES OF THE SENIOR SODALITY.

DECRETI

PRIMO DECRETO

Per alcuni giusti rispetti pertinenti al servizio di Dio è stato giudicato espediente et necessario che le due Congregationi ed Accademie del nostro Collegio dette l'una di Grandi e l'altra di Piccoli siano del tutto separate, non quanto all'unione della charità, ma in quanto al governo, che in niuna cosa una dipenda dall'altra, et che l'Accademia de Grandi sia quella di Teologia et Filosofia, et quella de' piccoli sia d'humanità et Retorica.

1. Sodalities and Academies separated

Ma a fine che i Rettorici et Humanisti della Grande et filosofi della Piccola non siano defraudati degli esercitii di lettere, potranno tanto gli uni quanto gli altri essere partecipi degli esercitii delle Accademie predette, cioè i Rettorici et Humanisti della Grande possano leggere et fare altri esercitii nell'Accademia dei Piccoli, et i filosofi de' Piccoli defendere et argomentare in quella de' Grandi, non sotto il governo de' Rettori dell'Accademie, ma nel modo che giudicheranno i Prefetti o Padri di dette Accademie.

2. Academies according to classes

Et perciò nè gli uni nè gli altri cosi de Rettorici della Grande nella Piccola, nè i Filosofi della Piccola nella Grande haveranno voce attiva nè passiva nella elettione de' Rettori di esse Accademie sotto il Rettore delle quali essi non sono. Nè i Rettorici et Humanisti della Grande potranno comporre per i premij che si sogliono dare dal Rettore dell'Accademia de' Piccoli.

3. Elections

Similmente passati li venti anni, quelli della Piccola, come non possono essere della Piccola, cosi non saranno obbligati entrare nella Congregatione de' Grandi, nè questi a riceverli.

4. Age

Si ricordino gli uni, e gli altri di esse Congregationi nelle suddette cose et in ogni altra difficoltà che occorresse intorno le loro Regole, Decreti, etc., tanto nelle Congregationi come nelle Accademie, debbano far ricorso al Rettore del Collegio come Superiore di tutti, al quale starà dichiarare, mutare, alternare et disfare secondo egli giudicherà in Domino convenirsi.

5. Under Rector of College

DECRETO SECONDO

The Officers mentioned here belong to the August of 1575.

Nella Congregazione de Dodici fatta Martedì alli 16 d'Agosto, presente il Padre Fulvio, Moderatore di nostra Congregatione, li due Assistenti et

6. Regular Confessor

dieci de Dodici, cioè il Signor Carlo d'Augustini, Assistente et Dodici, M. Roberto Filo, Assistente et Dodici, M. Mariano Perbenedetti, M. Cosmo Bracciolini, M. Gio. Batta Taruco, Don Francesco del Campo, M. Curtio d'Alexi, M. Gio. Batta Theodino, M. Francesco Zeccadoro et M. Filippo Inquinarci, fu concluso che tutti quelli che di nuovo entreranno nella Congregatione dell'Annuntiata s'habbiano da eleggere un Confessore in Collegio Romano qual parerà a loro, et quello tenghino per ordinario, acciò meglio s'osservi la regola della Confessione et se ne cavi anco quel frutto che in detta Congregatione si pretende.

DECRETO TERTIO

16 Aug., 1575

7. Candidates considered by Council

Fu anche nel suddetto giorno, presenti li sopradetti, concluso et determinato che niuno si proponghi per entrare nella Congregazione se prima non se ne ragioni in Congregatione de Dodici, per vedere et intendere se spediente di proponere qual tale che desidera d'entrare.

DECRETO QUARTO

25 Nov., 1577

Nella Congregazione de' Dodici fatta il giorno di S. Caterina, cioè il di 25 Novembre, MDLXXVII, presente il P. Pietro Gambacorta, Moderatore di nostra Congregatione, il Prefetto e li doi Assistenti, cioè M. Vincenzo Corvino, Prefetto, M. Gio. Batta Taruco, et il Canonico de Si Assistenti et fra Dodici et altri Fratelli chiamati sopra numero l'infrascritti, cioè il P. Giulio Grimani, M. Cesare Vidaschi, M. Gottifredo Goti, M. Carlo Broglia, M. Francesco Zeccadoro, M. Giuliano Mancini, M. Gio. Antonio Lalamia, M. Nicola Cassiano, M. Agostino Bastelica, M. Vincenzo Cocalenio et M. Horatio Guastaferro, fu concluso che niuno di quelli che sono partiti o mandati dalla Congregatione de' Piccoli sia accettato in quella dei Grandi senza informatione, et satisfatione della Congregatione de Piccoli et loro Padre.

8. From Junior Sodality

Niuno meno di età di 20 anni cominciati sia ammesso alla Congregatione de Grandi, et dimandando di entrare se rimetta a quella de' Piccoli: non potendo da quella, per giusti rispetti, essere di questa, potrà con consenso dei Dodici et del Padre andare agli esercitii della Congregatione dei Grandi senza essere accettato o proposto, se non paresse in alcuno particolare dispensare per particolar cause a giuditio della Congregatione e del Padre.

9. Academy Members

Niuno si ammetti ad esercitio alcuno di Accademia, che non sia della Congregatione, eccetto per alcun poco tempo, volendo tra quello entrare nella Congregatione.

DECRETO

6 March, 1584

10. Academies

Addi 6 di Marzo, 1584, essendo Padre della Congregatione il R. P. Emanuele Ximenes, Prefetto M. Cesare Vidaschi, il R. M. Virgilio Celano et R. M. Horatio Guastaferro Assistenti, congregandosi i Dodici, sopravenne il R. P. Benedetto Sardi, Rettore del Collegio. Discurrendosi varie cose concernenti al profitto del spirito et pietà christiana di essa Congregatione, et della Accademia nelli studij, fu concluso che per degni rispetti (si come anco per l'addietro separati, che hora cessano) li Accademici della Congregatione de' Piccoli se intendono riuniti alli esercitii dell'Accademia de' Grandi, et haver voce attiva solamente nella elezione del Rettore; e cosi anche rispettivamente li Accademici della Grande Humanisti nella loro, contribuendo tanto l'uni quanto l'altri nelle spese che si faranno in dette Accademie, si per li premij come anco per l'altre cose necessarie; et che il Rettore si elegga nella Congregatione de' Grandi conforme alle regole, il quale sarà Teologo, e potendo Sacerdote.

Agostino Pasini, *Segretario.*

Archives of the Prima Primaria, X. 295, ff.

IV. PROMULGATION IN THE SENIOR SODALITY OF THE BULL OF 1584 ON 25 MARCH, 1585.

APOSTOLICAE ERECTIONIS

ET

CONFIRMATIONIS SODALITATIS BEATAE VIRGINIS ANNUNTIATAE IN ROMANO COLLEGIO SOCIETATIS JESU CONSTITUTAE EXPLICATIO

In nomine Domini ejusque Matris Sanctissimae.

Promulgation of Bull

Anno ab humani generis reparatione CIↃIↃLXXXV, VIII Kal. Aprilis, hora XXI, qui dies Mariae Virgini Annuntiatae sacer est (quo titulo nostra haec Romana Sodalitas honestatur), peractis de more cantu solemni vesperis in choro ampliore, qui situs est super Ecclesiam Annunciatae Collegii Romani Societatis Jesu, cum in Oratorio nostro, dicto choro proximo, convenissent Reverendus P. Emanuel Ximenes, Congregationis ejusdem Moderator, Praefectus Dominus Bernardus Macchioschius, Polonus, Assistentes et Reverendus Abbas Vincentius Guarinus, Licensis, et Dominus Joannes Dominicus Cocanarius, tiburtinus, ambo in sacra Theologia doctores, caeterique Sodalitatis Fratres, quorum nomina infra conscribentur, praesentibus admodum Reverendis PP. Fabio de Fabii, Provinciali, et Benedicto Sardio, Romani Collegii Rectore, aliisque multis Patribus in eodem Collegio Professoribus, Reveren-

dissimus Pater Claudius Aquaviva, Generalis Societatis Jesu, nostram invisit Congregationem. Ubi ad Fratres omnes habita cohortatione plena eruditionis, sanctitatis et eximiae erga nos charitatis, nostri Sodalitii novam a Sanctissimo Domino Nostro Gregorio XIII Pontifice Optimo Maximo approbationem et erectionem explicavit. Anno siquidem salutis nostrae MDLXIV Kal. Januarii, cum quidam et literarum et multis partibus plurimum virtutis studiosi, ductu admodum Reverendi P. Joannis Leonis, ex Societate Jesu, dicti Sodalitii fundamenta jecissent, ita jecerunt ut quamvis quod coeperant ingenti studio prosequerentur, nondum tamen fuerit auctoritate Apostolica confirmatum. Quare Sanctissimus Pastor Gregorius XIII, cum videret quanta commoda ex illa non in nostras modo regiones, sed in ultimas etiam Indias, cum Orientales tum Occidentales, redundarent, et cerneret qui fructus ex eadem et in litteris et in pietate colligerentur, et si ante illi quamplurimas easque maximas Indulgentias, gratias et Privilegia condonaret, ut patet ex Bulla data apud S. Petrum sub annulo Piscatoris die septima Septembris, CIↃIↃLXXVII, Pontificatus vero eiusdem VI, voluit novum aliquod suae erga B. Virginem extare benevolentiae testimonium. Quare nunc primum, opera praedicti Reverendissimi P. Generalis, nostrum hoc Sodalitium auctoritate Apostolica ad perpetuam rei memoriam confirmavit, stabilivit, et in corpus erexit, cujus corporis, idest omnium Congregationum quae hoc tempore sunt et erunt in posterum in omnibus mundi partibus, hujus nostri Instituti et nominis Virginis Annunciatae, haec nostra Romana caput esset, a qua caeterae omnes tamquam membra dependerent. Idem praeterea multis nos cohonestavit Indulgentiis, gratiis et privilegiis, mandavitque suae Reverendissimae Paternitati, aliisque qui ipsius loco erunt in posterum Generales dictae Sodalitatis curam, et gubernacula dedit. Insuper Generali, qui pro tempore erit facultatem ut possit praedictarum Indulgentiarum, privilegiorum et gratiarum omnes Sodalitates, quae modo sunt futuraeque sunt in toto Orbe sub hac nostra Romana participes facere, ut fusius constat ex hujus novae erectionis et confirmationis Bulla.

Haec omnia publice frequenti Congregatione, ut initio dicebamus, explicavit dictus Reverendissimus P. Claudius Aquaviva. Quocirca nostra Sodalitas, accepto tam insigni beneficio a sua Sanctitate, opera ac studio suae Paternitatis, post gratiarum actionem Deo et Sanctissimae Protectrici exhibitam, et praestitam suae Paternitati eam obedientiam quae gratos et benevolos filios decet, ut diuturnior sui grati animi extaret ad posteros memoria, jussit ut ego, Camillus Farnetius, Novellariensis, ejusdem Societatis Secretarius, monumentum hoc in hoc libro exararem, ut etiam eisdem posteris esset incitamentum ad praestandos se memores erga Sanctissimum Dominum Gregorium XIII Optimum Maximum et Reverendissimum P. Claudium Aquavivam, quorum benignitate et opera factum est ut ipsi tot bonis et gratiis abundarent.

Archives of the Prima Primaria, X. 299, ff.

V. THE COMMON RULES OF 1587.

Capo 1

REGOLE COMUNI A TUTTI LI FRATELLI

Articolo 1

1. Preamble

Essendo la Beatissima Vergine Madre di Dio, Maria, principale Avvocata e Padrona di questa Congregazione, della quale è da credere che tenga particolar protezione, come quella che è Madre di Misericordia, ed ama tutti quelli che l'amano ed a lei con devozione ricorrono,

2. Devotion to Our Lady

Perciò è cosa molto conveniente che i fratelli di essa Congregazione non solo le portino particolar riverenza ed onore, ma ancor similmente studino con l'integrità della vita e dei costumi d'imitar gli esempi delle sue eccellenti virtù e trattando spesso tra sè procurino di eccitarsi l'un l'altro al suo amore e devozione e d'imprimere negli animi loro un vivo zelo della esaltazione del suo Santissimo Nome.

3. Common and Local Rules

A tutto ciò aiuterà molto l'osservanza di questi statuti, li quali è parso bene scrivere in modo che fossero, quanto si può, comuni ancora a tutte le altre Congregazioni unite alla Romana, lasciando però che, oltre a questi, ciascuna ritenga o faccia ancora alcuni proprii, quali, secondo la diversità dei paesi o persone, coll'approvazione del Rettore di quel Collegio dove detta Congregazione sarà e del Padre che avrà cura di essa, giudicherà più convenienti al suo particolar bene, pur chè quelli a questi non siano repugnanti, ma di tutti si aiutino per essere più congiunti in fraterna carità con questa, che è la Primaria, la quale per opera e paterna cura del Reverendissimo Padre Claudio Aquaviva, Generale della Compagnia di Gesù, è stata di nuovo dalla Santa Sede Apostolica eretta e di molti spirituali tesori arricchita, come nella Bolla di detta erezione apparisce.

Articolo 2

4. Government

La Congregazione sarà governata da un Padre della Compagnia e da un Prefetto dell'istessa Congregazione, coll'aiuto e consiglio di due Assistenti, un Segretario ed altri dodici, dove la Congregazione è numerosa, ovvero sei, dove è di minor numero, oltre gli altri Officiali meno principali de' quali ciascuna Congregazione avrà di bisogno.

5. Subordination
6. Hindrances occurring

Però tutti porteranno la debita riverenza ed onore non solo al Padre della Congregazione, ma ancora al Prefetto ed agli altri Officiali subordinati, ciascuno nel grado loro, ed obbediranno in tutte le cose appartenenti alla Congregazione, che dal Prefetto, o da altro per suo ordine, gli saranno imposte; ed occorrendo alcuno impedimento, ne daranno

quanto prima notizia al Padre o al Prefetto, acciò si possa provvedere d'altro.

Articolo 3

Perchè il fine di questa Congregazione è l'acquisto delle virtù e della pietà Cristiana, insieme col profitto delle lettere; per il qual fine efficacissimo mezzo è la frequenza delli Santissimi Sacramenti; però tutti quelli che vorranno entrare nella Congregazione, avanti di essere accettati, faranno una Confessione Generale di tutta la vita, se non l'avessero mai fatta, ovvero dall'ultima che avranno fatta, col Confessore Ordinario della Congregazione, se però non paresse per qualche giusta causa che si lasciasse o si differisse, al giudizio del Confessore.

7. Sacraments
8. General Confession

Dipoi tutti i Fratelli si confesseranno e comunicheranno ogni prima Domenica del mese e più alcune Feste di Nostro Signore e della sua Madre Santissima, cioè il Natale, Circoncisione, Risurrezione, Ascensione, Pentecoste e Corpus Domini, il di della Immacolata Concezione della Beatissima Vergine, la Natività, Annunziazione, Purificazione e Assunzione. Di più la Festa di S. Giovanni Battista, ovvero la Festa dei Santissimi Apostoli Pietro e Paolo ed il giorno di tutti li Santi. Avvertendo che si potrà pigliare alcuna di queste feste in luogo della Prima Domenica del mese, quando concorreranno nell'istesso giorno o gli fosse vicino.

9. Confession and Communion

Gli Officiali però principali, cioè Prefetto, Assistenti, Secretario e tutta la Congregazione dei Dodici o dei Sei che sarà, si confesseranno almeno ogni quindici giorni e dovranno comunicarsi alcune altre volte più degli altri, parendo cosi al loro Padre Spirituale.

10. Chief Officers

Articolo 4

Il Confessore ordinario sarà un Padre della Compagnia assegnato dal Padre Rettore del Collegio, e, se alcuno volesse confessarsi con altri, domandi licenza dallo stesso Rettore o dal Padre della Congregazione, alli quali starà il guidicare quello che più si conviene si per bene particolare di ciascuno come ancora per l'universale dell'unione ed aumento di spirito della Congregazione.

11. Ordinary Confessor

Articolo 5

Le Domeniche e feste comandate, la mattina converranno tutti insieme nell'Oratorio, dove per un'ora, più o meno, come giudicherà il Padre o il Prefetto ordinerà, ovvero si leggerà alcun libro devoto, sopra la cui lezione si potranno fare conferenze spirituali.

12. Exercises of Meetings: Morning

Il giorno dopo pranzo, quelle Congregazioni che avranno consuetudine di convenire faranno gli stessi esercizi della mattina per lo spazio di mezz'ora in circa, o si farà alcuna esortazione o ragionamento spirituale di cose appartenenti al buon progresso della Congregazione, come al Padre e al Prefetto parrà meglio nel Signore.

Afternoon

E nessuno senza particolar licenza del Padre e Prefetto introduca alcuno che non sia della Congregazione alli esercizii di essa, la qual licenza ancora non si darà facilmente, per fuggire varii inconvenienti che possono occorrere.

13. Only Sodalists present

Articolo 6

Avanti che si cominci la Congregazione si darà l'inno dello Spirito Santo con la sua antifona, versetto ed orazione, e alcuna delle antifone, versetti ed orazioni della Madonna, di quelle che nel fine delli suoi officii dice la Santa Chiesa secondo i tempi. E nelle Conferenze spirituali tutti siano apparecchiati a dir quel che loro occorre, ogni volta che sarà loro dal Padre o dal Prefetto ordinato, con modestia e semplicità cristiana, senza toccare o riprendere alcuno, contentandosi solo di biasimare li vizii ed esortare alla virtù.

14. Prayers
15. Conference

Articolo 7

Ogni giorno ascolteranno la Messa, ma le Domeniche e Feste l'udiranno, quanto sarà possibile, nel loco solito; e li giorni deputati insieme si comunicheranno, facendo poi un quarto di orazione, mentale o vocale, secondo la devozione di ciascuno.

16. Mass
17. General Communion

Articolo 8

Ogni mattina, levati di letto, dopo aver ringraziato Dio delli benefizi da sua Maestà ricevuti cosi generali come particolari, diranno tre Pater noster e tre Ave Maria all'onore della Santissima Trinità, il Credo ed una Salve Regina, oltre alle altre devozioni che ciascuno potrà fare, secondo il consiglio del suo Confessore.

18. Morning and evening prayers

E la sera, avanti di andare a letto, faranno l'esame della coscienza; dopo il quale diranno tre Pater noster e tre Ave Maria con un De Profundis per le anime dei defonti.

Sono di poi esortati tutti, poichè cosi fanno professione, di mettere ancora maggiore studio nell'esercizio delle opere pie e Cristiane, come sarebbe confessarsi e comunicarsi più spesso, recitare l'offizio della Madonna o il Rosario, dare alcun tempo all'orazione mentale e venire insieme il sabato a sera a recitare le litanie della Madonna, ovvero qualche altro giorno della settimana a far qualche devozione nell'Oratorio, e similmente di visitar car-

19. Good works

ceri, ospedali, insegnar la Dottrina Cristiana, e fare altre opere buone, le quali ciascuno in particolare, conforme al suo stato e devozione, o tutta la Congregazione insieme potrà esercitare secondo il consiglio ed indirizzo del Padre, con approvazione del Superiore del Collegio.

Articolo 9

20. Absence
21. Suspension

Quelli che nelli giorni e tempi deputati mancheranno di venire alla Congregazione diano quanto prima avviso della causa al Padre e al Prefetto, alli quali starà giudicare se sia legitima o no, e se troveranno che vi sia alcun mancamento, gli potranno fare quella ammonizione che lor parerà. E per questo o altri mancamenti potranno ancora talvolta per alcun tempo sospenderlo dalla Congregazione, secondo che si giudicherà esser maggior bene della Congregazione e gloria di Dio Nostro Signore.

Articolo 10

22. Expenses

Nelle feste ed apparati che occorrerà far tra l'anno nella Congregazione, come ancora in altre spese d'alcun momento per qual si voglia occasione, deve ciascuno aver riguardo alla buona edificazione e stato suo, determinando tra gli altri suoi ordini quanto può e deve fare in queste parti, col parere ed approvazione del Padre Rettore del Collegio.

Articolo 11

23. Sickness
24. Death

Ammalandosi alcuno delli Fratelli, oltre alla cura ch'avrà il Prefetto di farlo visitare e di fargli ricevere i Santi Sacramenti, tutti lo raccomanderanno al Signore nelle loro orazione, e morendo l'accompagneranno alla sepoltura, e, se in un luogo vi sarà quella lodevole consuetudine che li fratelli lo portino a spalle, non tralascino tale esempio di Cristiana pietà. Poi il primo giorno comodo diranno l'Uffizio dei morti, o nell'Oratorio (quanto sarà possibile) tutti insieme, o almeno ciascheduno lo dirà da per sè, e per otto giorni un De profundis con l'orazione Pro defunctis, ed ancora tutta la Congregazione farà dire almeno una Messa di requiem a qualche altare privilegiato per l'anima sua.

Articolo 12

25. Departure

Quando alcuno si partisse dalla Congregazione per far viaggio, avvisi prima il Padre o il Prefetto e, potendo commodamente, domandi licenza dalla Congregazione ed ancora la patente solita, per essere ricevuto dalle altre Congregazioni dove andasse per Fratello della Congregazione; e poichè come Fratello resta

partecipe delli meriti della Congregazione, sarà bene alcune volte dar di se nuove alli Congregati, scrivendo al Prefetto il suo stato e raccomandandosi alle loro orazioni, e procuri dovunque sarà di monstrarsi vero figliolo della Congregazione, dando con la bontà delli costumi e del suo buon esempio edificazione a tutti.

Articolo 13

26. Fraternal charity

Si amino tutti fra di loro con vera e sincera carità, procurando di conservar la pace e l'unione fraterna, e di fare ogni giorni più acquisto di vere e Cristiane virtù.

27. Practice of virtue

A che aiuterà molto il frequentare la Congregazione ed esercizii di essa, conversare spesso con persone dalle quali possono essere aiutati, fuggire le male compagnie ed ogni sorta di occasioni che gli possono apportare alcun danno, come sono giuochi, risse, contenzioni, mormorazioni ed altri inconvenienti, che tolgono il buon nome e credito della Congregazione; ma procurino nella loro conversazione, nell'onestà dei costumi e finalmente in tutte le loro azioni di portarsi in maniera che ciascuno li giudichi degni di essere sotto la protezione della Beatissima Vergine, nella cui Congregazione vivono.

Articolo 14

28. Reading of the Rules

Per maggiore osservanza di questi statuti, si leggeranno ogni tre mesi pubblicamente nell'Oratorio, e si sforzi ognuno di osservarli quanto meglio potrà, ed oltre a questi di osservare ancora tutti gli ordini particolari e consuetudini della sua Congregazione, secondo che al bene di ciascuno, come di sopra si è detto, si giudicherà più convenire; ma gli Offiziali leggeranno più spesso le regole degli offizi loro per meglio osservarle.

Capo 2

DEL MODO DI AMMETTERE LI FRATELLI NELLA CONGREGAZIONE

29. How decided on

1. Desiderando alcuno di essere ammesso in Congregazione, faccia ricorso al Padre e Prefetto, i quali, dopo presa di quello sufficiente informasione da persone che lo conoscano, ed avuta certezza dell'età, studj, professione, virtù ed altre sue buone qualità, il Prefetto lo proponga nella Congregazione dei Dodici o Sei, acciò sia ammesso a frequentare come a pruova per spazio di alcun tempo, come di sotto si dirà.

30. Its meaning

Nel qual tempo non potrà intervenire se non negli esercizii spirituali di essa, ma non nelle Consulte, e siederà in luogo separato dagli altri, secondo la commodità che vi sarà.

2. Dove sono distinte Congregazioni dei Grandi e dei Piccoli, non si ammetta nessuno alla Congregazione dei Grandi che non abbia venti anni, nè a quella dei Piccoli se non di quattordici; e da questa potranno passare a quella dei Grandi quando saranno giunti all'età di venti anni, parendo cosi al Padre Rettore e Padri di dette Congregazioni. Ma dove non potrà farsi se non una Congregazione, sia o tutta di Piccoli da venti anni in giù, o tutta dei Grandi da diciotto anni in su, benchè in casi particolari, per il buon giudizio, maturità ed altre buone qualità, potrà il Rettore del Collegio dispensare nell'età.

31. Age

3. Essendo alcuno giudicato idoneo per la Congregazione, il Padre ovvero il Prefetto ne darà la cura ad uno degli Assistenti o dei Dodici, acciò durante il tempo della sua pruova (il quale sarà di due o tre mesi, o più o meno, secondo le qualità delle persone) l'istruisca per alcun tempo nelle Regole e nelle altre consuetudini ed osservanze della Congregazione con levargli le difficoltà che per avventura gli occorressero, acciò con tanto maggior lume possa eseguire ed adempire il suo desiderio.

32. Instructor

Avvicinandosi poi il tempo, in che deve essere ammesso, perchè, conforme alle grazie concesse alla Congregazione, il giorno che in quella sarà ricevuto conseguisca Indulgenza plenaria, lo avvisi che si prepari per ricevere in tal giorno il Santissimo Sacramento, acciò possa essere partecipe di tanto tesoro.

33. Preparation for reception

4. Prima che alcuno si proponga in Congregazione Generale per essere accettato, si dovrà proporre in Congregazione dei Dodici o Sei, acciò si abbia relazione dei suoi buoni portamenti ed in particolare da quelli che averanno avuto la cura di lui, e, trovandosi che nel tempo della sua prova non abbia dato buona soddisfazione, toccherà alla Congregazione a più voti determinare se si dovrà del tutto escludere o prolungare il tempo della prova; ma se in quel tempo avrà perseverato e fatto quanto di sopra si è detto con buona soddisfazione, potrà il Prefetto proporlo in piena Congregazione, e dichiarando le sue buone parti, virtù e perseveranza, lo farà ballottare, stando lui fuori dell'Oratorio, ed essendo accettato alle più voci lo farà chiamar dentro, e nel modo che ciascuna Congregazione particolare avrà consuetudine l'ammetterà.

34. Vote

Il modo comune di ammetterlo sarà questo. Il Prefetto lo avviserà come il Signore gli ha fatto la grazia di essere accettato, ed in segno di ciò egli lo abbraccia e riceve in nome di tutta la Congregazione, e similmente il Padre lo riceverà come figliuolo della Congregazione, ed o l'uno o l'altro brevemente l'esorterà all'osservanza delle Regole ed alla devozione alla Beatissima Vergine, sotto la cui protezione si è posto, ed anco lo avviserà della Indulgenza che acquista in tal giorno. Di poi si diranno alcune brevi orazioni in gratiarum actionem, come sarà consuetudine di ciascuna particolare Congregazione.

35. Ceremony

Capo 3

DEL MODO DI ELEGGERE IL PREFETTO E GLI ALTRI OFFICIALI

1. Perchè nelle Congregazioni bene ordinate assisti Dio Nostro Signore, governandole con la sua grazia, ma per mezzi ordinarii, pertanto, oltre al Padre assegnato dai Superiori del Collegio al governo della Congregazione, s'eleggerà nel modo seguente un capo, il quale si chiamerà Prefetto, e sarà, per quanto sarà possibile, dei più antichi fratelli e più esemplari della Congregazione.

36. Prefect

2. Il Prefetto si eleggerà quattro volte l'anno, al principio d'ogni tre mesi, cioè Gennaro, Aprile, Luglio ed Ottobre, in piena Congregazione; la quale però dove sarà di piccol numero cioè che non passi di cinquanta, si farà tale elezione tre volte l'anno, ogni quattro mesi, cioè al principio di Gennaro, di Maggio e di Settembre. E non si potrà confermare immediatamente più che una volta, sebbene questo ancora non si deve fare senza urgente causa e necessità. Potrà però l'istesso che era Prefetto essere eletto in altro Offizio, ma perchè il Prefetto deve impiegarsi tutto nel governo della Congregazione, però con questo grado ogni altro offizio sarà incompatibile.

37. When elected

38. Reëlection

3. Il modo di eleggere il Prefetto sarà il seguente:

Congregati tutti i Fratelli della Congregazione che hanno voce, e usciti tutti gli altri fuori dell'Oratorio, dopo di aver fatto un poco di orazione, diranno tutti insieme leggendo il Veni Creator Spiritus con la sua orazione.

39. Manner

Dopo questo, si farà prima elezione di tre per polize segrete; nella qual avranno voce passiva tutti quelli che sono già ammessi nella Congregazione, ma voce attiva solamente il Prefetto, Assistenti, Segretario, i Dodici, overo Sei, secondo che saranno. Dei quali ciascuno scriverà in una poliza tre diversi, che più atti li pareranno per questo Uffizio, e saranno lette queste polize solamente dal Padre, Prefetto e Segretario, li quali caveranno da tutti questi nominati tre che avranno avuto maggior numero di voti, purchè non abbiano avuto meno di cinque voti, dove è la Congregazione dei Dodici, e di tre, dove è la Congregazione di Sei. E di questi tre si dovrà poi eleggere uno per Prefetto, nel modo che si dirà.

40. Eligible

41. Nominees

Può occorrere che nel primo scrutinio non si possa cavare questo numero di tre preciso, o perchè non tanti arrivino a quel numero di cinque o di tre voci, o perchè fra quelli che vi giungono o lo passano vi siano molti fra sè uguali. Ed in questi casi si dovrà fare il secondo scrutinio per polize secrete, come il primo, avvertendo però due cose:

La prima, che se nel primo scrutinio sarà stato uno o due con sufficiente numero di voti senza controversia superiore agli altri, resteranno quelli nel numero dei tre, e si farà il secondo scrutinio solo per eleggere quell'uno o due che mancano, e però non si dovranno più in ogni poliza

scrivere tre, ma solo uno o due, secondo che uno o due sono quelli che restano ad eleggersi;

L'altra, che quando questo secondo scrutinio si farà solo per levare la parità fra molti che avessero passato il numero sufficiente dei voti, non solo non si dovranno scrivere in ogni poliza se non quanti restano da eleggersi per compire il numero dei tre, ma neanco si potranno nominare se non di questi che sono stati così fra se eguali. Ma se neanco nel secondo scrutinio si potesse per qualsivoglia di queste due cause finir questa elezione, si finirà a sorte. Nella quale però non dovranno entrare se non quelli, che non avendo avuto numero sufficiente di voti, ne avranno però avuti più degli altri in qualsivoglia delli due scrutinii, cioè almeno due o tre voti, ovvero quelli che, avendo avuto il numero sufficiente, saranno stati agli altri superiori, ma fra di se uguali, secondo che o per la prima o per la seconda causa si dovrà supplire a questo mancamento.

42. Second ballot

4. Eletti i tre, nel medesimo ordine che sono stati eletti per ciascun di loro si farà in tutta la Congregazione uno scrutinio segreto a balle, distribuendosi prima le balle ai Fratelli. Dei quali ciascuno in qualsivoglia scrutinio darà la sua in favore o disfavore, come gli piacerà, e quello che avrà più voti sarà Prefetto. Nella quale elezione si devono avvertire tre cose:

43. Sodality vote

La prima, che ognuno deve dare la balla in favore almeno ad uno di questo tre, in modo però che gli altri non possano conoscere a chi la dia;

La seconda, che si deve sapere il numero certo dei Fratelli che sono presenti in Congregazione per confrontarlo col numero delle balle riscosse nei scrutinii;

La terza, che quello del quale si fa lo scrutinio, tanto in questa come in ogni altra elezione, non solo non deve dare la voce sua, ma neanche conviene che sia presente mentre si fa.

5. Se fossero tutti e tre nei voti pari, o due con uguali voti superassero il terzo, di nuovo si ritorni a fare lo scrutinio, o di tutti o delli due, e, non riuscendo nel secondo scrutinio, si cavi uno di loro a sorte, e quello che prima esce sia Prefetto.

44. Tie vote

6. Se in ogni tempo si deve nell'Oratorio osservare modestia e silenzio, principalmente conviene osservarlo in questa azione, nella quale, siccome si deve procedere con grande sincerità e fuori di affetti umani, così si deve schivare ogni ombra ed occasione di pensare che si facciano pratiche per se o per altri, e però gli Ufficiali maggiori, ai quali appartiene il far l'elezione delli tre, come è detto, devono non fidarsi del proprio giudizio, ma potranno informarsi dagli altri più antichi e più pratichi e particolarmente dal Padre, il quale conosce tutti e sa quello che appartiene al maggior bene della Congregazione meglio degli altri.

45. Silence
46. Canvassing
47. Informations

7. Dopo la elezione del Prefetto si eleggeranno due Assistenti nello stesso modo che il Prefetto, osservando quattro cose:

48. Assistants

L'una, che la prima nominazione si farà per polize segrete da tutta la Congregazione;

La seconda, che in questa si dovranno nominare ed eleggere quattro da ciascuno;

La terza, che per essere di questi quattro sarà necessario che abbino almeno ciascheduno otto voci nelle Congregazioni numerose, e nelle non numerose quattro;

La quarta, che nelli scrutinii a balle ciascuno dei Fratelli deve dar la sua in favore almeno a due di questi.

8. Dopo la elezione degli Assistenti si farà quella dei Dodici, la quale però sarà di tre soli, in luogo dei quali ancora usciranno tre soli i più antichi, cioè che più saranno stati in quell'uffizio. E si farà questa elezione da tutta la Congregazione per polize segrete, mettendo ciascuno della Congregazione che ha voce in una bossola la sua poliza col nome scritto di un solo che gli parerà atto per questo offizio. E di tutti li nominati que' tre che avranno più voti saranno dei Dodici, purchè abbiano almeno cinque voci, e se al primo scrutinio non fossero tre che giungessero a questo numero di voti, o fra quelli che vi giungono fossero molti uguali fra di se più di quelli che bisognano, si farà il secondo scrutinio e, non riuscendo anco in questo, si finirà la elezione a sorte, osservando in tutto il resto quello che si è detto nell'elezione del Prefetto ed Assistenti.

49. Consultors when twelve

Ma dove bisognerà in alcuna Congregazione, o fatta di nuovo o antica, instituire la prima volta questo uffizio delli Dodici, si eleggeranno per quella volta tutti insieme, e questa elezione si farà dal Padre col Prefetto, Assistenti e Segretario, per evitare la moltitudine degli scrutinii e perdimento di tempo. Si andranno poi ancor loro mutando a tre a tre come si è detto degli altri, ed in luogo dei più antichi fra loro si prenderanno quelli che prima saranno stati nominati, che però si scriveranno con quell'ordine che furono nominati.

50. First time

9. Quando in alcuna Congregazione non vi fosse il numero di dodici ma di sei—come si è detto avvenire in quelle che non passano il numero di cinquanta—in tal caso, la elezione delli Sei converrà farsi ogni quattro mesi, mutandone due per volta nel modo già detto, con suffragio almeno di quattro voti.

51. When six

10. Dopo quest'elezione, si farà quella del Segretario della Congregazione dei Dodici o Sei, alle più voci segrete, purchè non siano meno di cinque dove sarà la Congregazione dei Dodici, o di quattro dove sarà di Sei. E quando non riuscisse al primo e secondo scrutinio, la terza volta si caverà a sorte tra quelli che avranno avuto più voti degli altri.

52. Secretary

E potrà essere eletto per Segretario ancora uno della Congregazione dei Dodici o Sei.

Nè si potrà confermare l'istesso immediatamente più di una volta.

E dove la Congregazione, oltre il Segretario, ha ancora il Sostituto,

53. Substitute

questo si eleggerà dagli stessi Ufficiali alle più voci segrete e, se saranno più eguali in voci, si cavi tra quelli uno a sorte.

11. Il Depositario, Sagrestano, Portinaro ed altri Uffiziali che, secondo lo stato e consuetudine di ciascuna particolare Congregazione si ricercano, li potranno eleggere il Padre, Prefetto, Assistenti e Segretario a quel modo, che per maggiore bene della Congregazione gli parrà che convenga.

54. Other Officers

E tutti si muteranno ad ogni prefettura con gli altri Officiali, sebbene si potranno confermare più di una volta, se così si giudicherà espediente.

55. When changed

12. Se accadesse che il Prefetto morisse, o per altro accidente mancasse avanti la metà del tempo del suo offizio, si eleggerà un altro nel modo che si è detto nella sua elezione. Ma se sarà passato più tempo, la Congregazione dei Dodici o Sei eleggerà un altro in suo luogo ad plura medietate suffragia. Il quale per quel resto di tempo faccia l'offizio del Prefetto e si chiami Vice Prefetto, e potrà a questo grado essere eletto anche chi si voglia degli Assistenti ovvero Segretario, dove non ha Sostituto, o alcuno de' Dodici o Sei, servato però per questo il numero dei voti che si è detto ricercarsi nella loro elezione.

56. Vacancies

In altri casi poi straordinarii, che possono occorrere, toccherà al Padre con gli Ufficiali maggiori di fare quelle provisioni che nel Signore gli parranno migliori per la Congregazione.

57. Extraordinary cases

Capo 4

DEL MODO DI FARE LE CONSULTE

1. Per conservazione ed aumento della Congregazione par necessario non solo congregarsi spesso, ma ancora alcuna volta unirsi a trattare del buon progresso della Congregazione, tanto nel particolare come nell'universale. Però il Padre col Prefetto, Assistenti, Segretario e Dodici o Sei, ogni mese almeno una volta, si congregheranno all'ora più comoda per trattare delle cose occorrenti e risolverle, e questa si chiamerà la Congregazione dei Dodici o Sei; nella quale però, come ancora nelle altre generali, il Padre non darà balle.

58. Council meetings

Il proporre le cose appartiene al Prefetto di consenso del Padre. Gli altri, occorrendo cosa di considerazione, potranno proporla al Padre privatamente e col parer suo proporla ancora nella Congregazione. Se però fosse non di poco momento e facile a determinarsi per cose simili, dimandata licenza allora dal Padre si possono proporre.

59. Matters proposed

2. Le cose che sono dubbiose e patiscono dilazione si potranno pro-

60. Held over

porre in una Congregazione e rimettere la risoluzione ad un'altra, acciò si possa dare il parere tanto più fondatamente.

61. Others present

E quando il Padre o il Prefetto giudicassero utile o necessario l'intervento di alcuni altri della Congregazione per intendere il loro parere o per pigliare alcuna informazione, si potranno ammettere, ma non avranno voto decisivo ma solamente consultivo.

62. Majority

E quel che si determina in questa Congregazione allora sarà valido quando vi concorrerà più della metà dei voti.

63. Matters put before the Sodality

3. Le cose le quali ricercano il parere o consenso di tutta la Congregazione devono essere proposte dal Prefetto col consenso del Padre in piena Congregazione, e quando vi fosse disparere, che non ardissero alcuni dir liberamente il parer loro, si potrà ballottare secretamente e si risolva ad plura medietate suffragia. Ma in cose molto gravi, come sarebbe deporre il Prefetto ed Assistenti, alienar cose di molto momento, fare spese gravi e molto straordinarie (il che potrà tassarsi ciascuna Congregazione secondo il suo stato), far Decreti perpetui, e cose simili, si determinerà per i due terzi dei voti. E se in alcuna cosa nascesse dubbio, che dovesse andare per più della metà, o per i due terzi dei voti, si stia al giudizio del Padre.

Ed allora s'intenda essere Congregazione piena quando saranno presenti il Padre, il Prefetto e la metà dei Fratelli che frequentano.

64. Quorum

E similmente la Congregazione dei Dodici o Sei allora sarà legitima quando vi saranno il Padre, il Prefetto e la metà di tutti gli Ufficiali che hanno voto in quella.

65. Rector of the College

4. Non si potrà fare in Congregazione piena, ovvero dei Dodici o Sei, Decreti, Regole o Ordinazione alcuna di cose di maggior momento che vengano in uso comune di tutta la Congregazione senza la volontà ed approvazione del Padre Rettore del Collegio, come istromento del Preposito Generale, conforme all'ordine espresso che si contiene nella Bolla dell'erezione.

66. Seats

5. Nel sedere in Congregazione, il Prefetto dopo il Padre terrà il primo luogo. Appresso il quale sederanno gli Assistenti, il primo da man destra, il secondo da sinistra del Prefetto, ovvero l'uno dopo l'altro, secondo la diversità dei luoghi. Appresso a loro sederà il Segretario, e di poi sederanno tutti gli altri come si troveranno. Fra i quali nel dir le sentenze non vi sarà ordine determinato, ma ciascuno risponderà come dal Padre o Prefetto saranno ricercati. Il Padre però sederà dove meglio gli parerà per indirizzo della Congregazione.

67. Stating opinions

6. Tutti nel dire il parer loro si guarderanno dagli affetti disordinati, come da impazienza, collera, gara, fazione ed altra sorte di imperfezione. Ma con prudenza e libertà

Cristiana diranno quanto gli occorrerà e saranno ricercati a maggior gloria di Dio Nostro Signore e bene della Congregazione.

E tutti debbono serbare il segreto, massimamente quando ne saranno avvisati o la cosa per se stessa lo richiederà, non parlando nè dando segni ad altri fuori di Congregazione, nè a quelli ancora della Congregazione che non saranno stati presenti, di quanto si avrà da fare, senza particolar licenza del Padre o del Prefetto, ed in questo il Prefetto userà particolar diligenza che non si manchi.

68. Secrecy

Capo 5

REGOLE DEL PREFETTO DELLA CONGREGAZIONE

1. Siccome il Prefetto, per il grado ed offizio che tiene, precede a tutti gli altri della Congregazione, onde dopo il Padre se li deve il primo luogo, così ancora deve sforzarsi di precedere in virtù ed essere a tutti esempio di ogni bontà. Con la quale più che con la dignità del grado li muova a portargli onore e riverenza. Per il che converrà che osservi con ogni diligenza non solo le Regole del proprio offizio, ma ancora le comuni a tutti, particolarmente quella della frequenza dei Sacramenti, confessandosi e comunicandosi più spesso degli altri, procurando, non tanto con le parole, ma ancora con le opere, di promuovere la Congregazione alla virtù e perfezione Cristiana.

69. Virtue
70. Rules

2. Assisterà sempre nei tempi deputati nell'Oratorio, dando ordini con ogni maturità e prudenza alli esercizii spirituali soliti a farsi, secondo che prima sarà convenuto col Padre. E se per legitimo impedimento non potrà trovarsi presente, avvisi quanto prima il Padre, ed in tal caso farà l'offizio di Prefetto il Primo Assistente, ed essendo ancor questo assente, lo farà il Secondo.

71. Attendance

3. Sebbene il Prefetto deve aver la cura immediata della Congregazione come superiore di essa, nondimeno sappia che è subordinato al Padre, dal quale piglierà l'indirizzo in tutte le cose, e però non muterà nè toglierà nè anco ordinerà cosa nuova senza saputa e consenso di esso Padre, acciò nella Congregazione si proceda con maggior lume e più gloria del Signore.

72. Subordination

4. Terrà particolar conto di tutti, informandosi della vita e costumi loro, e, se sapesse mancamento notabile di alcun Fratello, ne dia avviso al Padre, acciò col suo parere possa con carità e prudenza rimediarsi.

73. Supervision

Appartiene ancora al suo offizio avvisare quelli che non vengono alla Congregazione, e, informandosi delle cause, trattarne col Padre, e circa il dare le penitenze, tanto per mancamenti quanto per devozione, avrà quella facoltà che dal Padre gli sarà concessa.

5. Procuri che le Regole comuni a tutti si tengano nell'Oratorio in una tavoletta molto bene scritte (se non saranno stampate), ed ogni tre mesi

74. Rules

publicamente si leggano; ed abbia particolar cura che da tutti si osservino, notando li mancamenti che occorreranno, conferendoli col Padre, acciò si ponga rimedio.

Parimenti procuri che nell'Oratorio vi siano in un'altra tavola i nomi dei Fratelli che frequentano la Congregazione, ed ancora che vi sia un

75. List of Members

libro comune dove siano scritti tutti i Fratelli distintamente, cosi frequentanti come non frequentanti, notando separatamente quelli che di mano in mano saranno passati a miglior vita.

6. Quando alcun Fratello fosse infermo, procuri che sia visitato in nome di tutta la Congregazione, deputando chi con edificazione e consolazione possa fare quest'uffizio. Ed aggravandosi il male si faccia orazione per lui, e bisognando si avvisi del pericolo, acciò si armi delli Santissimi Sacramenti della Chiesa. Ed occorrendo che muora, ordini che tutti lo accompagnino alla sepoltura e si eseguisca quanto si è detto nella Regola XII delle Comuni.

76. Sickness
77. Death

7. Terrà cura che gli altri Officiali subordinati osservino le Regole del loro offizio, specialmente gli Assistenti, Segretario, i Dodici o Sei Consultori, e tutti gli altri, tanto della Congregazione quanto dell'Accademia, dove quella sarà.

78. Officers

E quantunque uno a tutti quelli sia superiore e più conforme all'Offizio suo, dirizzarli dove mancassero; nondimeno delle cose particolari che occorreranno nell'Accademia avviserà il Rettore di essa, quando sarà distinto dal Prefetto della Congregazione, lasciando a lui l'esecuzione delle cose particolari.

8. Vedrà i conti del Depositario ogni tre mesi e li sottoscriverà in presenza delli due Assistenti, e riferirà al Padre quello che si sarà speso.

79. Treasurer

Nè lascerà fare spesa notabile in paramenti o altre cose di Congregazione senza saputa e consenso del Padre.

E sarà presente quando il Depositario cava o mette denari nella cassa.

9. Procuri che una volta al mese si faccia Congregazione dei Dodici o de' Sei con la presenza del Padre; senza il quale d'ordinario non si congregheranno nè determineranno cosa veruna.

80. Consultations

E nelle Congregazioni proporrà il Prefetto le cose che si hanno a consultare. Delle quali sempre ne sia consapevole il Padre, al quale ancora starà il giudicare se, dopo fatta la risoluzione, occorrendo alcun nuovo accidente, sia bene o no differire o lasciare la esecuzione di esse.

10. Non avrà autorità di ammettere veruno nella Congregazione o Accademia, e molto meno di mandarlo fuori, ma quegli che domanda la Congregazione lo mandi al Padre, dal quale poi intenderà se gli pare atto per la Congregazione, e parendogli lo potrà proporre in Congregazione, osservando quanto nelle Regole dell'ammissione dei Fratelli è ordinato.

81. New members

11. Sapendo che alcuno dei Fratelli sia scandaloso e incorreggibile, dando mal nome alla Congregazione, o non menando vita conforme alle Regole, lo avvisi, e lo faccia ancora avvisare da altri con carità, e non emendandosi, consulterà prima col Padre, e di poi, parendo cosi a lui, tratterà con li suoi Consultori di quello che in ciò si abbia a fare, e determinandosi essere bene di escluderlo, ne darà di poi conto a tutta la Congregazione, dicendo generalmente le cause, e così lo farà togliere dal Catalogo dei Fratelli.

82. Expulsion

E benchè questo sia il modo ordinario di mandar via, resterà però sempre intiera l'autorità del Padre in cose gravi e di servigio Divino, di poter escludere quelli che in Domino giudicherà. Ma gli negligenti, li quali lasciano spesso la Congregazione, dopo le debite monizioni, purchè non diano scandalo, basterà levarli dalla Congregazione di quelli che frequentano.

12. Sottoscriverà l'inventari delle robe quando esce di officio, ed anche quando occorrerà sottoscriverà lettere, patenti, mandati, conti ed ogni altra scrittura che questo ricercasse, insieme col Secretario e non altri, acciò nel medesimo modo si possano consegnare alli seguenti Officiali.

83. Signature

Capo 6

REGOLE DEGLI ASSISTENTI

1. La principal cura degli Assistenti sarà aiutare col consiglio e con l'opera il Prefetto nell'Officio suo. Per il che converrà che siano molto uniti, trattando spesso insieme delle cose della Congregazione, e procurando ancora di aiutare gli altri non tanto con le parole in quello che toccherà all'officio loro, quanto con l'esempio, osservando intieramente non solo le Regole proprie ma ancora le Comuni, massime quella della frequenza alli Santissimi Sacramenti.

84. Help to the Prefect

85. Good example

2. Ancora il loro officio e cura sarà, come dal Prefetto o Padre gli sarà ordinato, d'istruire quelli che desiderano entrare nella Congregazione, dichiarandoli le Regole, ed informadoli delle altre particolari consuetudini della Congregazione. Tanto questi quanto gli altri che gli saranno assegnati, devono procurare con ogni carità e diligenza di aiutarli, osservando con prudenza il loro procedere, e procurando levargli ogni occasione che gli potesse apportare alcun danno. E però tratteranno spesso col Padre e col Prefetto consultando come possano meglio incamminarli nella via del Divino servizio.

86. Care of members assigned

3. Avranno similmente cura degli apparati che secondo i tempi occorreranno da farsi nella Congregazione, conforme alla consuetudine di essa, consultando col Padre e con il Prefetto tutto quello che bisognerà fare, e governandosi tanto in questo

87. Feasts

quanto in ogni altra cosa appartenente alla Congregazione secondo il consilio e parer loro.

4. Devono intervenire a tutte le Congregazioni, tanto pubbliche come private, e quando il Prefetto fosse assente, in luogo suo sarà il Primo Assistente, e mancando tutti e due, farà l'offizio il Secondo.

88. Attendance

E quando dovranno saldarsi li conti, fare inventari, o altra cosa nel fine degli offizi, procurino essere presenti, acciò a suo tempo possano consegnare alli nuovi Offiziali tutte le cose che avranno avuto in mano della Congregazione.

Capo 7

REGOLE DEL SEGRETARIO DELLA CONGREGAZIONE

1. Il Segretario della Congregazione sarà presente a tutti gli atti della Congregazione, pubblici e privati, ed in un libro a quest'effetto designato, scriverà le risoluzioni fatte delle cose di momento, mostrando prima al Padre e Prefetto le minute di quanto bisognerà notare.

89. Attendance and Minutes

E custodirà le scritture ed altre cose del suo offizio, con ordine, nettezza e diligenza sotto chiave.

90. Papers

E dove bisognerà, cerchi di serbare il secreto, non parlando ne dando segno di quanto sarà stato ordinato o si avrà da fare, nè mostrerà scritture a nessuno senza espresso ordine del Padre o Prefetto della Congregazione.

91. Secrecy

2. Avrà un altro libro nel quale noti tutti i Fratelli che entrano nella Congregazione, scrivendo il nome, cognome, patria, giorno, etc., che ciascuno sarà accettato nella Congregazione, con altri particolari che ciascuna Congregazione in questo sarà solita di osservare, tenendo ancora conto delli morti, e di quelli che mutano stato, e che son licenziati dalla Congregazione, senza esprimere la causa.

92. Records

3. Terrà cura di scriver patenti, lettere, mandati, ed ogni altra scrittura che occorrerà, e di sottoscriverle e sigillarle col solito sigillo della Congregazione, quando bisognerà o la cosa lo richiederà; il tutto facendo sempre con parere ed ordine del Padre e Prefetto; alli quali dovrà sempre mostrare quanto avrà a fare a avrà fatto per meglio procedere nelle cose del suo officio. E delle cose di qualche momento terrà copia o le noterà ordinatamente come dagli stessi gli sarà detto.

93. Documents

4. Appartiene all'officio suo rispondere alle lettere che sono scritte alla Congregazione da altre Congregazioni di fuori, o persone particolari, per le quali piglierà l'ordine dal Padre e Prefetto, ne manderà dette lettere, massime se fussero di altre Congregazioni o di persone di qualità, o di negozio di qualche momento, prima che non siano riviste dagli stessi, registrandole poi al suo libro a ciò deputato.

94. Letters

5. Abbia in ordine tutte le cose necessarie al suo offizio, e le tenga bene ordinate, consegnandole al fine del suo offizio al suo successore con l'inventario di quanto tiene e con l'istruzione di quanto resta da farsi.

95. Order
96. Inventory

6. Dove le Congregazioni saranno numerose, ed in esse vi sarà tale consuetudine, o la cosa lo richiederà, il Secretario avrà un Sostituto, il quale lo aiuti nello scrivere, ed in difetto del Secretario possa far lui l'offizio. E si procuri che le cose siano bene scritte, emendate e riviste.

97. Substitute

Ma detto Sostituto non interverrà ordinariamente nelle Consulte, se per qualche causa il Padre e il Prefetto non giudicheranno altrimenti.

7. Abbia cura che nella Congregazione sia bene scritta ed ordinata la tavola dei Fratelli che frequentano la Congregazione, la Bolla dell'erezione, le Regole Comuni, il Sommario delle Indulgenze e tutto il rimanente che dal Padre o Prefetto sarà ordinato.

98. Lists, etc., posted up

Capo 8

REGOLE DEI DODICI

1. Si eleggeranno alcuni Fratelli della Congregazione, nel modo che nelle Regole dell'elezione si è detto, li quali saranno in numero di Dodici, dove la Congregazione passerà il numero di cinquanta; ma dove non passerà tal numero basterà che siano Sei, li quali avranno offizio e carico di aiutare il Prefetto nelle Consulte e governo della Congregazione, e però dovranno essere, per quanto è possibile, delli più antichi e maturi, acciò possano con il loro consiglio ed esempio promuovere la Congregazione in ogni maggior bene e servizio di Dio nostro Signore.

99. Number
100. Duties

2. Ciascuno dei Dodici o Sei avrà particolar cura di quelli che dal Padre o Prefetto gli saranno assegnati, per aiutarli. Con li quali spesso tratterà secondo l'istruzione datagli.

101. Supervision

E quando alcuno di questi non camminasse con quella virtù ed osservanza delle Regole che deve, dopo di averlo con carità ammonito, avviserà il Padre e Prefetto, acciò vi provveggano, massime quando fossero difetti di qualche momento, i quali potessero apportare poco buon nome alla Congregazione.

REGOLE DEGLI OFFICIALI MINORI

Le regole del Depositario, del Sacrestano, del Lettore, del Portinaro, etc., si lasciano alle Congregazioni particolari, che le faccia ciascuna conforme agli Officiali dei quali avrà bisogno e agli offizi che quelli avranno da fare.

102. As needed

Archives of the Prima Primaria, X. 1, ff.

VI. THE LOCAL RULES OF 1587.

STATUTI PARTICOLARI DELLA CONGREGAZIONE PRIMA-PRIMARIA DELLA BMA VERGINE ANNUNZIATA INSTITUITA NEL COLLEGIO ROMANO DELLA COMPAGNIA DI GESU

Capo 1

STATUTI COMUNI A TUTTI LI FRATELLI

1. Local Rules formed

Essendosi già con la Divina grazia pubblicati per ordine del Reverendissimo Padre Claudio Aquaviva, Preposito Generale della Compagnia di Gesù, quelli statuti che appartengno all'indirizzo e bene non solo di questa nostra Congregazione Primaria, ma ancora di tutte le altre ad essa aggregate; considerando di poi che, secondo lo stato e bisogno nostro particolare, sarebbe stato molto a proposito, oltre alli detti Statuti comuni—ne' quali si è avuto riguardo solamente a quello che poteva convenire a tutte le Congregazioni in universale—di aggiungerne alcune altre proprie di questa nostra, per maggiormente aiutarla e promuoverla al profitto spirituale ed alla devozione della Beatissima Vergine, nostra Avvocata e Madre, conforme alla concessa autorità nelli detti Statuti Generali a questa e a tutte le altre Congregazioni di ritenere alcuna delle antiche consuetudini ed ordini ed aggiungerne insieme alcuni altri di nuovo, i quali, non meno che i primi, con ogni amore e diligenza nel Signore debbano da tutti li Fratelli osservarsi; essendosi prima esaminate e considerate molto bene tutte queste cose, avanti che siano state determinate da quelli che per tale offizio furono eletti e deputati in Congregazione Generale con l'approvazione poi del Reverendo Padre Rettore del Collegio Romano e del Reverendo Padre che al presente tien la cura di essa nostra Congregazione.

2. Sacraments

II. E perchè la frequenza delli Santissimi Sacramenti è il principal fine di questa nostra Congregazione, perciò vogliamo che i fratelli di essa si confessino almeno ogni quindici giorni e si comunichino ogni prima Domenica del mese ed in tutti gli altri giorni già determinati nelle Regole Generali.

3. Officers

Gli Officiali però, perchè devono con il loro buon'esempio eccitare gli altri, ordiniamo che si confessino ogni otto giorni e si comunichino tutti insieme ogni quindici giorni.

4. Prayers at meetings

III. Avanti che si comincino le Congregazioni Generali la mattina, oltre a quello che ordinano gli Statuti Generali, si diranno ancora le Litanie della Beatissima Vergine e nelle Congregazioni dei Dodici si dirà sempre avanti l'inno dello Spirito Santo con la sua orazione, e nel fine tanto di queste come di quelle orazioni *in gratiarum actionem.*

IV. Tutti li Fratelli, oltre all'obligo che si mette nelle Regole Universali, diranno ogni giorno l'Uffizio della Madonna ovvero la corona o terza parte del Rosario, secondo che sarà a lor maggiore consolazione spirituale, pregando spesso nelle loro orazione il Signore Iddio e la gloriosa Vergine per il Sommo Pontefice, per l'unione dei Principi cristiani ed estirpazione delle Eresie, e per li Superiori e benefattori della Congregazione e buon progresso di quella nello spirito.

5. Office or beads
6. Intentions

V. Il sabato sera, dopo le letioni, tutti gli Officiali ed almeno tutti i Fratelli che vengono alle scuole del Collegio si trovino presenti nel nostro Oratorio alle Litanie della Madonna, e la Quaresima il Martedi e Venerdi al *Miserere*. Ma nella Settimana Santa, il Lunedi e Martedi, ordiniamo che si trovino tutti li Fratelli della Congregazione insieme nell'istesso Oratorio per fare mezz'ora di orazione, mentale o vocale secondo la devozione di ciascuno, e verso il fine del Carnevale vadano una volta similmente tutti insieme alle Sette Chiese.

7. Particular Meetings
8. Lent Holy Week
9. Seven Churches

VI. Morendo alcuno dei nostri Fratelli, oltre l'usanza antica di accompagnarlo e portarlo alla sepoltura, ed oltre le altre cose che già sono ordinate nelli Statuti Comuni, vogliamo dippiù che la Messa che secondo gli stessi Statuti si deve dire per l'anima del Fratello defonto, si faccia celebrare ad un altare privilegiato, coll'intervento di tutti li fratelli, secondo il solito, e che inoltre ogni Sacerdote della Congregazione sia obligato dire una Messa similmente ad un altare privilegiato, se può, ovvero, se non può, ad un altro per l'anima del defunto, siccome ancora ogni Fratello dovrà dire una corona per l'istesso.

10. Suffrages

VII. Per maggiore osservanza di tutti gli statuti ed ordini della nostra Congregazione e particolarmente per la frequenza dei Santissimi Sacramenti, ed ancora degli altri esercizi spirituali, vogliamo che quelli che sono negligenti e senza causa legittima lasciano spesso la Congregazione, oltre quello che di loro si ordina negli Statuti Generali, si possono ancora sospendere dagli esercizi dell'Accademia, e che dippiù la Congregazione dei Dodici, dopo che questi tali saranno stati tollerati tre mesi ed avvisati, deva deliberar di loro quello che sia più espediente pel bene comune della Congregazione e servizio di Dio; e molto più vogliamo che ciò si osservi con quelli che, non essendo similmente impediti, lasciano in tutto di venire alla Congregazione per qualche tempo, come sarebbe di due mesi continui, purchè quanto a questi dovrà particolarmente considerare la Congregazione dei Dodici se sia bene, come persone inutili e di poca edificazione, cacciarli via o no. Il simile ancora ordiniamo che si faccia di quelli che, parimenti senza legittima causa, lasceranno la Comunione Generale per tre prime Domeniche del mese continue e non le rimetteranno in altri giorni.

11. Attendance

VIII. Vogliamo che, tra tutte le solennità della Beatissima Vergine, quella della sua gloriosissima Annunziazione sia la nostra particolar Festa,

12. Annunciation poichè da quella ha preso il nome e titolo che tiene, la quale si potrà celebrare, parendo cosi agli Officiali di quel tempo, con far cantare Messa ed ancora il Vespero in musica ed apparato convenienti, avendo però sempre riguardo che non si oblighino i Fratelli a fare orazioni e poemi, ne meno emblemi, senza causa molto straordinaria.

13. Candlemas IX. La candele che nella solennità della Purificazione della Beatissima Vergine, secondo l'usanza, si sogliono distribuire nella nostra Congregazione, ordiniamo che siano tutte bianche e di tre oncie l'una, eccetto però quelle che si danno alli quattro Officiali Maggiori, cioè Prefetto, Assistenti e Segretario, le quali saranno di sei oncie, e quelle dei Prelati, che saranno di una libra.

Capo 2

DI QUELLI CHE DEVONO ESSERE AMMESSI ALLA CONGREGAZIONE

14. Candidates Quelli, che per l'avvenire si avranno a ricevere nella nostra Congregazione dovranno essere persone che in qualche modo faciano professione di lettere e che oltre di tale esercizio siano libere persone e senza altri oblighi e officio e suggezione, acciò possano frequentare la Congregazione ed esercitare tutti gli Uffizi di quella.

Capo 3

DEGLI OFFICIALI MINORI DELLA CONGREGAZIONI

15. Minor Officers Oltre gli Officiali che nelli Statuti Comuni sono stati ordinati, saranno nella nostra Congregazione ancora i seguenti: cioè, un Depositario, un Censore, due Lettori, due Visitatori degli Infermi, due Sacrestani, un Portinaro.

16. Their Rules I quali dovranno avere tutti le regole particolari appartenenti alli loro Uffizi separatamente scritte in una cartapecora, acciò spesso le possano leggere e farsele famigliari, e poi nella fine dei loro uffizi consegnarle ai loro successori di mano in mano, ed il simile ancora faranno gli altri Officiali Maggiori di loro.

Capo 4

REGOLE DEL DEPOSITARIO

17. Moneys I. Il Depositario avrà cura di custodire tutti li denari comuni della Congregazione, quali non si dovranno spendere senza saputa del Padre o Prefetto.

18. Accounts II. Noterà distintamente ai libri della Congregazione tutti li denari che gli verranno in mano della Congregazione, ed ancora quelli che si spenderanno, e non pagherà somma di danari ad alcuno da mezzo scudo in su senza mandato del Prefetto.

19. Expenditure

III. Ogni tre mesi darà intero conto di tutto al Prefetto con la presenza delli due Assistenti e si farà fare il saldo sottoscritto di mano dell'istesso Prefetto, poi, quando uscirà di Officio, restituirà li denari che gli avanzeranno, insieme con i libri ed altre cose, in mano del successore, mostrandogli il modo di tenere li conti ed altre cose che appartengono al suo Officio.

20. Reports
21. Successor

IV. Aprirà ogni mese la cassetta della limosina (della quale una chiave terrà il Prefetto e l'altra lui), presente l'istesso Prefetto ed Assistenti, i denari, che si troveranno li riponga, notando nel libro distintamente queste limosine, acciò se ne possa sapere il conto.

22. Alms box

Capo 5

REGOLE DEL CENSORE

I. Il Censore deve saper molto bene il giorni delle Comunioni tanto generali di tutta la Congregazione, quanto particolari degli Officiali, prevedendole sempre prima che vengano, acciò possa una Congregazione innanzi avvisare che nella seguente Congregazione sarà la Comunione per obbligo della Regola o delli Officiali overo generale, riducendo anche a memoria le Indulgenze che si acquistano in quel giorno per la Comunione, conforme alla Bolla dell'erezione.

23. Notices

II. Avrà il catalogo di tutti li Fratelli in una carta con li laccetti, per segnare quelli che si comunicano, e vedere poi quelli che hanno mancato e darne ragguaglio al Padre e Prefetto.

24. Communion lists

III. Non dirà ad alcuno, fuori che al Prefetto, chi non sia comunicato, ne meno dimanderà alli stessi Fratelli la causa perchè abbiano lasciata la Comunione, nè tratterà di questo con essi loro, se dal Padre e dal Prefetto non gli sarà ciò ordinato.

25. Silence

Capo 6

REGOLE DELLI LETTORI

I. I lettori della Congregazione, quali saranno due, devono procurare, la mattina che si fa la Congregazione, di trovarsi spediti, acciò possano a buon hora venire alla Congregazione ed essere sempre al principio di essa.

26. Punctuality

Devono ancora cercare di leggere adagio e distintamente, acciò siano da tutti chiaramente intesi.

27. How to read

II. Leggeranno in Congregazione di mano in mano, secondo i tempi, quelli libri che dal Padre o Prefetto gli saranno ordinati, ed ogni tre mesi la prima Congregazione dopo la elezione degli Officiali si ricordino di leggere le Regole, tanto comuni come particolari, che da tutti si devono osservare, ed in quel giorno che si faranno gli Officiali, prima che si cominci la elezione leggeranno il

28. What to read

capitolo del modo di eleggere gli Officiali, acciò meglio si osservi e non si faccia errore.

29. Monthly Patrons

III. Avranno ancora cura di scrivere li Santi che si sogliono dare ogni mese, conforme all'ordine che dal Padre gli sarà dato.

30. Books

IV. Custodiranno li libri nel luogo a ciò deputato sotto la chiave, nettandoli dalla polvere, avendo di tutti l'inventario sottoscritto di mano del Prefetto, e finito il tempo del loro uffizio, lo consegneranno, insieme con l'altre cose, ai loro successori.

Capo 7

REGOLE DEI VISITATORI DELLI INFERMI

31. Care of sick

I. Quelli che hanno la cura delli infermi devono con diligenza cercare di sapere quando alcuno delli Fratelli sta infermo e poi quanto prima possono darne notizia al Padre e Prefetto, acciò possa far pregare Iddio per loro e farli visitare.

32. Visits

II. Appartiene ancora al loro Uffizio, sapendo che alcuno sia infermo, andarlo a visitare alcune volte nella sua infermità, e cercare con carità di consolarlo e poi riferire al Padre e Prefetto come stia, procurando con loro che sia visitato ancora dagli altri.

33. Needs of sick

III. Quando conosceranno che alcuno dei Fratelli infermi avesse bisogno di qualche cosa, tanto temporale quanto spirituale, devono con ogni sollecitudine procurare con il Padre o Prefetto che sia aiutato e provveduto del suo bisogno.

Capo 8

REGOLE DELLI SACRESTANI

34. Two

I. Saranno nella Congregazione due Sacrestani, dei quali sempre quando si muteranno gli Officiali ne dovrà restare uno e l'altro, che più sarà stato in officio si muterà.

35. Altar and Oratory

Avranno questi cura di tenere l'Altare molto polito ed ornato, e così tutto l'Oratorio, e nelle solennità del Signore e della gloriosa Vergine ed altri Santi procurino d'ornarlo più accomodatamente che possono secondo l'ordine e cose che gli saranno date da quelli che avranno cura di questo.

36. Extraordinary occasions

II. Il simile facciano ancora in altre occorrenze straordinarie, quando dal Padre o Prefetto gli sarà ordinato.

37. Punctuality

III. La sera avanti la Congregazione, ovvero la mattina istessa molto per tempo, vengano all'Oratorio per accomodar li banchi e le altre cose necessarie, e procurino sempre di essere i primi a venire in Congregazione per accendere i lumi e far quello che bisognasse secondo l'occorrenza e che dal Padre o Prefetto gli sarà detto.

IV. Terranno cura delli paramenti dell'Altare ed ornamenti dell'-Oratorio, nettandoli dalla polvere e procurando che non si guastino, cavandoli fuori a' suoi tempi, e poi riponendoli ai loro luoghi sotto chiave, custodendo ogni cosa con diligenza.

38. Care of things

V. Devono anche, quando in Congregazione Generale si fanno partiti, distribuire le palle ai Fratelli e raccorle poi nelle bussole, procurando di fare il tutto con silenzio e diligenza.

39. Ballots

VI. Quando entrano in Officio, piglieranno le robbe dagli antecessori coll'inventario di esse sottoscritto dal Prefetto, e di mano in mano che riceveranno, andranno aggiungendo all'inventario quelle cose che di nuovo si faranno, e lasciando l'officio consegneranno ai loro successori, insieme coll'inventario, tutte le altre cose del loro uffizio.

40. Inventory

Capo 9

REGOLE DEL PORTINARO

I. Il Portinaro siederà vicino alla porta, la quale d'ordinario dovrà stare serrata, ed avrà cura che nella Congregazione non entrino forestieri senza licenza del Padre e Prefetto.

41. At door

II. Segnerà i nomi dei Fratelli che vengono alla Congregazione, che saranno scritti in una tavola appresso la porta, e finita la Congregazione vedrà quelli che hanno mancato di venire e li noterà dando poi la nota al Padre o Prefetto.

42. Attendance

III. Quando occorre, in alcune solennità, che l'Oratorio deva stare aperto, non si partirà da quello e partendosi per qualche occorrenza lasci uno che in suo luogo lo custodisca.

43. Feasts

Archives of the Prima Primaria, X. 43, ff.

VII. THE LOCAL RULES OF 1595.

LEGGI E REGOLE DIVERSE POSTERIORI, PARTE DELLE QUALI APPARTENGONO ALLI CAPI SOPRA DESCRITTI, DETERMINATE E PUBBLICATE CON LA STESSA CONSIDERAZIONE ED APPROVAZIONE SECONDO CHE LA RAGIONE E L'ESPERIENZA DI MANO IN MANO HANNO DIMOSTRATE NECESSARIE AL BUON REGIMENTO DELLA CONGREGAZIONE

Capo 1

LEGGI COMUNI A TUTTI LI FRATELLI

I. Si deve obbedienza al Padre, Prefetto ed Assistenti in tutte le cose appartenenti alla Congregazione, che da essi o da altri per ordine loro saranno imposte.

1. Obedience

Sempre in Congregazione universale si avvisi a che ora si comincerà la Congregazione futura; e a quella poi infallibilmente cominci. Congregazione universale è quella, alla quale sono obbligati di venire tutti, siccome particolare è quella alla quale non possono venir tutti ma solo gli Ufficiali e quelli che frequentano le scuole.

2. Notice of Meeting

II. Per fuggire le particolarità ed occasioni di disgusti e per procedere con pia ed esemplare fratellanza dentro della Congregazione, in publico e massime li Magistrati chiamino a solo nome e cognome, senza alcun titolo e signoria.

3. Titles omitted

III. Nessuno apra, ne adopri, ne tocchi i luoghi e le cose appartenenti all'Ufficiale particolare, molto meno scritture o libri o fedi, ma se stringesse la necessità di farle acconciare o simili, si faccia dar licenza dal Padre: ne dai la poliza, col nome suo, della cosa, del giorno, e tutto ciò s'intenda ancora quantunque egli fosse Officiale, e la cosa appartenesse all'officio suo.

4. Property protected

Insomma niuno dia, nè pigli, nè porti sotto qualsivoglia bisogno o pretesto fuori dell'Oratorio cosa veruna della Congregazione.

IV. Non si può prestare nessun libro scritto a penna o stampato della Congregazione a chicchessia, ne per qualsivoglia tempo cavar dall'Oratorio. Ma se alcuno ne avrà bisogno, ancora per servizio della Congregazione, gli adoperi nell'istesso luogo o lo faccia con altri libri.

5. Lending forbidden

V. L'uno e l'altro compendio, cioè il primo delle regole più frequenti e più necessarie da sapersi da tutti, ed il secondo delle cose meno gravi si facciano leggere in Congregazione universale ogni mese una volta; poichè oltre il primo delle regole e decreti gravi, contenendosi nel secondo molte cose di non tanta importanza, sebben tutte necessarie per il bene della Congregazione, che non si sten-

6. Rules read

dono qui nelle Regole; non solo deve mantenersi nella Congregazione, ma è bene che li fratelli le sentano spesso ricordare per eseguirle al luogo e tempo.

7. Indulgences read

Il sommario delle Indulgenze si faccia ancora leggere in pubblico, o sempre col Compendio, o almeno ad ogni nuova creazione di Officiali.

8. Penances accepted

VI. Ognuno accetti ed adempisca con devozione e prontezza le penitenze e mortificazioni che non solamente gli si daranno per qualche mancamento commesso, ma ancora talvolta senza colpa e senza alcuna causa, per esercitar la virtù, e fuggiranno lo scusarsi, massime in pubblico.

9. Secrecy

VII. Delle cose appartenenti alla Congregazione, ancorchè fossero piccolissime non se ne faccia consapevole nessuno che non sia di Congregazione, e che non frequenti; e chi contravverrà, oltre le altre penitenze, non potrà stare presente ad altri esercizii o trattazioni che alle molto universali ed ordinarie, come lezione, orazione, Messa, etc., ma negli altri uscirà fuori, or solo or con gli ammessi, tutti il tempo che sarà determinato.

10. Sickness reported

VIII. Quando alcuno si ammala, faccia avvisare quanto prima la Congregazione, acciò si possa fare orazione per lui, come ci viene ordinato dalle Regole, e se il male è pericoloso, massime essendo lontano da Roma, darà ordine che, succedendo per Divina disposizione la morte, la Congregazione ne sia fatta subito consapevole; e tanto più presto avrà gli ajuti, che ella in universale e tutti in particolare sogliono dare ai Fratelli defonti.

11. Vain dress

IX. Per il buon nome della Congregazione, nessuno dei Fratelli porti in qualsivoglia modo addosso o nei capelli o nel vestito, alcuna foggia o segno che abbia del bizzarro, del vano, del poco virile e poco edificativo, come tocche, ricci artificiosi, ciuffo, austria e simili.

12. Invitations

X. Nessuno inviti Prelati o persone di conto, eziandio che siano della Congregazione, senza prima domandar licenza particolare al Padre.

13. Oratory closed

XI. Fuori dei tempi ordinarij nessuno apra l'Oratorio senza licenza del Padre, ne pure l'istessi Officiali se non quando bisognerà per servizio della Congregazione, e sempre si riporti la chiave al debito luogo.

14. Temporary absence

XII. Quando alcuno ha da lasciare per lungo tempo di frequentare la Congregazione, si ricordi di far fare dal Segretario la nota di detto tempo nel libro solito, e così quando torna, come cosa di molto suo interesse per la Patente. Parimenti egli si faccia levare per detto tempo dalla tavola dei frequentanti, e riporvisi di nuovo quando torna a frequentare.

XIII. Perchè la concorde subordinazione e mutua carità e pace sono la forma ed anima di questa nostra spirituale Congregazione, si hanno da

15. Union

estirpare, come contagiosa peste, tutte quelle cose che sono loro contrarie in qualsivoglia modo. Però si guardino dal far combricole, fazioni e simili privati accordi contro lo spirito ed ordine della Congregazione e contra il volere dei suoi capi, dal seminar zizzanie, dal dire qualsivoglia cosa che possa disunire l'uno dall'altro, o dai presidi o dalla Congregazione o che sia per diminuire il loro concetto, amore e riverenza. Che se alcuno nel governo o in altro affare della Congregazione da mala sodisfazione o diversità di parere, non ne bisbigli con altri, ne assai ne poco, il che puole essere causa di dissensioni e principio di sollevazioni; ma ne comunichi al solo Padre, il quale, più di ogni altro, è atto secondo il bisogno per dare a lui sodisfazione, o rimedio alla cosa; e quando nè l'uno nè l'altro succedesse, sia contento, pesando giudizio con giudizio, credere che può anch'egli errare e lo pigli come mortificazione dalle mani di Dio e si acquieti.

Chi contravverrà ad alcuna delle cose sopradette, ipso facto sarà separato dagli altri e dichiarato per escluso dalla Congregazione.

16. Ex-members

XIV. Niuno conversi con quelli che sono usciti di Congregazione con cattiva soddisfazione.

XV. Tutti li fratelli che vengono alle scuole e tutti gli Officiali vengano alla Congregazione le sere dei giorni precedenti la festa che oblighi di venire; che saranno li Sabati, vigilie, ed alcuni altri giorni simili.

17. Particular meetings

XVI. Per maggiore stabilimento e chiarezza circa li Santissimi Sacramenti, si sono fatte le dichiarazioni e risoluzioni seguenti.

E prima circa le Confessioni. Acciocchè il Confessore possa supplire e per evitare ogni confusione, massime quando è Confessione comune, tutti hanno da fare diligenza di confessarsi nei giorni ed ore determinate, secondo il numero dei Fratelli, avanti la Festa: la cui prima ora dopo essere cominciata la Congregazione, si ha da lasciar solo alle brevi reconciliazioni, che casualmente occorrono, le quali ancora hanno da essere spedite coll'orazione prima dell'esortazione, per udirla senza disturbo. E però, chi per alcune cause vede doversi nella stessa reconciliazione trattenersi alquanto, o per qualche accidente non ha potuto confessarsi al tempo suo, cerchi di venire e sbrigarsi prima che incominci la Congregazione.

18. Confession

XVII. Circa le Comunioni si ordina:

Che la prima Domenica d'obligo a Comunione Generale di ogni mese sia, non al modo della Chiesa, la più vicina alle Calende, ma la prima che entra in giorno nell'istesso mese. E contando all'istesso modo, la terza sia in luogo del giorno quindici prefisso, che obliga tutti a Confessione comune e gli Officiali a Comunione, e le altre Domeniche di mano in mano siano in luogo dell'ottavo giorno di Confessione per gli Officiali.

19. Communion

Ogni volta che due giorni di Comunione d'obligo sono tanto vicini che non vi è in mezzo fra l'uno e l'altro più di due giorni, si faccia una Comunione sola nel giorno più solenne e più commodo: che ordinariamente sarà

quello della Festa, se l'altro è Domenica. Ma se in mezzo v'è più di due giorni, si facciano nell'uno e nell'altro due Comunioni di obligo, quando per qualche giusta causa altro al Padre non paresse. E lo stesso riguardo si abbia circa le Comunioni degli Officiali e circa le Confessioni di ogni otto e di ogni quindici giorni, non dovendosi muovere, nè queste da ogni Domenica, nè quelle dalla Domenica terza di ogni mese.

Inoltre sia Comunione Generale la prima Domenica di Quaresima, e ad onore dell'Angelo Custode, il dì della Dedicazione di S. Michele Arcangelo ai 29 di Settembre.

Ed il Prefetto nella Congregazione precedente alle feste dei gloriosi Apostoli, inviti ed esorti i fratelli alla Comunione, non per obligarli, ma per devozione e pietà verso di questi gloriosi Santi.

XVIII. La mattina la Congregazione si possa tenere ore due e mezza, per supplire commodamente a tutti gli esercizii. Il giorno dopo pranzo,

20. Meetings

parendo al Padre, si faccia Congregazione Universale le feste di Comunione Generale, le Feste principali e il dì che non è Accademia, e tutte le altre volte che il Padre giudicherà bene, e si tenga da tre quarti in un'ora, dicendosi l'Uffizio dei Morti o il Vespero della Madonna, o leggendo, o narrando vite dei Santi, o recitando qualche sermone o altro che parrà al Padre.

Li giorni che vi è Accademia, gli Academici soli e gli Ufficiali siano obligati, come prima, a radunarsi dopo l'Accademia e stare nella Congregazione per spazio di un quarto d'ora incirca, dicendosi il Vespero ovvero le Litanie della Madonna o facendosi cosa simile, a giudizio del Padre. Quelli che non sono Academici siano esenti.

Nei giorni che si intima Congregazione Universale il dopo pranzo, si faccia ricensimento di quelli che mancano.

XIX. Per porre insieme tutto quello che appartiene ai morti:

1. Quando muore alcuno dei Fratelli della Congregazione, massime dei frequentanti, oltre all'obligo di portarlo o accompagnarlo alla sepoltura,

21. Suffrages

conforme all'usanza del luogo, subito saputo, ciascuno applichi per lui alcuna di quelle devozioni le quali, per vigore delle Indulgenze annesse a corone o ad altre cose benedette, hanno forza di cavare l'anima dal Purgatorio.

2. Li Sacerdoti applichino una Messa e gli altri una Comunione, o la prima che faranno o una che ne facciano apposta, avendo l'istesso riguardo di cavarla dalle pene del Purgatorio, adoperando ancora in questo il vantaggio di qualche Altare privilegiato o altra cosa benedetta, quale tutti dovrebbero procurare ed aver sempre pe' suoi bisogni.

3. Oltre queste cose se gli faccia dire qualche Messa ad altare privilegiato per l'istesso effetto.

4. Recitino insieme i Fratelli nell'Oratorio tutto l'Uffizio dei Morti.

5. Il Padre, a giudizio suo, ovvero alcuno dei Fratelli, faccia un poco di orazione o sermone funerale, che tornerebbe bene farla nello stesso giorno dell'Uffizio, e specialmente se all'istesso tempo tutti si comunicassero per lui, e molto più se avessimo qualche privilegio all'Altare della

nostra Congregazione, di maniera che l'istessa fosse Messa privilegiata per cavare l'anima dal Purgatorio.

6. Per spazio di un mese dal dì che si è publicato il morto, ciascuno dica ogni giorno tre volte il *Pater noster* e l'*Ave Maria*, ovvero il salmo *De profundis* e l'orazione dei Defunti. Il che ancora diranno tutti insieme ogni volta che nell'istesso tempo si fa Congregazione.

7. Per tutti li nostri Fratelli defunti si dica in Congregazione ogni mese una volta l'Uffizio dei Morti, cioè un notturno, secondo la feria corrente, e le laudi.

8. Ogni anno, intorno al tempo della Commemorazione Universale dei Defonti, si dica insieme per intero l'Uffizio, e si faccia dire a nome publico una Messa privilegiata, ciascun Sacerdote gli applichi una messa e gli altri una Comunione, e si faccia al modo sopradetto una orazione o sermone funerale, nel quale sarà ancora lecito con prudenza nominare alcuni dei Fratelli morti più cogniti.

9. In ciascuna di queste cose si abbia di mira, come si è detto, all'acquisto di qualche Indulgenza, come cosa molto efficace a liberare l'anima dal Purgatorio, nella maniera spiegata di sopra.

E nella prima Congregazione Universale dopo la morte si legga in publico questo paragrafo.

22. Passion service

XX. Innanzi il *Miserere* che, secondo le regole si dice ogni Martedi e Venerdi sera della Quaresima, parendo al Padre, si discorra con devozione da alcuno dei Fratelli sopra qualche passo principale della Passione di Nostro Signore, o si faccia qualche cosa equivalente.

Capo 2

DEL MODO DI RICEVERE I FRATELLI, DEGLI IMPEDIMENTI, DEGLI INSTRUTTORI, DELLI AMMESSI ED AGGREGATI

23. Application

Chi desidera di entrare nella Congregazione, la prima cosa faccia capo al Padre. Egli informato che si sarà del suo esercizio, età, studi; dopo aver tentato la sua costanza, approvata la risoluzione, avergli pesata l'importanza della cosa che chiede, e proposto tra le Regole comuni alcune delle più importanti, finalmente, se lo giudicherà idoneo, ben disposto e però degno di essere ammesso, non gli permetterà tutto il compimento del desiderio, ma solo di favorircelo per la parte sua, e mostrando che questa sia cosa appartenente al Prefetto, lo indirizzerà a quello. Lo avviserà che porti un memoriale dove sia notato il suo nome, cognome, patria e studio, luogo ove abita, ed esponga la sua dimanda.

24. Investigation

Il Prefetto gli spiegherà le stesse e le altre difficoltà della Congregazione, le quali per tale uso terrà separatamente scritte. Gli darà, non per portar via, ma solo a leggere in sua presenza, quelli impedimenti per li quali niuno può essere ammesso nè aggregato, e lo licenzierà, promettendogli di avere a cuore il

suo memoriale e dicendogli che consideri meglio la cosa e dopo un certo tempo si lasci rivedere.

Egli tra questo tempo conferirà quanto prima la cosa al Padre e, se torna comodo, con gli Assistenti, facendolo o con tutti insieme o con ciascheduno in particolare.

Sarà ufficio degli Assistenti, in caso che questo tale sia persona non conosciuta, o che per altro bisogno, informarsene e farlo vedere dai Consultori.

Non occorrendo cosa in contrario, si proporrà alla Congregazione. Per la quale passando, si proporrà a tutta la Congregazione acciocchè se ne informi, e vi pensi, perchè essendo più facile il non ricevere uno che dopo averlo ricevuto lo escluderlo, si deve procedere con molta avvertenza nel ricevere.

Però non si deve permettere ne ricevere nella Congregazione:

25. Impediments

Chi non fa in qualche modo professione di lettere;

Chi è impedito ex officio, di modo che non possa frequentare perfettamente;

Chi è servitore artigiano, pedagogo, e chi ha in qualsivoglia modo cura dei putti;

Chi è persona ridicola, deforme per natura o per fortuna, come per qualche brutta cicatrice, per mal caduco, o per qualsivoglia simile causa;

Chi è persona sordida, di mal nome o per condanna di publico giudizio, o per mala fama di qualsivoglia bruttezza;

Chi sia stato scacciato o si sia partito bruttamente o con mala soddisfazione da qualche altra Congregazione;

Chi ha inimicizia con alcuno di quelli che vengono alla Congregazione;

Chiunque o per ufficio che ha, o per altra colpa sua o dei suoi, sarà giudicato per poco onorato ed indegno;

E finalmente chi non può o non vuole serbare tutti gli ordini e decreti che la Congregazione ha fatto ed è per fare.

Chi ha alcuno di questi impedimenti non può essere ammesso senza dispensa.

Se dopo qualsivoglia tempo o nascono o si scuopre che li ha celati, ipso facto è sospeso o escluso, secondo la qualità della cosa.

Però si è ordinato di sopra, che se gli diano prima a leggere, acciò se sentisse in se qualche impedimento tale, o in segreto domandi consiglio al Padre della Congregazione per averne da lui dispensa o dissimulando con onor suo lasci di domandare la Congregazione.

E qualche volta, cioè almeno una volta in ogni Prefettura quando occorra farsi tale azione, proposto che si sarà alcuno, si leggeranno publicamente in Congregazione Universale.

Chi saprà che in quel tale sia uno delli predetti o altro più grave impedimento, non lo dica in publico, ma per rispetto della fama, segretamente al Padre, il quale, esaminata da sè la cosa, se gli sembrerà di momento, farà intendere al Prefetto, o che gli dia buona licenza o che lo

vada trattenendo in parole o insomma quello che giudicherà essere più espediente; e trovando la opposizione debole e leggera, lo manderà a partito con polize secrete, talvolta in quella Congregazione, talvolta nell'altra.

Non sia alcuno che faccia parola di quanto sia passato, ed in particolare se ha avuta la esclusione; perchè per non fargli odiosa tutta la Congregazione, il Prefetto a nome di essa lo andrà prolungando, ovvero a suo nome particolare lo licenzierà.

Se sarà stato accettato, il Prefetto saprà dal Padre che il giorno che ha da essere ammesso a frequentare per dirglielo quando ritornerà, il quale ha da essere comunemente la mattina di qualche festa.

Venendo si chiami Ammesso a frequentare come in probazione; sieda separatamente dagli altri, secondo la comodità del luogo; stia presente solo agli esercizii generali. Nella elezione dei Magistrati e nelle Consulte non solo non abbia voce, ma ne meno possa trovarvisi presente.

26. Candidates

Intanto si informi degli ordini della Congregazione, legga gli avvisi delli nuovi Ammessi (in questo fine si terranno in publico), legga e descriva di sua mano li Compendj delle Regole e Decreti, perchè in tal modo possa meglio sapere quello che per obligo gli convenga fare.

Impari il modo di fare orazione, di confessarsi, communicarsi ed esercitarsi nelle opere pie e virtuose.

Faccia la Confessione generale, cominciandola, o dal principio di tutta la vita o almeno dall'ultima che fece.

In tutte queste cose gli si assegni uno degli Assistenti e Consultori o dei Fratelli più gravi ed accomodati che ne avrà cura particolare e gli sarà Instruttore, nel modo che si prescrive nelle Regole di essi Instruttori.

27. Instructor

Quando sarà stato per qualche tempo in Congregazione ed avrà compito il tempo della sua probazione, se si troverà di non aver data sodisfazione, la Consulta dichiari, se si ha onninamente da escludere, o da allungarsi la probazione, oppure se si debba ammonire, che procuri di emendarsi di qualche mancamento, che l'impedisca a potere essere approvato.

28. Council Vote

Ogni volta che in Congregazione o in Consulta se ne tratterà in giudizio dell'instruttore, o si riferisca o s'intenda da lui presente a bocca.

Se avrà dato buon saggio della sua virtù e diligenza, e dopo avere uditi l'instruttori e Confessore, così giudicherà la Consulta, si pubblichi in Universale Congregazione per approvarlo. Dal che tutti quelli che possono dar suffragio intendano di dover pensare a confermarlo. Approvato che sia, potrà essere presente ad alcuna sorta di scrutinij e Consulte publiche.

29. Sodality vote

In questo tempo subito l'instruttore cercherà e procurerà che gli sia dato l'esaminatore e che sia esaminato, e che il giudizio sia riferito al Padre, perchè non potrà essere confermato se non ha fatto il tutto.

30. Examination

Presenti al Prefetto un Memoriale scritto nel seguente tenore, il quale

servirà ancora nella pubblicazione della Confermazione e si darà poi al Segretario, acciò lo conservi sempre:

31. Memorial

"Pietro Mundiale, Romano, scolare di leggi, ha considerato minutamente e con attenzione tutti gli impedimenti per li quali alcuno non può essere ricevuto in Congregazione; delli quali non conosce in se niuno. Di più ha considerate e praticate tutte le regole, ordini e consuetudini della Congregazione, e le ha trovate tali in effetto che propone, spera e promette di osservare, con la maggior diligenza che potrà si tutte queste che sono di presente come anco tutte le altre che per l'avvenire saranno dalla Congregazione ordinate secondo il suo instituto. Però supplica le SS. VVre. con ogni umiltà che si degnino di confermarlo, acciò possa essere vero membro della Congregazione e vero figlio della Beatissima Vergine, la quale egli pregherà con ogni affetto che in luogo suo le rimuneri per cosi segnalato beneficio.

A dì XVI di Luglio MDXCIV."

Inoltre dopo aver fatto l'esame dello studio spirituale, quando parrà alla Congregazione non vi occorrendo però altra cosa in contrario, se così pare, si oda publicamente il testimonio delli esaminatori. E detto avanti l'inno dello Spirito Santo, si proponga acciò nella stessa maniera sia non per balle ma per polize secrete approvato per essere confermato.

32. Sodality vote

Se l'avrà in favore, l'Instruttore s'informi quando ha da essere publicato acciò lo avvisi che in quella Congregazione si comunichi acciò possa essere confermato, e nell'istessa confermazione per conseguire la Indulgenza Plenaria. Non si intenderà confermato fino a tanto che la sopra detta confermazione non sarà solennemente publicata in Universale Congregazione.

33. Confirmed

In tal giorno l'Instruttore o alcuno degli Assistenti lo conduca in Congregazione e lo ponga o in piedi o in ginocchio avanti al Prefetto, e da parte sua gli domandi la confermazione, e gli porga di nuovo il memoriale sopra detto. Il Prefetto lo darà a leggere al Segretario, e pronuncierà come da se e da tutta la Congregazione è approvato e confermato, che per tale si publica e sarà tenuto, e però per mezzo della confermazione secondo la bolla del Papa conseguisce la Indulgenza Plenaria e parendogli lo esorterà all'osservanza delle Regole, alla devozione della Beata Vergine, e qualche altra cosa simile.

34. Reception ceremony

Mentre il Prefetto quasi chinando il capo in giro alli Fratelli dice che la Congregazione lo approva e conferma tutti quelli che hanno voce accettino e confermino l'istesso con scoprirsi la testa. Il Padre, se vorrà, o altri a chi comanderà il Prefetto potrà soggiungere qualche cosa; e il confermato, o chi avrà guidato soggiungerà quattro parole in ringraziamento a tutti. Postosi dopo con le ginocchia in terra davanti all'Altare, con le solite orazioni ringrazierassi Iddio, e la Beata Vergine. E come vero fratello che ha da essere subito ascritto con tutti gli altri ed ha da parte-

cipare di tutti li privilegi della Congregazione, ringrazierà ad uno ad uno tutti, mentre quelli all'incontro si congratuleranno seco. Per quella volta, per onorarlo, se gli darà il primo posto tra li confermati.

35. If more than one

Se saranno più di uno, precederà in questo negozio quello che sarà stato ricevuto prima, e se saranno stati ricevuti insieme, precederà chi sarà stato ammesso prima e se neppure in questo si troverà differenza, toccherà al maggiore di anni. E con tutto che ciascuno Instruttore accompagnerà il suo confermato nuovo, nondimeno toccherà a parlare ed essere capo della azione all'Instruttore del primo, se però non si fossero accordati diversamente tra loro.

Ognuna di queste cose, eccetto lo ammettere, sarà in potere del Padre farla prima o poi, con questo o con quell'ordine il proporla e spedirla in un'istessa Congregazione, o proporla in una e, dato spazio di potervi pensare, risolverla nell'altra, secondo che richiederà la persona o difficoltà del negozio.

36. From other Sodalities

Agli aggregati, i quali ne tampoco ponno essere ricevuti loro se hanno alcuno delli sopradetti impedimenti, i quali per detta causa si debbono mostrare anche a loro, si da ancora un Instruttore, che fa con loro lo stesso ufficio, con la limitazione però che si prescrive nelle regole di esso Instruttore.

37. Their certificates

Ma perchè in molte città sono varie Congregazioni delle quali alcune sono aggregate a questa nostra Primaria, alcune no, e dicendosi solo il nome della città si può facilmente fare errore in riconoscere per aggregato chi veramente non sia, sempre quando mostrano patenti, o per vigore di aggregazione alcuno pretenda venire, si interroghi, quali Congregazioni sono in quella città e si faccia diligenza s'egli è dell'aggregata. Non se gli dia certezza, ma si faccia tornare e se ne parli almeno col Padre.

38. If absent six months

Dippiù gli Aggregati medesimi se è mezz'anno che non frequentino Congregazione veruna, siano obligati di fare una Confessione Generale dall'ultima, e chi non la fa tra due mesi, da quel tempo innanzi, se non ha dispensa, gli si sospendano i privilegi dei confermati, ed avrà da stare Ammesso finchè la faccia.

39. From the Second Primary

Qualunque della Seconda Primaria Congregazione averà passato anni XXI è obbligato a passare alla nostra Prima Primaria, di maniera che la Seconda non li può ritenere più lungamente nè la Prima ricusarli. Ma quelli che non hanno passato anni ventuno non potranno passare dalla Seconda alla Prima Congregazione, eccetto se per giuste cagioni così parrà espediente all'una e all'altra Congregazione. Ciò non osta alla Regola Universale, nella quale per essere ammesso universalmente basta toccare venti anni, perchè questa si intende solo in passare da una Congregazione in un'altra.

Capo 3

DELLA ELEZIONE E QUALITA DEGLI UFFICIALI

40. Every three months

Gli Ufficiali si facciano sempre ogni tre mesi, non ostante la regola generale, quantunque il numero dei Fratelli non passasse cinquanta, e ciò per molte ragioni, le quali hanno fatto, non solo che il Padre Rettore stabilisse questa perpetua dispensa, ma che la consigliasse come primo autore.

In ogni Officiale e particolarmente nel Prefetto si ricercano le qualità infrascritte:

41. Qualifications

Che sia unito, affezionato e dipendente dal Padre;
Che sia di buoni costumi e di buon esempio;

Che sia diligente ed assiduo nel venire alla Congregazione e non abbia impedimento che lo distolga dall'ufficio suo;

Che sia affezionato alla Congregazione, intelligente e prattico negli esercizii, leggi e consuetudini di quella; il che comunemente suole essere nei più antichi.

Nel Prefetto particolarmente si desidera che abbia qualche esteriore e decorosa apparenza.

42. Rules read

Nella Congregazione universale, precedente alla elezione degli Officiali, ovvero nella stessa, si legga il compendio del presente capitolo e del *Congregationis consulto,* acciò si possa fare le cose con ordine e dovuto decoro.

43. Ineligible

Nel giorno adunque della elezione, preparatesi tutte le cose necessarie dal Secretario, come si prescrive nelle sue regole, detta ancora la Messa e fatta la Comunione Generale, si viene alla elezione degli Ufficiali nel modo infrascritto; avvertendo che senza dispensa del Padre, non *habetur ratio absentium,* e delli presenti non *habet jus suffragii,* nè attivo nè passivo, chi non è scritto nel numero dei frequentanti, e dei frequentanti stessi chi quella mattina nel nostro Oratorio medesimo non si è comunicato.

44. Prayer
45. Candidates retire

Primieramente si dice il *Veni Creator Spiritus,* con le altre orazioni solite. Le quali finite, gli Ammessi si ritirino e stiano facendo orazione per la buona elezione, o trattenendosi con leggere qualche libro spirituale.

46. Seats

Di poi solo il Padre col Prefetto si mettono a sedere nel luogo dei presidenti, e gli Assistenti vanno a sedere avanti dei Consultori, che in tutta questa azione, debbono per quanto si può sedere distinti dagli altri Fratelli nelle proprie panche.

47. Election of Prefect

Appresso il Padre o Prefetto potranno brevemente discorrere intorno all'elezione esortando li Fratelli a quello che parrà loro più conveniente ed a proposito: Dica poi il Segretario:

"Accedant Officiales majores et Consiliarii ad ternos rite optandos in Praefectum."

Il Prefetto adunque, gli Assistenti, il Secretario ed i Consultori si accostano alla tavola, e scrivono per ordine nelle cartelle a ciò dal Secre-

tario preparate, tre nomi per ognuno. E subito il Prefetto, mostrando le cartelle al Padre, faccia scrivere dal Secretario sopra il foglio a ciò apparecchiato i nomi dei nominati, segnando poi a dirimpetto di ognuno di essi il numero delle loro nomine secondo che vengono lette dal Prefetto. Si contino poi i segni che avrà avuto ciascuno dei nominati, ed il Secretario riferisca in altra parte netta del foglio i tre di essi, che avranno avuto più nomine, conforme alle Regole, per ordine, cioè mettendo prima quello, che ha avuto più voti, e se due di essi o tutti e tre fossero stati pari nelle nomine, senza dire altro in publico, si metta a sorte qual di loro debba essere pubblicato nel primo o nel secondo luogo.

Se nel detto scrutinio non si troveranno nominati tre con li voti che si ricercano dalle Regole, e convenga far nuovo scrutinio, dirà il Secretario:

"Ut in Praefectum proponantur, jam legitima tulerunt suffragia N. N. et N. N. sed quum tertius desit, accedant rursus Officiales Majores et Consiliarii et singuli singulos nominent, uti prius."

Parimenti, se per entrare nel numero dei tre si trovassero pari le nomine di alcuni, onde per escludere il soverchio convenisse fare nuovo scrutinio, dirà il Secretario:

"Ut in Praefectum proponantur, legitima tulerunt suffragia N. N. et N. N., sed quum ad eos paribus suffragiis proxime accedant N. N. et N. N., rursus Officiales Majores et Consiliarij, quem velint ex ipsis in Praefectum proponi rite declarent."

Se per supplire il numero e levare l'eguaglianza sudetta convenisse pure finalmente venire alla sorte, nel primo caso dirà il Secretario: "Quoniam in hoc secundo scrutinio legitima nemo tulit suffragia ut in Praefectum cum reliquis proponi posset, ex praescripto legum nostrarum sorte implebitur numerus, ex iis qui hactenus plura habuerunt suffragia." Nell'altro caso dirà: "Ut in Praefectum proponantur paria suffragia tulerunt iterum N. N. et N. N. Quare ex legum nostrarum praescripto sorte paritas tolletur." Colui che viene nominato in questi secondi e terzi scrutinii, nel publicarsi si mette all'ultimo luogo, ancor che avesse tutti i voti.

Di poi il Secretario publichi li tre nominati col detto ordine, dicendo: "Propositi sunt in Praefectum N. N. et N. N."

Si faccia poi dal Vice-Secretario o dai Sacrestani prendere il numero dei Fratelli che sono in Congregazione e *jus suffragii habent,* come si è detto di sopra, per poterlo confrontare col numero dei voti che si troveranno nella bussola, e li detti Sacrestani distribuiscano speditamente per ogni Fratello tre palle bianche e tre nere.

Dica poi il Segretario: "Suffragia subit N. N." E quello che si sente nominare deve uscire dall'Oratorio.

Uno dei Sacrestani va poi con prestezza ricogliendo voti con la bussola, non pigliando egli medesimo i voti con la mano, ma lasciando metterli dai Fratelli medesimi nella bussola, acciocchè esso Sacrestano in modo alcuno non possa penetrare se il voto è dato favorevole e contrario. Rac-

colti i voti, il Sagrestano porti la bussola davanti al Padre e al Prefetto ed ivi la lasci e vada a richiamare dentro il nominato.

Il Padre intanto col Prefetto e Secretario contino i voti in modo che da altri non siano veduti e li riscontrino col numero già preso dei votanti ed il Segretario noti a dirimpetto de' tre nomi il numero dei voti che ognuno di essi avrà avuto.

Se i voti raccolti superano il numero dei Fratelli, di ragione non sono validi i suffragi, ed essendo che questo può occorrere per caso o per ignoranza, o ancor per malizia di qualche particolare, il Padre o Prefetto avvisino quello che gli parrà espediente e quando pur di nuovo si facesse tale errore si ordini che il Sacrestano prenda in mano da ognuno il voto senza guardarlo, ed egli stesso lo metta nella bussola, il che per altro è proibito.

Raccolti nel medesimo modo tutti i voti della elezione del Prefetto, e considerato chi ne ha avuto la maggior parte, si pubblichi dal Secretario col dire: "Suffragia tulit ad Praefecturam N. N." Ed allora il Prefetto designato si fa sedere nel primo luogo sopra gli Assistenti e Consultori. Ma se vi fosse concorrenza e uguaglianza di voti si osservi quello che comandano le Regole generali e bisognando far nuovo scrutinio dirà il Secretario: "Quoniam in Praefectum paria suffragia tulerunt N. N. et "N. N., suffragia ipsa iterum subibunt ad paritatem tollendam," e per non far loro pregiudizio, si tiri secretamente a sorte chi di essi debba essere ballottato prima, e si osservi del resto quel che si è detto sopra.

Quando convenisse venire alla sorte dirà il Secretario: "Quoniam in Praefectum paria suffragia tulerunt iterum N. N. et N. N., ex legum nostrarum praescripto sorte paritas tolletur."

Di poi immediatamente si viene alla nominazione degli Assistenti, e però dica il Segretario: "Accedant quicumque jus suffragii habent ad quaternos rite optandos in Assistentes." E così cominciando il Prefetto, il designato, con gli Assistenti, Secretario e Consultori e poi di mano in mano gli altri Fratelli devono ordinatamente venire a scrivere quattro che piaceranno a loro nelle cartelle a ciò apparecchiate.

48. Election of Assistants

Per non tirare la cosa troppo in lungo, saria bene che il Prefetto non aspettasse che sia finita tutta la nominazione, ma subito cominciasse di mano in mano a far scrivere dal Segretario sopra un altro foglio i nomi di coloro che vengono tuttavia nominati per Assistenti, segnando a dirimpetto di ognuno di essi il numero delle nomine come si è detto di sopra nella elezione del Prefetto.

Finito il detto scrutinio, si contino le nominazioni dei nominati e quelli quattro che avranno avuto più nominazioni, conformi alle Regole, si mettano per ordine in un'altra parte del foglio, e se tra loro vi sarà uguaglianza di voti, la sorte in secreto decida il dubio di chi deve essere publicato prima o poi, come si è ancor detto di sopra nella elezione del Prefetto.

Intanto li Sacrestani con prestezza ministrino nuove palle ai Fratelli, in modo che ognuno ne abbia quattro bianche e quattro nere.

Se nella nomina detta non riusciranno i quattro con li voti necessarii

dica il Segretario: "Ut in Assistentes proponantur, jam legitima tulerunt suffragia N. N., N. N. et N. N., sed quum tertius (vel quartus) desit, accedant quicumque jus suffragii habent, ac rursus singuli singulos (vel binos) nominent uti prius, quoscumque velint."

Se vi sarà parità tra alcuni oltre il numero di quattro, dica: "Ut in Assistentes proponantur, legitima tulerunt suffragia N. N. et N. N.; sed quum ad eos paribus suffragiis proxime accedant N. N. et N. N., rursus omnes quem velint ex ipsis in Assistentem proponi, rite declarent." E colui che viene nominato in questi secondi scrutinii nel publicarsi si mette nell'ultimo luogo, quantunque avesse tutti li voti.

Se per supplire il numero o per levare l'uguaglianza suddetta, converrà pure finalmente venire alle sorte, nel primo caso dirà il Secretario: "Quoniam vel in hoc secundo scrutinio legitima nemo tulit suffragia ut in Assistentem cum reliquis proponi possit, ex prescripto legum nostrarum sorte implebitur numerus ex iis qui hactenus plura habuerunt suffragia": nell'altro caso dirà: "Ut in Assistentes proponantur, paria suffragia tulerunt iterum N. N. et N. N. Quare ex legum nostrarum praescripto sorte paritas tolletur."

Di poi dirà il Secretario: "Propositi sunt in Assistentes N. N., N. N., N. N. et N. N."

Appresso così nel ballottarsi come nello scrivere li voti si osservi quello che si è detto attorno al Prefetto, sempre conforme alle Regole Generali.

Raccolti poi tutti li voti, dirà il Segretario: "Suffragia tulerunt in Assistentes N. N. et N. N." E questi faranno sedere appresso gli Assistenti vecchi sopra i Consultori.

Ma se vi fosse concorrenza di voti, si osservi quello che si è detto nella concorrenza alla Prefettura, cambiando le formule come si conviene.

49. Election of Consultors

Si viene poi alla elezione dei Consultori, che sono tre almeno. Nella quale per evitare alcuni inconvenienti di importanza, derogando all'art. 9 del Capo 3 circa il modo di eleggere gli Ufficiali, li Consultori si eleggeranno in questo modo, cioè che ciascuno dei Fratelli scriva in una carta intera tanti nomi quanti Consultori si hanno da eleggere, li quali si risolve che per ordinario almeno siano la metà, e poi di questi cavandosi il numero, come si fa degli Assistenti, senza altro scrutinio di balle siano Consultori quelli, che hanno più voti secondi il numero ricercato. Ma perchè si sappia quali escono di ufficio e quali vi restano, prima che vengano li Fratelli a scrivere le polizze, dica il Secretario: "Consultoris munere functi sunt: N. N., N. N. et N. N. Eodem munere adhuc funguntur: N. N., N. N., N. N., N. N. Accedant itaque quicumque jus suffragii habent, et singuli binos vel ternos vel quaternos (secondo il numero di quelli che hanno da eleggersi) nominent quos velint Consultores."

Se nel detto scrutinio non si troveranno nominati quanti ne bisognano per Consultori, dirà il Segretario: "Suffragia rite tulerunt in Consultores

N. N. et N. N.; jam unus vel duo restant qui eligantur. Accedant itaque omnes ac rursus singuli singulos vel binos nominent uti prius."

Similmente, se per essere Consultori si trovassero pari le nominazioni di alcuni sopra il numero che ne bisogna di nuovi Consultori, e per escludere il numero soverchio convenisse fare nuovo scrutinio, dirà il Secretario: "Suffragia rite tulerunt in Consultores N. N. et N. N., sed quum ad eos paribus suffragiis proxime accedant ultra requisitum Consultorum numerum N. N. et N. N., rursus omnes, quem velint ex ipsis Consultorem esse legitime declarent."

Finalmente, per supplire il numero e per levare l'uguaglianza sudetta, converrà pure venire alla sorte. Nel primo caso dirà il Secretario: "Quoniam vel in hoc secundo scrutinio Consultor evasit nemo, sorte implebitur numerus ex iis, qui hactenus plura suffragia habuerunt." Nell'altro caso dirà: "Ut in Consultorum numerum adscribantur, paria suffragia tulerunt iterum: N. N., N. N., N. N. et N. N. Quare ex legum nostrarum praescripto sorte paritas tolletur."

Eletti i Consultori, non si publicano allora solennemente, ma tornandosene il Padre e gli Assistenti vecchi a sedere ai loro luoghi ordinarii, si introducono gli Ammessi e si fa la publicazione degli ufficiali eletti in questo modo. Il Secretario, stando in piedi col capo scoperto, con alta e chiara voce dirà: "Quod cedat ad maximam gloriam Jesu Christi ac Deiparae Virginis, ejus Matris, ad maximum decus, utilitatem, felicitatemque nostrae Congregationis, vestrumque omnium: In locum N. N. electus est in Praefectum N. N. et in locum N. N. et N. N. electi sunt Assistentes N. N. et N. N."

Qui il Prefetto vecchio, levandosi in piedi con li suoi Assistenti, o dice o fa dire da alcuno di loro qualche cosa alli nuovi Assistenti e Prefetto, che pure si levano in piedi.

Dopo il Prefetto gli consegna il luogo, dandogli in mano le Regole, e l'informazione, ed il simile fanno gli Assistenti ai loro successori.

Ciò fatto, il Prefetto vecchio con li suoi Assistenti vanno a sedere nei luoghi dove erano il Prefetto ed Assistenti nuovi sopra li Consultori.

Appresso segue il Segretario a nominare tutti i Consultori e vecchi e nuovi in questo modo: "Ad veteres autem Consultores N. N., N. N., N. N. et N. N. adjuncti sunt: N. N. et N. N. in locum N. N. et N. N." Ed ognuno di essi Consultori andrà poi a pigliare per ordine del nuovo Prefetto le sue regole ed avvisi ed a sedere di nuovo nei luoghi suoi, ed i Consultori usciti di ufficio sederanno nell'ultimo luogo dei Consultori.

Se vi saranno, o non siano stati eletti i Magistrati, o se alcuno di essi non fosse presente, il Secretario piglierà in cambio suo la informazione e gliela darà poi.

Finita la cerimonia sudetta, si pongono tutti in ginocchione e dal Prefetto vecchio o dal Padre o dal Secretario si cominci davanti all'Altare il *Te Deum laudamus,* come sta scritto nel libretto delle orazioni.

Se poi il Prefetto nuovo o così in piedi o sedendo a suo luogo vorrà dire qualche cosa, potrà farlo.

Finita la Congregazione, restando, secondo il solito, li nuovi Presidenti e li Consultori nuovi e vecchi con quelli ancora che sono usciti di ufficio, si dovranno creare il Secretario nuovo e gli altri Ufficiali minori nel modo prescritto dalle Regole. E per togliere la varietà che sin'ora è stata usata nel disporre ed ordinare la serie delli Officiali minori suddetti, proponendosi or l'uno or l'altro senza fermezza, si è stabilito, che per l'avvenire tra loro si osservi quest'ordine di precedenza e maggioranza: 1. Depositario; 2. Visitatori degli infermi; 3. Censore; 4. Lettori; 5. Sacrestani; 6. Portinaro; ed appresso questi i loro sostituti col medesimo ordine.

Il Secretario adunque andrà notando sopra un foglio i nomi degli eletti a detti ufficii, il che si fa o per voti secreti o a viva voce, come pare al Padre o Prefetto, e darà al Padre e ad altri esso foglio secondo a lui piacerà, acciocchè egli interroghi quanto prima i nominati se possono e vogliono attendere al carico loro assegnato con quella diligenza che conviene, e vegga poi subito di ricuperarlo, e ricuperato che l'abbia, dovrà il Segretario subitamente notare per ordine e scrivere la nuova elezione nel libro intitolato *Per gli Ufficiali* e far le altre cose che nelle sue proprie Regole gli sono intorno a ciò ordinate.

50. Members assigned

Si dovrà ancora in questa Consulta onninamente statuire un giorno fra la settimana nella quale si raduni la Consulta medesima insieme con li Presidenti vecchi e li Consultori giù usciti di officio, per far loro render conto delli Fratelli, che hanno avuto in cura, e far la nuova distribuzione per poterla poi publicare appresso li Ufficiali minori nella prima Congregazione Universale, la quale distribuzione come si abbia da fare viene ordinato nel suo proprio capitolo, che nella detta Consulta si dovrà far leggere.

51. Minor Officers

La publicazione poi del Secretario, degli Officiali minori si farà in questo modo—essendosi perciò apparecchiate le cose necessarie dal Secretario come si ordina nelle sue Regole:

52. Secretary announced

Primieramente il Prefetto di bocca propria publicherà il nuovo Secretario, dicendo che per comune consenso della Consulta si è risoluto che in luogo di N. N. sia Segretario della Congregazione N. N., ovvero, se non si fa altro che è parso bene di confermare lo stesso per Secretario.

Se per Secretario sarà stato confermato l'istesso, riceverà di mano del Prefetto gli avvisi e l'abbozzatore e se ne tornerà al suo luogo seguendo a publicare gli altri Officiali come sopra. Ma se è fatto Secretario nuovo, quando il Prefetto lo ha publicato, il Secretario vecchio si leva in piedi ed il nuovo si accosta alla tavola e di mano del Prefetto riceve l'informazione e dal Secretario vecchio l'abbozzatore in pegno che gli rinuncia l'ufficio, e gli cederà il luogo, mettendosi però a sedere vicino a lui, per aiutarlo dove bisogni.

Di poi il Secretario nuovo piglia in mano la carta scritta nella seguente formula, con la quale si devono publicare gli Officiali Minori, che egli già

53. Minor Officers prima deve aver preveduta col Secretario vecchio, a cui nelle sue Regole se ne da particolare indirizzo, e la legge a bell'agio e con voce chiara.

Nel che si ha da avvertire che gli Officiali secondo che sí sentono nominare, tanto li vecchi, come li nuovi, si levano in piedi e si accostano alla tavola, mettendosi i vecchi alla destra e i nuovi alla sinistra; ed essi nuovi di mano del Prefetto riceveranno la informazione e dai vecchi il proprio segno, come più sotto, e dai medesimi Ufficiali vecchi sono condotti a sedere ordinatamente nei primi luoghi, di mano in mano che sono nominati. Se non vi è l'Ufficiale vecchio, il Prefetto supplisce nel dare anco il segno ed il Vice Secretario il luogo; che però dovrà stare appresso al Secretario per essere pronto. Se non vi è l'Officiale nuovo, piglia in suo cambio l'informazione ed il segno il Vice-Secretario, e poi glielo da.

La lista sudetta degli Officiali Minori deva essere fatta del seguente tenore: "N. N. Praefecto, N. N. et N. N. Assistentibus, Officiales Minores Primae Primariae Congregationis erunt: Depositarius N. N., in locum N. N." (Il Prefetto gli dà l'informazione ed il Depositario vecchio una chiave della cassetta); "Visitatores infirmorum N. N. et N. N., in locum N. N. et N. N." (Il Prefetto da a loro le informazioni, ed i vecchi un indice per uno dei fratelli frequentanti); "Censor N. N., in locum N. N." (Il Prefetto gli dà le informazioni ed il Censore vecchio l'indice dei Fratelli frequentanti ed Officiali); "Lectores N. N. et N. N., in locum N. N. et N. N." (Il Prefetto dà loro le informazioni ed i Lettori vecchi un libro per uno); "Sacristae N. N. et N. N., in locum N. N. et N. N." (Il Prefetto dà loro le informazioni ed i Sacrestani vecchi una chiave per uno); "Janitor N. N., in locum N. N." (Il Prefetto gli dà le informazioni ed il Portinaro vecchio una chiave,.

Di poi si pubblicano i *Vice,* i quali sentendosi nominare, vengono a pigliare le Regole ed Avvisi loro dal Prefetto e senza altro se ne tornano ai loro luoghi. "Vice Secretarius erit N. N., Vice Censor N. N., Vice Sacristae N. N. et N. N., Vice Janitor N. N."

Susseguentemente si legge la distribuzione degli Officiali in questa forma: "Haec est distributio officialium Primae Primariae Congregationis:

54. Distribution of Officers N. N. Primus Assistens, hos Officiales habet assignatos, scilicet, Secretarium N. N. etc." (nel modo che sta negli Avvisi del Secretario); "N. N., Secundus Assistens, etc.," come sopra, e come è letta la cartella, il Prefetto la da ad ognuno degli Assistenti.

Appresso si pubblica la distribuzione dei Fratelli frequentanti in questo modo: "Haec est distributio Fratrum frequentantium Primae Primariae

55. Distribution of Members Congregationis: N. N., Primus Consultor, hos habet assignatos: N. N., N. N., etc."; ed ogni Consultore, leggendosi la sua cartella, verrà a pigliarla di mano del Prefetto.

Di poi il Padre o il Prefetto esorterà tanto gli Officiali nuovi come i Consultori a fare ciascuno il debito lorro ed aver cura diligente dei Fratelli

loro assegnati, e col salmo ed orazione notata nel libretto si chiuderà tutta l'azione.

56. Penance asked

Se il Prefetto con gli Ufficiali vecchi vorranno, per loro devozione, domandar perdono o penitenza per le negligenze fatte nell'Ufficio loro, il proprio tempo di domandarla sarà allora che sieno finite tutte le cose suddette.

Capo 4

DEL CONGREGATIONIS CONSULTO DA FARSI IN OGNI NUOVA ELEZIONE DI OFFICIALI E DEI VISITATORI DI OSSERVANZE

57. Sodality Consultation

Il dopo pranzo del giorno nel quale si sono fatti li Presidenti nuovi, sarà Congregazione di tutti li Fratelli confermati, ed anco degli approvati (i quali hanno solamente *praesentiam suffragii*), e si chiamerà *Congregationis Consulto,* nel quale prima si leggeranno le risoluzioni fatte e raccomandate alli Presidenti passati, poi si trattino quattro punti, o unitamente o separatamente, come piacerà al Padre.

58. Points to discuss

Il primo delli nuovi Magistrati, cioè di quello, che in loro si desidera, nel che si avrà in mira particolarmente a censurare e correggere quelli in che hanno mancato li passati;

2. Se la Congregazione ha patito qualche danno, e del modo di rimediarlo e compensarlo, e ciò non solo circa le cose di momento e gravi, ma ancora circa qualsivoglia piccola Regola, Avviso e Consuetudine che si abbia lasciato di eseguirsi.

3. Del promuovere la Congregazione.

Tutti vengano preparati.

Sederanno per ordine di antichità. Nessuno presiederà se non il solo Padre.

Prima tutti ad uno ad uno, secondo l'ordine in che siedono, diranno a bocca il parer suo, e quello che gli occorre. Dopo nel fine andranno attorno le carte acciò ognuno liberamente scriva quello che non gli parve dire a bocca, se pure non lo ha portato scritto da casa. Ed acciò che non si conosca chi ha scritto, quelli, a chi non occorre niente scrivano quest'istesso: Nihil occurrit.

Il Segretario, se al Padre parerà che bisogni, assista e noti quello che il Padre giudicherà.

59. Degrees of importance

Le cose che si proporranno avranno tre gradi. Alcune saranno gravi, le quali essendo giudicate degne di riflessione e considerazione dalli Consultori, e da farsi approvate dal Padre Rettore, si stenderanno nel libro dei Decreti Gravi. Altre mediocri, le quali si noteranno nel libro delle cose tali. Altre, le quali, o per sua leggerezza, o per essere altre volte e altrove notate, non si porranno di nuovo al libro, ma si porranno in foglio separato. Le quali cose tutte si leggeranno poi distese nella seconda publica Congregazione, ed apparterrà di loro la cura particolarmente al Prefetto e

ai Magistrati presenti, dalli quali ne sarà ancora domandato conto nel *Congregationis Consulto* seguente.

Nel detto *Congregationis Consulto* si deputeranno due dei Consultori, i quali accordandosi al tempo loro commodo tra quindici giorni, o al più tra un mese, scorrano tutte le scritture della Congregazione, cioè li Decreti Gravi, li Minori, il Compendio, tutte le Regole, tutti gli Avvisi comuni e privati, e notino quello in che si manca, lo diano scritto al Padre, e poi alla prima Congregazione ne riferiscano secondo il suo consiglio. Questi prima si chiameranno Visitatori di Osservanza e poi Periti, con obligazione di saper prontamente per le occorrenze quanto in dette scritture si contiene.

60. Committee on observance

La cura di correggere i mancamenti da loro trovati si darà agli Officiali nuovi perchè non incorrano nei medesimi.

Capo 5

DELLA DISTRIBUZIONE DEGLI OFFICIALI E DEI FRATELLI FREQUENTANTI E DELLA RECOGNIZIONE DEI CONSULTORI

Quanto prima dopo il *Congregationis Consulto* si dovrà fare nel primo giorno, secondo la commodità presente, la distribuzione, che chiamiamo, dei Consultori, nella quale dovranno ancora intervenire i Presidenti ed i Consultori usciti di Officio, per render conto degli Ufficiali e dei Fratelli loro assegnati.

61. Distribution of Members

Apparecchiate dunque perciò le cose necessarie dal Secretario (come a lui se ne da a suo luogo istruzione), nella detta Consulta primieramente, si leggerà da esso Secretario il presente Capitolo, di più il Capitolo del modo di fare le Consulte, come sta nelle Regole, e di poi le Regole dei Consultori e se altro vi sia per loro informazione.

Appresso si renderà il conto dai Presidenti e Consultori vecchi della cura tenuta dei Fratelli loro assegnati.

62. Reports

Di poi, quantunque nel *Congregationis Consulto* di fresco si sia trattato di quei tre punti, il Prefetto dovrà ancora in questa Consulta proporre quel punto *Utrum aliquid detrimenti passa sit Congregatio,* acciò li Consultori dicano più liberamente, se hanno qualche cosa circa di quello.

Ciò finito, se gli Officiali che sono usciti di Officio vorranno partirsi, lo possono fare, restando però li Consultori nuovi e vecchi per fare la nuova distribuzione.

Primieramente dunque si fa la distribuzione degli Ufficiali tra gli Assistenti per osservarsi da loro, se ognuno fa diligentemente l'ufficio suo, ed anche il resto come dai Consultori. Al primo Assistente si assegnano, verbi gratia, il Secretario, li Consultori, li Lettori, il Portinaro, Vice Secretario e Vice Portinaro. Al secondo Assistente, il Depositario, Visitatori degli Infermi, Censore, Sacrestani, Vice Censore, e Vice Sacrestano, e di più

63. Assignment of Officers

(solo però quanto all'officio) gli Instruttori degli Ammessi, presente e futuri, nel tempo del suo Magistrato.

Al Prefetto non si da cura particolare di molti, perchè egli l'ha da avere non solo degli Assistenti, Secretario e Vice Secretario, quali non hanno altro sopraintendente, ma ancora di tutti.

Di poi si fa la distribuzione di tutti gli altri Fratelli Confermati, alla cura dei Consultori, ed in essa, pare molto commodo lasciare ordinariamente alli Consultori vecchi quelli che avevano prima, dei quali hanno già cognizione e pratica. Ma, se alcuno di loro o il Prefetto, per qualche rispetto o del fratello o del Consultore giudicasse doversi mutare alcuno o molti, si faccia con ogni facilità. Dopo il Prefetto esorterà ognuno a fare il debito suo ed avere cura diligente dei loro assegnati.

64. Assignment of members

Al principio di ogni mese si faccia una Consulta particolare sopra le dette distribuzioni per recognizione cioè per rendere e pigliare conto dei Fratelli loro assegnati e perchè si statuisca prima un giorno commodo per tale azione.

65. Report on charge

In questa Consulta adunque, preparate le cose necessarie dal Secretario, prima si leggerà il Capitolo del modo di far le Consulte ed il resto che si è detto di sopra. Di poi li Presidenti renderanno conto degli Officiali loro assegnati ed i Consultori dei Fratelli. Ciascun Magistrato di quelli, che intervengono alla Consulta ne uscirà fuori mentre che di lui si tratta.

Appresso il Prefetto proporrà: *Utrum aliquid detrimenti passa sit Congregatio*, come è stato detto di sopra e dal Secretario si noterà ogni cosa che alla Consulta parerà degna di essere notata.

Capo 6

DELLE PATENTI E MANIERA DI FARLE

Per rimediare a molti inconvenienti, che sono avvenuti per il passato, e per giustissimi rispetti, si faccia per l'avvenire una sola forma di patente, tanto di partenza come di vita et moribus, nella quale semplicemente si ponga tutto il tempo che quel Fratello ha frequentato, e ciò in preterito, cioè spiegando il tempo in cui cominciò, sino all'ultimo tempo che venne; osservando però sempre, che per ultimo termine si ponga almeno una settimana avanti la data della Patente secondo la formola seguente:

66. Testimonials

"N. N., Praefectus Congregationis Romanae Primae Primariae Beatae Mariae Virginis Annunciatae, omnibus praesentes litteras inspecturis gratiam Deiparae Virginis.

"Quum Dom. N. N. testimonium solitum enixe postulet, ejusque votis annuendum esse Congregatio censeat; nos cetera laude pro nostro instituto supersedentes, fidem facimus, eum a mense N. anni N., quo tempore confirmatus est, usque ad mensem N. anni N. frequentasse hanc nostram Congregationem Primam Primariam, et quae sunt frequentantium praesti-

tisse, in ejusque rei confirmationem has patentes litteras, signatas sigillo Congregationis, nostra manu subscripsimus.

Romae in aede Primae Primariae Congregationis Annunciatae ad Collegium Societatis Jesu, die . . . Anno. . . .

N. N., Praefectus.
N. N., Secretarius."

Per sapere il tempo che ha frequentato, si è fatto quell'ordine universale che ognuno si faccia notare. A chi avrà in ciò mancato si ponga sempre piu tosto manco che più. Ed egli lo piglierà in buona parte come per paga della sua negligenza.

Se ha interposto alcune volte notabilmente, si computerà tutto quel tempo nella patente, ma si eccettuerà nel modo seguente. Non facendo però menzione ne di causa legitima ne di licenza di essa interposizione, perchè queste si suppongono, nella patente si professa di far fede solo del tempo che ha frequentato.

Se si sa solo quando cominciò a frequentare e solo quando finì, si ponga quel termine certo, e la durazione in confuso con un (aliquandiu) e più precisamente come sarebbe (annua circiter)—quando però di ciò si avesse testimonio molto certo. Exempli gratia: "Quum a mense Decembri anni MDXC, quo tempore confirmatus est, aliquandiu, (ovvero) duos circiter menses vel annos frequentasse;"
vel, "Quum ante mensem Januarii, anni, etc., aliquandiu," ovvero "tres circiter annos inter Confirmatos frequentasse."

Se non ha fatto qui probazione, ma è stato subito ricevuto fra i Confermati per essere di Congregazione aggregata, non se gli dia patente della nostra Congregazione se non l'avrà bene ed esattamente frequentata, almeno tre mesi. Ed a questi tali sempre in luogo di mettere nella patente, "quo tempore confirmatus est," si ponga, "quo tempore jure aggregationis receptus est, quum se esse cooptatum in Congregatione nostra ostenderit."

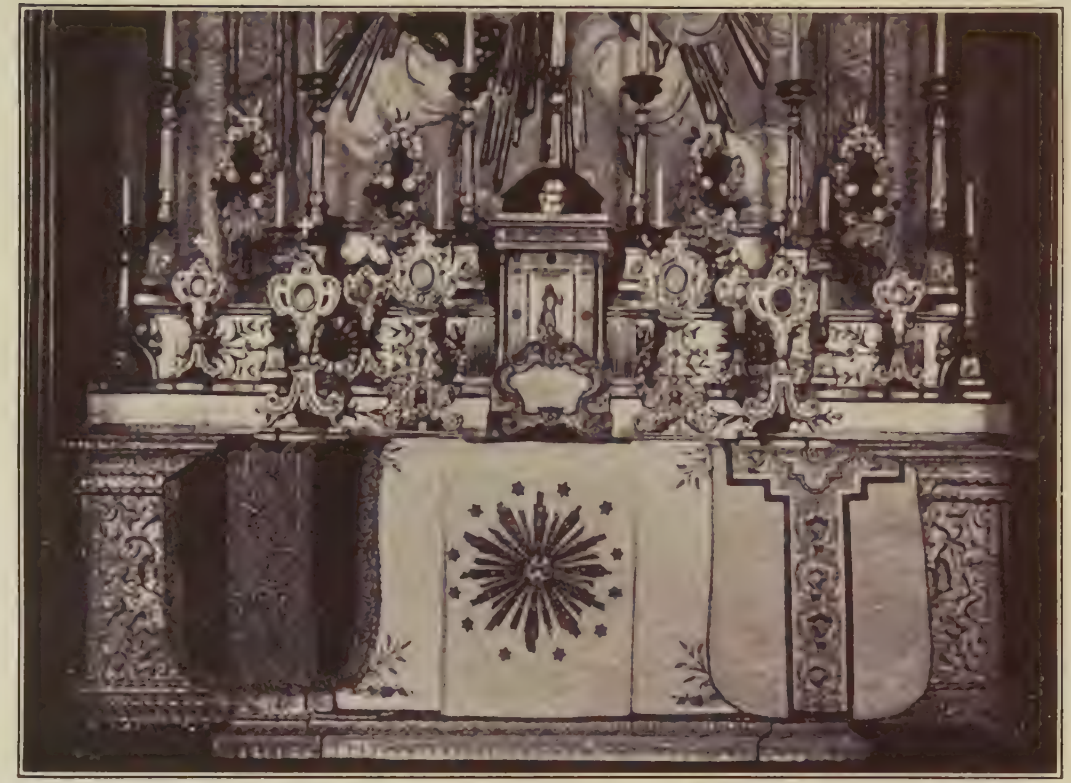
La formula della intermissione è tale per esempio: "Quum a mense Januarii, MDLXXXII, usque ad mensem Februarii MDXCV (intermissis tamen novem mensibus, vel anno cum dimidio, vel duobus annis) frequentasse hanc nostram Congregationem."

Se la intermissione fu in più volte si dirà: "Quum, etc., frequentasse hanc nostra Congregationem Primam Primariam, et quae sunt frequentantium praestitisse, quam bina, vel terna, vel quaterna intermissione omnino menses duo de triginta, etc., omiserit."

Ovvero: "Quamvis ter vel quater cessaverit ad duos omnino annos, vel ad annum cum dimidio."

67. Memorial

Chi vuole patente farà un memoriale con tutte le cose sopradette nel seguente o simil modo: "N. N., avendo frequentata la Congregazione Prima Primaria dell'Annunciata dal di 20 Giugno, 1591, nel qual giorno fu confermato, fino alli 25 di Marzo dell'anno 1595, supplica gli si faccia di ciò fede publica, conforme al solito.



ALTAR, PRECIOUS VESTMENTS AND ORNAMENTS

COVER OF LETTER FROM SHANGHAI TO THE PRIMA PRIMARIA

Che lo riceverà con obligo di pregare la Beatissima Vergine per la Congregazione."

Questo memoriale si darà al Secretario. Egli, dicendolo prima al Padre, lo proporrà nella prima Consulta e passato che sia confronterà con li suoi libri la verità di quelle cose e formerà la patente al modo prescritto e la mostrerà al Prefetto, il quale, quando quel tale domanderà licenza in publica Congregazione, ordinerà al Secretario che gliela dia.

Quando alcuno dei Fratelli avrà per tutt'altra occasione che di partenza ottenuto secondo il solito dalla Congregazione la patente di vita et moribus, e si sarà servito di essa: per ogni modo la riporti e restituisca al Padre o Prefetto o Secretario, quando però non fosse stato bisogno lasciarla per inserirla in qualche atto publico. E il Secretario, quando per ordine del Prefetto dà simili patenti, avvisi quest'obbligo di riportarle, le riscuota, e le dia al Padre. Ed il simile si osservi, quando alcuno avesse avuto la patente per la sua partenza e poi non fosse partito.

68. Testimonial returned

Capo 7

DELL'ASSEGNAZIONE E RELIQUIE DEI SANTI

Ogni mese si assegnino i Santi, conforme al modo sottoscritto, e ciò, conforme al giudizio del Padre, in una delle feste del mese precedente. Che quanto al modo di farli, essendo ufficio particolare del Lettore, a lui se ne danno regole particolari.

69. Monthly Patrons

Il modo dunque di assegnare i Santi sarà questo:

Apparecchiate sopra la tavola le cose necessarie, cioè dal Lettore i due vasi con li Santi, e con li nomi de' Fratelli, ed ancora un libro in quarto per riporre i nomi, ed i Santi delli assenti, come si dirà di sotto; e dal Secretario il suo indice con gli istromenti da scrivere, si diranno le Litanie dei Santi sino al *Propitius esto* e l'Orazione, come sta notato nel libretto delle orazioni che si dicono in Congregazione.

70. Ceremony

Di poi il Padre si metterà al luogo accomodato. A mano destra del Padre sederà il Secretario, e a mano sinistra il Vice-Secretario. Il Secretario avrà il suo indice con il nome di tutti i Fratelli per alfabeto, alli quali (quando parerà al Padre) aggiungerà breve e prestamente il Santo che ad ognuno tocca ed il giorno e ciò, oltre alle altre cause perchè si possa avvisare, che narrino in Congregazione la vita di quelli a cui tocca il Santo o giorno più accomodato.

Il Vice-Secretario andrà pigliando i nomi degli assenti ed accompagnandoli col Santo, che toccherà loro, li porrà dentro il libro suddetto seguitamente una copia per carta, poi subito finito scriverà detti nomi dietro dei Santi e darà le pergamene al Lettore, li Santi al Secretario il quale poichè gli avrà notati nel suo indice, li darà al Prefetto.

Il Lettore leggerà i nomi, tirandoli a sorte e procurando sempre che

quello il cui Santo si legge, sia lì in ginocchioni. Però leggerà per quanto può avanti e quando, per non vi essere alcuno dei nominati, si trova addietro, si leggerà due e talvolta tre insieme, abbadando però che non impedisca la lezione dei Santi. Ond'egli o il Padre o il Prefetto, quando in ciò si mancasse, avviserà che ognuno subito che è nominato si trovi e venga ad inginocchiarsi. Se vede in Congregazione alcuno nuovo o non ordinario, sia destro a scrivere il nome suo in una cartuccia e porla fra gli altri o in chiamarlo a voce, facendosi dire il nome dal Padre se non lo conosce.

Ognuno subito ricevuto il Santo farà a lui un poco di orazione quanto sarebbe un *Miserere*.

Prima di tutti si caverà il Santo della Congregazione, e ciò lo ricordi e nomini il Lettore, e sebbene tutti si inginocchieranno, nondimeno in particolare verrà a pigliarlo il Prefetto, che lo terrà per far poi accomodare dal Lettore il libretto delle orazioni per la Commemorazione, secondo il solito, ed attaccarlo in luogo commodo, come alla Croce che si mette sull'Altare.

71. Sodality Patron

Il Lettore informi tutti di queste cose, acciò lì in publico sappiano fare le cose con dignità speditamente.

Nel fine avvisarà, che se alcuno fosse senza Santo venga a pigliarlo.

In ultimo tutti si inginocchieranno per un *Miserere* in silenzio con riverenza domandando perdono al Santo passato, ed il patrocinio del presente.

72. Honor to Saints

Quando poi si finisce la Congregazione, il Lettore dovrà farsi dare subito dal Prefetto il Santo della Congregazione, ed accomodare il libretto per non generare confusione.

Il Padre domanderà talvolta a diversi, che Santo hanno avuto, che devozione ci abbiano fatto, alli quanti del mese veniva, che virtù hanno esercitato, per chi pregavano. Se il Santo della Congregazione non viene in giorno che si fa Congregazione, la prima volta che si farà dopo la sua festa si legga la sua vita, ovvero alcuno avvisato prima la narri, facendo dire qualche cosa a diversi separatamente. Si dica un *Miserere* da tutti insieme a voce alta con la orazione del Santo in fine. Il Prefetto domandi una penitenza ad onore del Santo, e si facciano altre simili devozioni, secondo il consiglio del Padre.

Si tenga un indice delle Reliquie che sono in Congregazione, e nei suoi tempi, ad onore dei Santi loro, si faccia tutto il sopradetto, mettendo di più il vaso dove è la Reliquia, se si potrà comodamente, nel mezzo dell'Altare con particolare ornato, acciocchè sia adorata e riverita.

73. Relics

Capo 8

REGOLE GENERALI A TUTTI GLI OFFICIALI E DELLE INSTRUZIONI PARTICOLARI DI ESSI

1. Perchè la varietà, novità ed inesperienza degli Officiali è di gran danno al bene spirituale e temporale della Congregazione, fa andar male

74. Officers' Rules

molte robe, lasciare molte usanze lodevoli, ne introduce molte meno utili, fa che molte cose non si facciano a tempo suo, e però gli esercizi della Congregazione vadano non solo con poca gravità, ma con molta leggerezza, varietà, confusione, disordine e mancamento, poichè il Padre e Prefetto non possono essere sempre per tutto ne sempre dare e ricordare l'istesse cose agli Ufficiali, che spesso si mutano; per questo in ciascuno Ufficio si tengono scritti insieme tutti quelli Avvisi, li quali, per essere molto leggeri e dipendenti da luogo, tempo, persone, o altro accidente particolare e variabile, non sono degni di essere posti tra le Regole, ma pure sono ciascuno da se utili e spesso necessarii alla buona esecuzione di detto ufficio. Questi cosi posti insieme con leggersi una volta daranno grande informazione ed aiuteranno la memoria dell'Officiale il quale sarà tenuto ad osservarli tutti, come ordini particolari del Padre per servizio della Congregazione, poichè ad essi il Padre potrà facilmente aggiungere e levare quello che gli parerà conveniente.

75. Learn Rules

2. Quando l'Officiale entra nell'Officio, si informi dal precedente, ed intenda se egli ha qualche cosa degna da osservarsi, e parimenti, quando egli esce, informi ed indirizzi il suo successore.

3. Ognuno che entra in Officio si scriva la sua informazione, cioè le Regole proprie, le Regole generali a tutti gli Officiali e gli Avvisi particolari di modo, che possa servire anco agli altri, se pure il Prefetto non gli fa grazia di una delle scritte, e poi con tutto ciò nel fine dell'Officio, se l'ha seco, la renda e la riconsegni, o almeno la mandi un poco prima della elezione dei nuovi Officiali, o quando il Prefetto la domanderà, o fra questo istesso tempo, se per partenza, infermità, ovvero altro caso restasse di non poter seguitare l'Officio suo. Il che ancora si ha da intendere di qualsivoglia altra cosa della Congregazione, che egli si trovasse in mano.

4. Legga e sappia bene la sua informazione, ne abbia cura, la tenga nella Congregazione al luogo designato o in altro luogo sicuro, acciò non si perda. Nel fine dell'Officio, la consegni al Prefetto, non ne levi o aggiunga cosa alcuna senza licenza del Padre. Ma in cartaccia separata noti quel che gli pare degno di aggiungervisi, e la dia al Padre, e ciò nell'-Ufficio di qualsivoglia, ma molto più nel proprio.

76. Foresee duties

5. In tutte le azioni prevegga prima e sappia minutamente ed esattamente quanto si ha da fare, acciò lo possa eseguire speditamente.

77. Prompt attendance

6. Ogni Officiale deve venir dei primi per essere di esempio agli altri e per preparare quello che bisogna, avanti che cominci la Congregazione, per non turbarla; e subito dopo di essa siavi pronto per riporre il tutto.

78. When cannot attend

7. Chi prevede di non potersi ritrovare in Congregazione, ne avvisi il suo Vice per tempo, massime se si ha da fare qualche cosa straordinaria, e che abbia bisogno di preparazione e di tempo, e però ancora nell'ingresso dell'Officio cooperi di fare che egli ancora pratichi o intenda tutte le cose, acciò

possa supplire esattamente. Non rinnovi alcuna cosa, per minuta che sia, o tralasciando quello che si fa, o inducendo altra novità senza piena licenza del Padre.

8. Osservi nella Congregazione, e quando nota o vede cosa che gli dispiaccia e che sia malfatta, ne avvisi il Padre, e il Prefetto, acciò con prudenza provveggano.

79. Report defects

9. Negli Ufficii nei quali vi è più di uno, e nelle altre cose delle quali, per essere di momento, è stata data la cura a molti, l'uno non ne lasci tutto il peso agli altri, ne confidato nella diligenza dell'altro, diventi egli più negligente; ma avendo cura egli del debito ed obligo suo, e non di quelli dell'altro, vi si adoperi con ogni diligenza, non altrimenti che se fosse stato commesso a lui solo.

80. Where several

10. Nessuno esca di Officio finchè non dà il possesso al successore, sicchè in questo mezzo faccia il tutto, di modo che la sua esattezza e buon esempio gli abbia da essere di stimolo a far bene l'Officio suo, e non solo in quell'istesso giorno, ma fino a che bisogni e non sia instrutto il successore, lo informi e cortesemente lo aiuti.

81. Help successors

11. Ognuno che è Vice, cioè in luogo dell'altro, si informi bene ed impari e prattichi quello che appartiene all'Officio suo, acciò se bisognasse supplire lo sappia fare, e però abbia scritti gli Avvisi, e subito arrivato in Congregazione, sempre ha da osservare se vi è quello in cui vice fu posto, e non essendovi, farà le sue veci, come se egli fosse primo Officiale.

82. Substitutes

Per questo è necessario che ciascuno al principio legga e sappia molto bene le Regole ed Instruzioni dell'Officio suo, e più degli altri uno dal Padre deputato, o a tempo o per sempre, il quale tenendole prontissime, ha da distribuire puntualmente, nominatamente ed espressamente tutte le cure ed esecuzioni tra li compagni, e quando quelli non vi siano o non bastino, ha da chiedere aiuto dal Padre o da alcuno dei Fratelli pratichi, che non siano per cagionar disturbo, poichè egli ha da render conto particolare d'ogni dissensione. Inoltre ha da procurare che ciascuno variando si eserciti in qualsivoglia cosa, acciò al bisogno si trovino tutti pratichi, e le azioni difficili o dubie, non prima alcuno le faccia in publico, che non le abbia privatamente provate.

Quello, che per qualche occorrenza restando in Congregazione piglia in consegna dal Prefetto o dal Portinaro la chiave non deve partire se non quando ha bene serrata la porta dell'Oratorio, e quindi deve dare la chiave al portinaro del Collegio o riconsegnarla ad alcuno di quelli che dopo di lui restano.

83. Close Oratory

Ogni Officiale legga subito, sappia bene ed osservi, non solo le Regole, ma ancora la sua instruzione, perchè la lode dell'opera e dell'operante consiste nella esecuzione senza strepito, puntuale eseguita, come che naturalmente corresse, e chiunque ha qualsivoglia carica in modo avanti possegga, provveda, provi tutto il

84. Know Rules

corso di ciascuna azione, affinchè poi nell'eseguire per mancamento o di sapere o di instrumenti o di esperienza non manchi.

85. Ministers of Mary

Acciò le loro fatiche più siano di merito nel cospetto di Dio, e di edificazione negli occhi degli uomini, di gusto del proprio cuore, le facciano come opere non ordinarie, ma come divine dirette dalla Gloriosa Madre che li ha in ciò singolarmente favoriti e ricevuti fra i servi suoi e per i suoi ministri.

Capo 9

REGOLE COMUNI AL PREFETTO ED AGLI ASSISTENTI

86. Know office

Il Prefetto e gli Assistenti dovendo l'uno supplire all'altro, devono ciascuno sapere tutto l'Ufficio, le Leggi, le Regole, gli Avvisi e le cure dell'altro, come le sue proprie. Hanno da aver molto pronte le cose della Congregazione, le Regole, i Decreti, le consuetudini, gli Avvisi, tanto privati quanto publici, tanto generali quanto particolari; e però hanno da operare una gran diligenza, e ciò gli si raccomanda con particolare affetto, poichè la cosa è di somma importanza.

87. Read Rules together

Il Prefetto, gli Assistenti, il Secretario leggano insieme le proprie Regole ed Instituzioni, Avvisi ed informazioni, dal momento che sono stati creati tra cinque giorni al più, nel qual spazio di tempo si farà la Consulta per la distribuzione dei Consultori.

88. Privately

Fra altrettanto tempo, come si è detto di sopra, ognuno da se legga le Regole e le Instituzioni di tutti gli altri Officiali minori, facendosi poi dichiarare dal Padre, se qualche cosa non intendano, ed osservando quello in che gli pare abbiano mancato li passati, per avvisarne li futuri. Tutti debbono legger quelle di tutti, perchè dovendo ognuno di loro quattro in assenza degli altri supplire, ancora circa la cura di quelli Ufficiali che sono assegnati, dovendo l'uno con l'altro avvisarsi ed aiutarsi, dovendo il Prefetto aver l'occhio in ogni cosa, bisogna che ognuno esattamente sappia quello che appartiene all'Officio e cura degli altri.

89. Example

Si persuadano, che dal loro esempio dipende tutta la osservanza degli Avvisi proprii, perchè gli altri Officiali ne faranno conto grande, o poco, secondo che vedranno che il Prefetto ed Assistenti ne facciano conto dei proprii.

90. Appoint Substitute

Si abbia l'occhio in Congregazione, se mancasse qualche Officiale ed ancora il loro *Vice*, e si avvisi un altro acciò supplisca.

Capo 10

REGOLE DEL PREFETTO

Nelle cose della Congregazione si abbia gran cura del decoro, della gravità, della uniformità, e di una certa apparenza esteriore, dalle quali

91. Gravity, Evenness

cose pende molto il concetto che li Fratelli si fanno della Congregazione, ed il loro profitto spirituale. Però il Prefetto in tutte le azioni, meglio degli altri, prevegga prima, prepari e sappia esattamente quanto si ha da fare, acciò lo possa eseguire con dignità e speditamente. Per questa medesima causa abbia sempre conferito col Padre e notate in una carta tutte le cose, che si hanno da fare in Congregazione, o che ha da dire o da fare in publico.

92. Everything prepared

Poi avvisi quello cui appartiene, o sia Secretario o Sacrestano o altri, acciò per tempo preparino quanto bisogna e non si abbiano a fare le cose interrottamente. Per la stessa causa ancora prevegga e faccia si che mai non si stia nella Congregazione aspettando, o senza farsi niente.

93. See Director

Sia piuttosto prodigo che avaro in conferire col Padre non solo per osservare l'ordine delle Regole, ma perchè tanto andrà sempre meglio la Congregazione, quanto più ci sarà questa intelligenza.

94. Overhaul property

Almeno una volta il mese rivegga le cose di più importanza, o più pericolose a guastarsi, come paramenti od altre, per vedere come stanno e come si conservano.

95. Apostles' feasts

L'ultima Congregazione Universale precedente alla festa di qualche Apostolo inviterà tutti li Fratelli a comunicarsi per devozione.

Capo 11

REGOLE DEGLI ASSISTENTI

Agli Assistenti, come ai membri principali della Congregazione, s'impone un carico di più importanza di tutti, cioè che ognuno di loro, come due Censori o due occhi della Congregazione, per onore della Madonna e per utile dei Fratelli, stiano vigilanti, osservando le loro azioni, pratiche e vita, non solo dentro ma, per quanto si può, ancor fuori della Congregazione, e conferiscano col Padre piuttosto troppo che poco, anzi presto che tardi; ne commettano, che mentre vogliono riferire il male quando è più certo, lo scuoprono quando è inevitabile, o molto più difficile a curarsi.

96. Eyes of the Sodality

Ognuno degli Assistenti deve in sua presenza far leggere a quegli Ufficiali, che ha in particolar cura, ed alli loro Vice, le Regole ed informazioni loro, dichiarandoli ove non intendono e raccomandandogli ove sia mancato dagli altri; e questo non si deve differire in nessun modo nè tralasciare, quantunque siano Vice, o quantunque fossero Officiali vecchi, prattichi, e confermati.

97. Officers' Rules

Capo 12

REGOLE GENERALI DEL SECRETARIO

98. Taking over books

Il Secretario nuovo quanto prima si faccia fare la consegna dal Secretario vecchio, conforme all'inventario, diligentemente confrontando ogni cosa ed in essa guardi bene, apra e numeri i libri.

99. See to books

Faccia poi diligenza per mantenerli nell'essere e bontà loro. Però quando alcuno cominci a guastarsi, avvisi per tempo, e lo faccia racconciare, prima che si guasti, tanto che l'acconciarlo sia di maggior difficoltà e spesa.

100. Know everything

Si trovi presente quando il Prefetto e gli Ufficiali Maggiori leggono le loro Regole ed informazioni, e dippiù egli nello spazio di otto giorni abbia con diligenza veduti gli Avvisi di tutti gli Officiali, per potere adempire all'Officio suo, come conviene in ogni cosa. Procuri diligentemente di farsi ben padrone e capace di tutti i libri della Segretaria, informandosi distintamente di ognuno di essi, a qual fine siano stati fatti, per sapersene ben valere all'occasione.

101. Sodality documents

In tutte le cose, che gli occorrono di scrivere per la Congregazione, procuri di fare buon carattere e corretto, autenticando sempre ogni cosa colla sottoscrizione del suo nome.

102. Ask explanations

Domandi ed interroghi il Padre, il Prefetto ed i suoi predecessori di tutto quello che non s'intendesse, e non ne fosse stato avvertito.

103. Guide public acts

In tutte le azione publiche assista, guidandole ed avvisando di mano in mano le cose che si hanno da fare, come quello alla cui particolar cura è commesso che le indirizzi, e che però prevegga l'ordine e il modo con che si hanno da eseguire.

104. Books taken out

Se per qualche bisogna grande sarà necessitato, per spedizione della Congregazione, portare in sua casa alcuno de' libri dell'Ufficio suo, osservi queste tre cose: *Primo,* ne avvisi il Padre ed il Prefetto, dandole polizza, ove sia scritto il libro che piglia, il dì in che lo piglia, e il dì che promette di riportarlo; *Secondo,* che per tenerlo fuori di Congregazione il manco che sia possibile, non lo pigli se non quando sa di aver tempo onde sbrigarsene e riportarlo subito; *Terzo,* quando lo riporta, si faccia subito o rendere o stracciare la polizza, e lo stesso faccia osservare dagli altri, se ne occorresse il caso che altri avesse da portarli seco. Imperocchè questi essendo libri scritti a penna, e se si perdessero non si possono ricomprare con qualsivoglia prezzo, bisogna averne cura maggiore, e non è troppo l'antivedere li casi d'incendj, morti o simili, che ad ognuno possono avvenire.

INTORNO ALL'ELEZIONE DE' NUOVI OFFICIALI

Quando si fanno gli Officiali nuovi, sopratutto deve usare diligenza il Secretario, che le cose procedano con gravità e decoro, e senza confusione;

105. Election preparation

e però venga la mattina per tempo nell'Oratorio per apparecchiare le cose necessarie; poichè dovendo farsi gli Officiali nuovi, egli solo ivi resta Magistrato vecchio e deve essere molto bene informato di ogni cosa.

Abbia dunque preparate le solite cartoline secondo il numero degli Ufficiali Maggiori e Consultori, tagliate in tre parti per la nominazione del Prefetto; e per la nominazione degli Assistenti, altre cartoline secondo il numero dei Fratelli tagliate in quattro parti; e dippiù altre carte grandi mezzo scaccolo per la nominazione dei Consultori, di modo che più presto ve ne avanzi che ve ne manchi.

Dopo cavi fuori gli istromenti necessari, come sta scritto nei suoi avvisi, e gli disponga in maniera sopra la tavola, che non paiano posti a caso, ma con quelche bell'ordine.

Di più cavi fuori l'estratto del modo della Elezione degli Ufficiali, per poterlo leggere abbisognando.

Metta ancora sulla tavola non solamente le Regole, ma ancora le informazioni, del Prefetto, Assistenti e Consultori per ordine dei loro numeri, per darle poi ad ognuno degli Officiali nuovi nel modo solito.

Faccia che le panche siano in modo acconcio, che gli Assistenti vecchi e Consultori possano sedere quasi in luogo separato e comodo per lo scrivere.

Quello che debba poi fare il Secretario nella stesse elezione e pub-

106. Election

blicazione degli Ufficiali, veggasi di sopra nel proprio Capitolo delle elezione.

Publicati gli Officiali, e finita poi la Consulta, nella quale, come nel

107. Put all away

medesimo Capitolo si è detto, si fanno gli Officiali Minori, il Secretario riporti ogni cosa nella sua cassa, non lasciando cosa alcuna sopra la tavola e rimettendo il tutto a suo luogo.

Procurino poi il Secretario vecchio e il nuovo di abboccarsi quanto prima per informarsi di tutto quello che sarà necessario, ma particolar-

108. Prepare for promulgation

mente della ceremonia che si ha da fare nella publicazione dei nuovi Officiali, e perchè il detto Secretario nuovo possa essere più capace di tutto, non manchi il Secretario vecchio di fargli quanto prima la solita consegna, disponendo e ordinando ambedue insieme le cose in maniera che si faccia il tutto con decoro e gravità.

Il Secretario vecchio scriva poi, quanto prima è possibile, ordinatamente in un foglio la elezione fatta dei nuovi Officiali nel modo che sta sopra nel titolo della elezione e publicazione degli Ufficiali e la mostri al Secretario nuovo, per potersi poi publicare secondo il solito nella prima Congregazione, insegnandogli prontamente come si ha da fare.

Faccia parimenti o faccia fare dal suo Vice Secretario due indici di

tutti i Fratelli confermati ed ammessi, e conforme alla tavola dei Frequentanti, che avranno da servire per gli Visitatori degli infermi, e ad ognuno di essi farà il titolo: *Pro visitatore infirmorum.*

109. Lists

Farà ancora o farà fare un altro indice nell'istesso modo con aggiungervi dippiù la lista di tutti i nuovi Officiali, che avrà da servire per il Censore, e gli farà il titolo: *Pro Censore.*

110. Prepare for Minor Officers' promulgation

Dopo nella prima seguente Congregazione, nella quale si ha da fare la publicazione dei nuovi Officiali Minori, dovrà il Secretario vecchio preparare sulla tavola del Prefetto tutte queste seguenti cose:

Le informazioni degli Ufficiali, che in tutto saranno dieci, cioè del Secretario, del Depositario, dei Visitatori degli Infermi, del Censore, dei Lettori, dei Sacrestani, e del Portinaro. E da un'altra parte, le informazioni dei Vice, che in tutto sono quattro, cioè del Vice-Secretario, del Vice-Censore, dei Vice-Sacrestani e del Vice-Portinaro, mettendole per ordine nella detta maniera.

Di più apparecchi sull'istessa tavola i soliti segni degli Ufficiali vecchi, che gli hanno da dare alli nuovi, cioè: l'abbozzatore per il Secretario, una chiavetta per il Depositario, due indici per li Visitatori degli Infermi, un indice per il Censore, due libri per li Lettori, due chiavi dell'Armadio per li Sacrestani, ed una chiave per il Portinaro. E metta ogni cosa ordinatamente sopra la tavola, insieme con la lista degli Officiali nuovi che si ha da publicare, come si è detto di sopra.

Quel che debbano poi fare il Secretario nuovo e vecchio nell'atto della detta publicazione, veggasi di sopra nel citato Capitolo.

111. Active Members

Finita poi la Congregazione, il Segretario, insieme col Portinaro, cerchi di accomodare la tavola dei frequentanti nel modo consueto.

Dia ordine al suo Vice-Secretario, che quanto prima faccia un indice alfabetico di tutti i Fratelli frequentanti, si confermati come ammessi,

112. For Director

aggiungendo agli Ammessi gli instruttori che hanno e il giorno che hanno cominciato a venire; di più, la lista intera dei nuovi Officiali; appresso la distribuzione dei Consultori, e finalmente le cose gravi determinate nel Congregationis-Consulto da osservarsi dal Prefetto, e tutte queste cose legate insieme si diano quanto prima al Padre.

Un'altra simile raccolta farà fare per darla al Prefetto. Ed un'altra simile se ne farà fare per se stesso il Secretario.

INTORNO ALLE CONSULTE

113. Secretary present

Quando si fanno Consulte pubbliche o segrete, ordinarie o straordinarie, sempre deve darsi luogo il Segretario di trovarvisi e non mai farsi aspettare.

In tale occasione il Secretario cavi sempre fuori il libretto dell'abbozza-

114. Materials tore, e se lo ponga davanti, acciocchè occorrendo qualche cosa da notare lo possa fare subito. Caverà ancor fuori gli istromenti necessari per scrivere, cioè calamaro, penna, ecc.

Quando si fanno le Consulte publiche, cioè di tutta la Congregazione,

115. Ballot box dovrà ancora cavar la bussola con le palle per ballottare qualche partito che patisse difficoltà, e non fosse ben domandarne i voti a viva voce o altro segno esteriore.

Ricordi ancora al Prefetto che avanti delle Consulte si dica il *Veni Creator Spiritus* con l'orazione, e dopo la Consulta

116. Prayers l'altra orazione che sta notata nel libretto delle orazioni, per conseguire l'Indulgenza, conforme alla Regola.

Se nelle Consulte segrete bisognasse talvolta di mettere qualche cosa

117. Council meeting a voti segreti, tocca al Segretario distribuire le palle ai Consultori e raccorle; ma nelle Consulte publiche è officio dei Sacrestani.

Il modo di notare le Consulte nello abbozzatore lo ha il Secretario nei suoi Avvisi.

Finita la Consulta, se sarà determinato qualche cosa di momento, stenderà sopra un foglio essa determinazione, secondo la formula, che si vede

118. Records espressa nei libri dove si scrivono i Decreti, dandone poi conto quanto prima al Padre e al Prefetto, sottomettendo ogni cosa alla loro censura. Quando il Padre gli avrà restituito il foglio della Consulta corretto ed accomodato, potrà copiare ogni cosa nel proprio libro, cioè le cose importanti nel libro loro, e le cose non tanto gravi nel libro di esse; avvertendo però che nelle cose gravi ci bisogna il consenso del Padre Rettore, del quale consenso ottenuto dovrà il Secretario fare espressa menzione.

Se la determinazione sarà sopra l'ammettere o ricevere, o confermare qualche Fratello nuovo, dovrà il Secretario notare ogni cosa, come appresso si dice.

INTORNO AL CONGREGATIONIS CONSULTO

Se in tutte le Consulte deve il Secretario usar diligenza grandissima,

119. Sodality Consultations si deve usarla straordinaria nella Consulta generale o Congregationis Consulto, che si dovrà fare infallibilmente dopo il pranzo del giorno in che si sono fatti gli Officiali nuovi.

Avanti che si incominci il Congregationis Consulto, cavi fuori l'indice

120. Lists dei frequentanti scritto ordine antiquitatis col tempo in che ciascuno fu confermato, secondo hanno da sedere.

Faccia disporre le panche nel modo il più comodo, ed avendo egli da se prima contato i luoghi da sedere, e confrontandoli allora tacitamente

121. Seats coll'indice sopradetto dei Fratelli, al quale ancora può, per maggiore facilità, preporre segretamente i numeri dell'ordine, procuri coll'aiuto del Padre che ciascuno appresso a

poco si ponga a sedere nel luogo che gli toccherebbe se fossero tutti; perchè l'andare o sedere seguitamente e però aversi a muovere tutti quando uno sopragiunge, dà gran disturbo e scomodo, come ne ha insegnato l'esperienza.

122. Paper

Abbia dunque preparato un numero competente di cartelle tagliate in 16mo o mezzo scaccolo, cioè tagliato un foglio in sedici parti uguali, per poter scrivere ognuno secondo il solito se gli occorre niente; dopo che a voce è stato discorso dei tre punti soliti. Di poi metta le dette cartelle sulla tavola, e cavi fuori tutte le penne e calamari.

Quello poi che tocchi al Secretario di fare nell'istesso Congregationis Consulto, si è detto già di sopra nel suo proprio titolo.

123. After meeting

Finito il Congregationis Consulto, rammenti al Padre che si facciano li due deputati per rivedere le Scritture, etc., e poi riponga ogni cosa, ricordando al Padre che si straccino ed abbrugino le cartelle, acciocchè non si possano conoscere gli autori nè sapere quello che è stato scritto in esso.

INTORNO ALLA DISTRIBUZIONE DEI CONSULTORI

124. Assignment to Consultors

Il Segretario dovrà ricordare al Prefetto che la distribuzione dei Consultori si faccia un giorno quanto prima dopo il Congregationis Consulto secondo la comodità presente, e che vi intervengano ancora i Presidenti ed i Consultori usciti di Officio.

Oltre a quel, che si è detto di sopra intorno alle Consulte, il Secretario metta dinanzi al Prefetto una lista dei Fratelli frequentanti, e la lista degli Officiali, e la tavoletta della distribuzione vecchia, gli istromenti da scrivere, l'abbozzatore e il libro della Regole.

125. Note of names

Quel che si debba fare in questa Consulta si è detto di sopra nel suo titolo, ma sarà cura particolare del Secretario di annotare in un foglio, con spazio uguale, i nomi di sei ovvero dodici Consultori, e poi sotto ad ognuno di essi andrà notando i nomi dei Fratelli che gli vengono assegnati, secondo che gli sarà ordinato dal Prefetto, e se occorrerà di mettere il nome di alcuno separatamente per ammonirlo, potrà scriverlo al di dietro del medesimo foglio e poi notarli nell'abbozzatore col titolo *Admonendi sunt,* etc.

126. Lists posted up

Compita la distribuzione, potrà poi con sua comodità ma quanto prima scrivere in un foglio essa distribuzione dei Fratelli ed in un altro quella degli Ufficiali e secondo il solito ne attaccherà fuori della tavoletta che serve a questo effetto.

127. Lists given Officers

Farà ancora le cartelle solite per gli Assistenti, degli Officiali loro assegnati e, per gli Consultori dei Fratelli parimenti loro assegnati, nella forma solita e come si prescrive nella instruzione di esso Secretario.

Di poi nella prima Congregazione porterà le dette cartelle accomodate per ordine e dopo la publicazione degli Officiali, si publicherà ancora la distribuzione suddetta, se si sarà potuta fare in tempo, come deve il Secretario procurarlo, e quel che debba fare il Secretario nella detta publicazione sta notato sopra nel proprio titolo.

128. and published

Dovrà poi il Secretario ricordare al Prefetto al principio di ogni mese che si faccia la Consulta per la ricognizione dei fratelli loro assegnati, e che però si stabilisca un giorno più comodo per tali azioni. In detta Consulta il Secretario metterà avanti al Prefetto la lista della distribuzione, e caverà l'abbozzatore con gli stromenti da scrivere ed il libro delle Regole: ma quel che si debba fare in questa Consulta si è detto di sopra nel proprio Capitolo.

129. Monthly review

Quando un Ammesso viene confermato o si accetta qualche aggregato, abbia cura il Secretario, se non è già fatto, nella prima prossima Consulta, di farlo assegnare ad uno dei Consultori, scrivendolo alla tavoletta della distribuzione e dovunque bisogna, e ricordando a quel Consultore che se lo scriva tra gli altri della sua lista. Il simile deve fare quando si riceve qualche Ammesso o qualche Aggregato, avvisando il secondo Assistente del nome dell'Instruttore che gli è stato assegnato.

130. New members

INTORNO ALLO SCRIVERE GLI AMMESSI OD AGGREGATI AI LORO LIBRI

Nella prima Consulta, in cui si legge il memoriale di colui che desidera essere ammesso alla Congregazione, e si risolve che si proponga in piena Congregazione, il Secretario dovrà farne nota nel suo abbozzatore e di poi ricordare al Prefetto, che nella prima Congregazione si proponga. E nelle altre Consulte seguenti noterà nell'istesso abbozzatore quello che di lui si sarà risoluto.

131. Record of new Members

Il primo giorno che comincerà a venire dovrà notarlo nel libro degli Ammessi, conforme al solito, aggiungendovi chi gli sia stato dato per Instruttore, ed avvertirà ancora al Portinaro che lo scriva o faccia scrivere nella tavola publica ed al Censore che lo noti nelle sue.

Dica all'Instruttore che la sua informazione, o le sue Regole, stanno nel luogo delle altre, e però ivi la legga senza portarla fuori.

Li Memoriali delli detti Ammessi debbono infilarsi nella loro filza propria, facendo in piedi ad uno ad uno di essi la nota del giorno, mese ed anno che sono stati presentati essi memoriali. Quando sarà approvato, ne avvisi l'Instruttore, se pure non è presente, acciocchè prevegga quello che bisogna per la Confermazione e publicazione, ancora acciò riferisca al Padre, se avesse qualche cosa in contrario.

132. Memorials

Quando si fa l'atto della publicazione dei Confermati egli talvolta leggerà in publico il memoriale datogli dal Prefetto, ma essendo per lo più la stessa formola, lo leggerà da se, vedendo se ha le sottoscrizioni, e se è quale ha da essere.

Se i memoriali della Confermazione per caso non si dessero a tempo, si diano almeno dopo, e questi memoriali dovranno infilzarsi in un'altra stringa, notando in piedi di essi memoriali il giorno, mese, ed anno in che sono stati ricevuti.

Come il Fratello sarà confermato il Secretario subito lo scriverà nel libro dei Confermati e nella lista publica ordine antiquitatis per il Congregationis Consulto e farà che il Portinaro levi il nome di esso dalli Ammessi, e lo ponga nella tavola tra li Confermati a suo luogo, e così anco il Censore.

133. Lists

Nel detto libro dei Confermati dovrà usare particolar diligenza il Secretario di notare l'ingresso, l'età, la professione, la religione, e la morte che questi o quell'altro Fratello avrà fatto.

Nel medesimo libro e indice fatto ordine antiquitatis dovrà ancora scrivere i Fratelli che vengono aggregati da altre Congregazione, usando però la diligenza prescritta nelle Regole di accertarsi, se veramente sono di Congregazione aggregata alla Prima Primaria. Dirà ancora al Portinaro ed al Censore, che scrivano il loro nome alla tavola dei frequentanti ed a quella delle Comunioni, come si è detto di sopra.

134. From other Sodalities

Nel libro che si chiama degli Assenti dovrà scrivere le partenze, i ritorni, le buone o male licenze date ai Fratelli, nel modo che più precisamente vien prescritto nella Instruzione del Secretario, acciocchè se ne possa utilmente servire nel fare delle patenti come più abbasso si ordina.

135. The Absent

INTORNO ALLA PATENTI

Non ardisca il Secretario da se stesso, a petizione di chi si voglia, formare patente alcuna, ne domandarla per alcuno, ma qualunque dei Fratelli vorrà patente osservi quello che si è ordinato sopra nel capitolo delle patenti.

136. Testimonial not from him

Dovendo il Secretario fare qualche patente nel modo detto, oltre all'aver prima ricorso al libro dei Confermati per sapere il giorno della Confermazione o Aggregazione di quel Fratello che domanda la patente, vegga subito nel libro degli Assenti se egli ha interposto qualche mese nel frequentare con la sua assenza dalla Congregazione, per poterlo specificare nella stessa patente. Si ricordi che non si può dar patente a nessun aggregato se non ha frequentato la nostra Congregazione tre mesi almeno.

137. Details

Nello scrivere le patenti, in quanto alla forma e maniera di esse, osservi l'usanza e procuri di fare buon carattere e corretto per onore della Congregazione, e se il Segretario per sorte non avesse buona mano, si faccia aiutare dal sostituto, o da qualche altro Fratello che scriva bene.

138. Write well

Come avrà fatta la patente non la sottoscriva prima che non l'abbia vista il Padre e l'abbia sottoscritta il Prefetto, e dopo la sottoscriverà esso,

139. Signature e la dia al Padre per siggillarla, o si faccia dare il sigillo e la sigilli, avvertendo di fare in modo che l'impronta vi resti bene rilevata.

140. Memorials Di tutti i memoriali con cui si domanda patente ne farà il Secretario una filza con la nota in piedi della ricevuta, e della patente concessa o negata.

INTORNO ALLE LETTERE E RISPOSTE

141. Summary of letters A tutte le lettere che vengono scritte alla Congregazione noti il giorno nel quale furono ricevute con la data di esse e il giorno che furono lette in Congregazione, e di più il giorno in che gli fu risposto, e faccia a tutte li sommarj delle cose e capi che contengono esse lettere, secondo il solito, e se ne informi dal predecessore.

142. Reading Le lettere si devono leggere in voce alta e chiara di modo che tutti intendano. Prima si legga la soprascritta, dopo il luogo e la data con la sottoscrizione, sebbene questa si ha ancora da ripetere nel fine, e però il Secretario le abbia sempre lette prima, ed essendovi qualche cosa stravagante, prima di leggerla, conferisca col Padre. Il proprio tempo di leggerle pare che sia mentre il Padre si veste per dire la S. Messa se però non sono tanto lunghe che vogliono un tempo più spazioso.

143. Aggregations Se sono lettere di Congregazioni, che domandino l'aggregazione alla nostra Primaria, poichè saranno lette, e secondo il solito fatto il segno da tutti li Fratelli che si contentano di accettarle, avendo però le condizioni requisite, porterà quanto prima essa lettera al Padre Secretario della Compagnia alla Casa Professa, e da parte della Congregazione esporrà coma la tale e tale Congregazione domanda l'aggregazione e che presupponendo in essa le qualità requisite dalla Bolla di Papa Gregorio XIII, pare agli Ufficiali e Fratelli della Congregazione Primaria, che si possano consolare della aggregazione, e che però esso Secretario ne faccia la dovuta istanza con supplicarne il Reverendissimo Padre Generale, appresso a cui sta l'autorità di aggregarla, ed a quest'effetto gli si era portata quella lettera acciocchè sua Paternità Reverendissima consideri e risolva quello che le pare più servizio di Dio, e così lascierà la lettera al P. Secretario, per farsi accennare quando debba tornare per la risposta.

144. Replies Tornerà dunque il giorno stabilito dal Padre Secretario e ricorderàgli la spedizione con sentire quello che ha deliberato il Padre Generale, e se gliela ha lasciata, ricupererà la lettera della Congregazione per potergli rispondere. Se al Padre Generale piacerà di aggregarla, al nostro Secretario non occorrerà di fare altro se non informarsi dal Padre Secretario quando pensa di mandarle la patente della aggregazione, per poter nell'istesso tempo avergli dato la lettera che se gli scrive anco a nome della Prima Primaria Congregazione.

Nel rispondere a tali lettere, potrà o fare nuova minuta o servirsi di una delle minute che sono nel libro proprio, variando, come più giudiziosamente gli pare, col consenso nondimeno del Padre o Prefetto.

Se il Padre Generale non si contentasse di aggregarla, il nostro Segretario domandi modestamente al Padre Segretario le cagioni, per poterle in conformità allegare alla risposta, che da noi si farà alla lettera della Congregazione a cui viene negata l'aggregazione.

Fatta dunque la risposta, la dia al Padre, che la rivegga, e poi al Prefetto, che la sottoscriva, e la sottoscriverà poi anche il Segretario, in fondo del foglio e gli faccia la soprascritta e la dia poi al Padre per sigillarla. Appresso la porti al Padre Segretario con pregarlo a mandarla insieme con quella che il Padre Generale scrive alla Congregazione con le lettere patenti dell'aggregazione. Pigli in nota la data di essa patente, e poi subito noti il nome di essa Congregazione nel libro dei Confermati, nelle proprie classi delle Congregazioni, secondo il solito. Così ancora noterà alle spalle della minuta della lettera di cui si sarà servito, il nome della Congregazione alla quale si è scritta la lettera.[1]

145. Other letters

Le altre lettere ordinariamente saranno o di ringraziamento per l'aggregazione concessali e queste non hanno bisogno di altra risposta, o saranno di qualche Congregazione o Fratello, che darà avviso dello stato suo o di qualche altro negozio, e a queste con ogni prontezza e termine di creanza deve cercare il Segretario di rispondere quanto prima, consolandoli con parole dolci ed amorevoli, osservando nel resto quanto si è detto di sopra. Non si da Regole al Segretario dello scrivere, poichè si presuppone in esso buon giudizio, ed in una parola sia abbraccia il tutto, cioè scrivere con decoro.

146. Letters preserved

Di tutte le lettere di risposta se ne deve tenere registro e questa deve essere fatica del Sostituto. Ma delle lettere mandate alla nostra Congregazione non pare che se ne tenga registro, purchè le stesse lettere originali si tengano bene ordinate e distinte nei suoi mazzi e poi legate nei suoi libri con tutte le altre diligenze accennate di sopra.

INTORNO ALL'ASSEGNAZIONE DEI SANTI

147. To prepare

Scriva il Segretario tutti i nomi dei frequentanti per il largo di un foglio intiero e per l'alfabeto, acciò si trovino subito, e questo poi insieme con gli stromenti da scrivere se lo ponga sulla tavola e si serva di esso nel modo accennato di sopra nel proprio capitolo della distribuzione dei Santi.

Darà poi detto foglio al Padre, che sarà buono per due o tre volte, se sarà stato fatto accomodatamente.

[1] N. B. Riguardo allo scrivere risposta alla Congregazione, che è piaciuta aggregare alla nostra, ove si è detto che il nostro Segretario debba informarsi dal Padre Segretario intorno alla patente onde scrivergli a nome della Primaria Congregazione, si avverta che quando il P. Segretario prescrivesse altra maniera o variasse qualche cosa circa il modo soprascritto, si eseguirà come ordinerà sua Reverenza.

Capo 13

REGOLE DEI CONSULTORI

Ogni Consultore, non solo per l'Uffizio e per la coscienza, ma ancora come uomo di onore, deve conservare il segreto, non parlando ne dando segno ad altri fuora di Congregazione che non saranno stati presenti a quanto si sarà fatto o si avrà da fare, non altrimenti che se egli non fosse stato in Consulta, ancorchè l'altro fosse Consultore, e quantunque la cosa fosse minima e non importasse niente il sapersi, e ciò per varii rispetti e di tanto momento che la Congregazione a chi manca, oltre le altre pene, ha stabilito che *ipso facto* sia cassato dal numero dei Consultori.

148. Secrecy

Subito fatta la distribuzione dei Fratelli, ognuno dei Consultori pigli informazione dei suoi, ne faccia una lista, impari bene la casa di ciascheduno e la noti in carta, e ne dia una copia al Padre al più lungo tra quindici giorni, s'informi dal Consultore passato dei suoi andamenti, noti quando non viene o quello in che manca, tratti con tutti, ragionando qualche volta, massime con quelli, che sono più nuovi ed inesperti.

149. Care of charge

Quando si fa la recognizione della distribuzione, se gli occorre qualche cosa grave appartenente alla fama di alcuno dei suoi, non la dica in publico, ma in segreto al Padre e perchè nella detta recognizione (che per le Regole si deve fare ogni mese una volta) insieme si tratta *An aliquid detrimenti patiatur Congregatio.*

150. Reputation saved

Però abbiano sempre pensato se vi è qualche mancamento o inconveniente da rimediare, e trattatone prima in privato col Padre, senta se possa con sua licenza lo proponga in publico, se però non è cosa si piccola o tale da trattarne solamente col Padre. E per questo stesso fine noti tutte le cose che nella Congregazione vegga malfatte o che gli dispiaceranno.

151. Vigilance

Nell'ammonire i suoi Fratelli dei mancamenti, usi molta mansuetudine e destrezza e piuttosto lasci di ammonirlo che porsi in pericolo di nuocergli con esacerbarlo, e quando pure vi fosse qualche cosa, per qualsivoglia caso che occorresse, avvisi fedelmente il Padre.

152. Admonition

Sempre nel fine della Congregazione restino quando sono avvisati, ed usino diligenza di venire le altre volte quando saranno intimati, massime quando si ha da fare Consulta della distribuzione.

153. Attendance

Li Consultori che ad ogno creazione di Officiali escono dalla Consulta, s'intendono obligati a trovarsi nella prossima distribuzione dei Dodici per dare relazione di quelli assegnatigli.

PRECIOUS GIFTS: CHALICE, OSTENSORIUM, MITRE AND RELIQUARY

PRECIOUS GIFTS: CHALICES, CIBORIUM, EWER AND DISH, AND PRAYER BOOK

Capo 14

REGOLE DEI VISITATORI DEGLI INFERMI

Nel visitare gli infermi osservino i tempi più commodi ai mesesimi. Prima di entrare, si informino della qualità del male, se è bene fermarvisi molto o poco, se il parlare gli è di gusto o no, acciò si possano meglio regolare. Gli parlino a voce bassa di cose di consolazione, e di edificazione, ricordandosi che tengono la persona publica e che li parenti dell'ammalato della loro pietà, buon esempio e modestia faranno giudizio e piglieranno assaggio di tutta la Congregazione.

154. Visits

2. Quando alcuno sta in letto ammalato lungamente, in ogni Congregazione Universale, se non sono molto vicine, uno dei Visitatori, dopo che il Censore avrà avvisato le cose sue, riferisca con poche parole, verbi gratia, *Ippolito Benetti sta come prima in pericolo di vita, o sta peggio che prima,* o pure *è disperata la sua guarigione, sta meglio,* o *è fuor di pericolo,* o *è passato a miglior vita.*

155. Notify Sodality

3. Se informandosi della gravità del male intende che sia molto pericoloso, o disperato, pensi bene o si consigli col Padre, e se egli o altri deve, e come deve avvisarlo del pericolo, acciò si prepari disponendo le cose sue—cosa della quale niuna è più utile nè più importante, perchè siccome il celar questo, per timore di nuocere al corpo, è uno dei maggiori e dannosi inganni che dai parenti si facciano, cosi il palesarglielo destramente si ma chiaramente, di modo che l'ammalato lo intenda per cosa non detta all'ordinario, ma davvero, è il maggiore e fruttuoso segno di amicizia che si possa dare, massime da un amico più cristiano.

156. Warn of danger

Capo 15

REGOLE DEL CENSORE

Il Censore segni fedelmente tutti quelli che mancano nei Sacramenti, quantunque fosse preceduto certo e legittimo impedimento ovvero scusa col Prefetto e con l'istesso Padre.

157. Note delinquents

Subito che entra in Officio confronti le sue tavole o indice con la tavola publica, facendoli simile: il che ha da fare ogni mese. Usi diligenza grande di conoscere tutti, di aggiungerli e cassarli dalla sua tavola, secondo che vanno e vengono.

158. Lists

All'istesso modo facendosela dare quando bisogna aggiungere aggiunga e cassi dalla lista del Confessore, la quale egli deve sempre tenere in ordine.

Scriva due liste degli Officiali, una per se e l'altra per il Padre Confessore. Dippiù si faccia un segno a ciascuno, acciò si possa aver conto delle loro Confessioni e Comunioni particolari, dovendo essere quelle ogni otto, queste ogni quindici giorni.

Abbia una lista riveduta ed approvata dal Padre di tutti li giorni nelli quali si ha da venire alla Congregazione, con le Domeniche, Feste fisse e mobili, secondo i giorni suoi, così del mese come della settimana, alli quali si aggiunga con una lettera il colore che usa la Chiesa; quello che nella Congregazione si ha da fare circa la Confessione e Comunione; recitar l'Offizio, le Indulgenze da eseguire, e li Santi dei quali abbiamo reliquie, notando o nel dì medesimo del Santo, se cadesse in giorno in cui si fa Congregazione, ovvero nella Congregazione prossima. Però abbia per ordine dei mesi nota dei giorni di tutti e detti Santi, degli Offici, delle Indulgenze, e li statuti della Confessione e Comunione. All'istesso modo noti il Santo della Congregazione subito che sarà cavato.

159. Lists for announcements

Al Censore che sarà creato nell'ottobre, subito entrato nell'Officio toccherà fare la lista per tutto l'anno seguente, conforme a quella dell'anno precedente.

A questa lista riconosciuta concorde e di nuovo mese per mese approvata dal Padre, la mattina della festa precedente, subito finite le Conferenze, o l'Esortazione o, quando quelle non ci siano, al fine della Congregazione o al tempo più comodo, denunzi in publico tutte le cose sopradette ed in particolare delli Santi al Prefetto, e delle Reliquie al Prefetto ed alli Sacrestani.

160. Announcements

Il modo di publicare il Santo della Congregazione sarà dicendo: Si farà commemorazione di Santo N., Santo in questo mese della Congregazione, quando farà l'istesso giorno, ovvero, per esempio, giovedi alli XVIII. All'istesso modo: Per le reliquie che abbiamo di Santo N., quando sarà nell'istesso giorno, ovvero, per esempio, Lunedi alli X, etc.

Quando per qualche accidente il giorno, al quale è assegnata la venerazione delle Reliquie del Santo, o altra cosa, non si venisse a Congregazione, si possono avvisare per la Congregazione seguente, nella quale si trasferiscono.

Congregazioni Universali sono quelle nelle quali hanno da venire tutti: Congregazioni particolari quelle nelle quali sono obligati di venire solo quelli che frequentano le scuole del Collegio e gli Ufficiali. Il Censore deve intimare le une e le altre ed acciò siano avvisati tutti, sempre in una Congregazione universale avviserà per l'altra universale, dicendo prima le particolari, se vi sono in mezzo. Per esempio, la festa la mattina dirà: *Oggi sarà Congregazione particolare, come ancora Martedi sera, Mercoldi alli 25 del presente, per essere* verbi gratia, *S. Giacomo Apostolo, sarà Congregazione universale a tant'ore.* Per questo sempre prima, subito che il Padre metta il piede in Congregazione gli dica quello che ha da avvisare, sollecitandolo per la risoluzione, se vi fosse qualche difficoltà o nel giorno o nell'ora.

161. Meetings announced

Sebbene universalmente quello che si ha da fare in una Congregazione si avvisa nella precedente, tuttavia quando la precedente fosse nel giorno

immediato avanti la Comunione Generale, si avviserà una Congregazione più avanti, acciocchè ognuno con più comodità possa prepararsi.

162. Notify Confessor

Avvisi per tempo il Confessore quando si muta l'ora della Congregazione quando è Confessione o Comunione Generale, o degli Ufficiali, acciò egli possa antecipare e dividere il tempo di modo che basti.

Capo 16

REGOLE DEI LETTORI

I Lettori nuovi ambedue sieno presenti alla consegna dei libri, dividano tra loro le fatiche secondo il giudizio e divisione del Padre, verbi gratia,

163. Division of work

uno faccia o ajuti a dare, conforme alli modi prescritti, li Santi, e legga i punti della meditazione; l'altro faccia tutto il resto, alternando così un mese per uno, sebbene in difetto del compagno l'uno deve supplire ad ogni cosa.

2. Chi legge si ricordi che gran parte della soddisfazione spirituale dei

164. Office important

Fratelli dipende dal Lettore, perchè siccome una maniera di leggere accomodata trattiene, cosi contrario mancamento fa perdere il frutto della lezione, e genera fastidio.

3. Faccia con consiglio del Padre dietro di ogni libro una breve iscrizione, di modo che si possa facilmente leggere, e secondo l'ordine in che

165. Care of books

sono posti, ponga a ciascuno il suo numero, dal quale possa in una scorsa vedere, se alcuno ne manca. E tutto questo istesso lo scriva dentro del libro nell'ultima carta, acciò possa facilmente rinnovare l'iscrizione di fuori dove spesso si cassa.

4. Acciò mancando qualche numero, si possa facilmente sapere il nome del libro che manca, abbia un indice, nel quale stiano per ordine prima i

166. Catalogue

numeri e poi dietro a ciascun numero il nome del libro e questo tornerebbe comodo il tenerlo attaccato in qualche luogo.

5. Quando comincia a leggere, sempre dica prima il nome dell'autore e della materia o capo che legge, non leggendo tutto quello che talvolta a

167. Rules for reading

lungo nel titolo è scritto, ma con giudizio in due o tre parole, quanto più breve si può, il che ancora molto più ha da osservare nella meditazione, nella quale non si legge nome di autore.

6. Legga con voce chiara, alta, piena, uniforme, adagio e sopratutti distinguendo le parole l'una dall' altra e spiegando ogni lettera, non che sillaba, secondo l'interposizione e l'accoppiamento delle parole, fuggendo ogni specie di affettazione, e molto più nella meditazione, nella quale più è necessaria la devozione e semplicità.

7. Quando è festa straordinaria, sempre avanti prepari con consiglio del Padre o Prefetto cosa a proposito da leggersi, e molto bene prevegga

168. Foresee matter

li punti da leggere nella meditazione. Negli altri giorni seguiti la materia corrente assegnata, e quando lascia deve segnare in modo che egli e altri possano conoscere il luogo.

8. Abbia sempre tutti avanti e distinti i punti della meditazione nella quale si serva della propria prudenza, lasciando quelle cose che non fanno a proposito, verbi gratia alcune lunghe o molte citazioni, in latino o in volgare, alcune parole di connessione col testo precedente, che in quel dì non si è letto, alcune cose, che lo scrittore pone per ordine del libro, o altre simili, il che proporzionalmente farà ancora in ogni lezione.

169. Meditation

Avanti di leggere i punti della Meditazione dica l'orazione *Actiones nostras,* etc., e perchè l'orazione è cosa tanto delicata che anche una più piccola cosa basta per interromperla, così usi ogni diligenza in leggere i punti accomodatamente.

9. Abbia sempre preveduto il Martirologio, e perchè è più facile errare nella moltitudine di quei nomi proprii. Il detto Martirologio si legge nel

170. Martyrology

fine della Congregazione. Nella festa si legge la mattina, quando il dopo pranzo o non si fa Congregazione o si fa solo Congregazione particolare, cioè degli Ufficiali ed Accademici, ma si legge solo il dopo pranzo quando vi è Congregazione Universale, cioè che obbliga tutti a venire.

171. Put books back

10. Sempre prima di partirsi riponga in ordine i libri, e dia un'occhiata se ne manca alcuno.

172. Monthly Patrons

Tenga nella sua informazione separatamente scritti il Capitolo dell'assegnazione dei Santi ed il Capitolo del modo di farli, con le virtù e le cose, per le quali si prega.

Capo 17

MODO DI FARE I SANTI

Perchè i Santi del mese seguente hanno da essere dati prima che esso entri, sicchè si avranno da assegnare nell'ultima o penultima Congregazione

173. Day for distribution

del mese avanti; perciò al mezzo del detto mese, siano fatti e del giorno in cui debbonsi distribuire, il Lettore ne abbia cura e lo proponga e lo ricordi al Padre o Prefetto.

174. Write clearly

Quello che vi si scrive si scriva in modo chiaro ed intelligible carattere, acciò facilmente si legga, dovendosi fare in publico.

175. Prepare enough

Ne faccia tanti che sia sicuro, che ne avanzino cinque o sei.

Non vi scriva quelli che non sono santi, verbi gratia *Litanie Majores, Translatio P. N., Commemoratio omnium defunctorum,* ne meno li Santi

176. What Saints

della legge vecchia, verbi gratia S. Abraham, Santo Moisè, ne meno certi Santi reconditi e stravaganti,

ma ponga per lo più Santi noti, i quali potrà porre due o tre volte secondo che sono più celebri.

177. How to write

Nel principio *Sancti, Martiris, Virginis, Episcopi, Papae,* si scrive solo le prime lettere *S., V., M., E., P.,* le quali in plurale si raddoppiano, si che *Sanctorum* si farà SS., *Martyrum* con due MM., e così degli altri.

Sotto della sentenza si pone per ordine una delle virtù registrate, dopo una delle cose per cui si deve pregare, pure delle registrate, ed uno dei Fratelli del Catalogo: ogni cosa al luogo suo, conforme al solito. Non deve aggiungere da se nuova virtù o nuova cosa da pregare senza conferirlo col Padre. Se quelle non bastano, ricominci a porre l'istesse cose per ordine da capo.

178. Lists for Patrons

Abbia un Catalogo bello ed accomodato con tutti quelli, ai quali si hanno da dare li Santi, che sono il Padre della Congregazione, il Padre Confessore, tutti i Fratelli frequentanti, e forse alcun altro che al Padre parerà. Sempre avanti l'assegnazione lo rivegga, e confronti con la tavola publica dei nomi per levare o aggiungere secondo che bisogna. Abbia ancora un vaso con copia di tutti detti nomi scritti in carta pergamena, non attorcigliata ma piana, quali nomi avanti ogni distribuzione con somma diligenza confronti con la sua tavola dei nomi, acciò niuno manchi e non si nominino quelli che non vengono.

179. Supply if needed

Se non vi sono sentenze stampate, egli supplisca con la penna, scrivendole in quella stessa forma con la brevità e chiarezza possibile, pigliando per esemplare o quelle che stanno nel libretto manoscritto o alcuno equivalente stampato.

Quel che convenga fare al Lettore nell'assegnazione medesima dei Santi veggasi di sopra nel Cap. 6, per non aver qui a replicar le stesse cose.

VIRTUTES SANCTORUM

SENTENTIIS SUBSCRIBENDAE

180. Virtues

Angeli Custodis praesentia.
A malis consuetudinibus aversio.
Attentio in oratione.
Amor et praeparatio ad Eucharistiam.
Bonum exemplum.
Christi imitatio.
Custodia linguae.
Charitas.
Carnis edomatio.
Castitas.
Cognitio sui.
Contemptus sui.
Contritio.
Condonatio offensorum.
Diligentia in bonis.
Diligentia in Confessione.
Devotio Beatissimae Virginis.
Devotio.
Diligentia in Congregatione.
Dolor de peccatis.
Examen conscientiae.
Elevatio animae in Deum.

Examen particulare.
Fuga occasionum peccandi.
Fuga distractionum.
Fides.
Fortitudo.
Fraternitas.
Humilitas.
Lectio piorum librorum.
Mortificatio superbiae.
Mortificatio.
Mansuetudo.
Misericordia.
Modestia.
Novissimorum recordatio.
Oratio.
Obedientia.
Odium peccati.
Perfectio.
Perseverantia in bonis.
Puritas conscientiae.
Puritas carnis.
Patientia.
Poenitentia.
Reverentia majorum.
Sacramentorum frequentia.
Sobrietas.
Timor Dei.
Zelus animarum.

PRO QUIBUS ORANDUM IN SANCTIS

181. Intentions

Pro Ecclesia Catholica.
Pro Summo Pontifice.
Pro omni gradu Ecclesiae.
Pro Praefecto et Officialibus.
Pro Patre Congregationis.
Pro augmento Congregationis.
Pro benefactoribus Congregationis.
Pro Cardinalibus et Praelatis.
Pro charitate in Congregatione.
Pro spirituali profectu Congregationis.
Pro obedientia in Congregatione augenda.
Pro devotione in Congregatione augenda.
Pro Fratribus non frequentantibus.
Pro exquirentibus nostras orationes.
Pro omnibus Praelatis.
Pro animabus Purgatorii.
Pro Indiis.
Pro Gallia.
Pro Germania.
Pro Polonia.
Pro Anglia et Scotia.
Pro duce Bavariae.
Pro Magistratibus saecularibus.
Pro Schismaticis.
Pro Judaeis.
Pro Praeceptoribus.
Pro Scholaribus omnibus.
Pro habentibus bona desideria.
Pro agonizantibus.
Pro desolatis et afflictis.
Pro pauperibus et mendicis.
Pro tentatis.
Pro Christi fidelibus inter infideles.
Pro vexatis a Turcis.
Pro incarceratis.
Pro fidei Catholicae propugnatoribus.
Pro indevotis et liberae conscientiae.
Pro existentibus in peccato mortali.
Pro obstinatis in malo.
Pro unione Principum Christianorum.
Pro divino cultu augendo.
Pro justitia bene administranda.
Pro pace universali.
Pro conversione infidelium.
Pro reductione haereticorum.
Pro perseverantia in bene coeptis.
Pro fidei propugnatione.
Pro constantia certantium pro fide
Pro exaltatione Nominis Jesu.

Se il Padre vorrà che per ordinario si aggiunga qualche altra virtù o cosa da pregare, si aggiungerà all'indice particolare dell'informazione, quale si adopera in fare i Santi, piochè in questo libro non è lecito aggiunger cosa alcuna.

Capo 18

REGOLE DEI SACRESTANI

1. Tutte le cose, per quanto si può, procurino averle fatte e pre-
182. Prepare before parate avanti che cominci la Congregazione, per non disturbarla.

2. Facciano diligenza di mantener le robbe nell'essere e bontà loro, però
183. Preserve Repair quando alcuna cosa comincia a guastarsi, avvisino per tempo e la facciano acconciare, prima che si guasti tanto che il racconciarla sia di maggior difficoltà e spesa.

3. Nella consegna intervengano tutti e due i Sacrestani, e i Vice. Non guardino le cose superficialmente, ma le aprano, le numerino, le mirino,
184. Consignment secondo il bisogno, come quelli a cui nel fine non converrà dire, non vi badai. Però i vecchi non lascino ed i nuovi non comincino ad esercitare l'Officio finchè la consegna non è fatta.

4. La nettezza e politezza in ogni cosa deve essere raccomandata;
185. Cleanliness giudicandosi minor male il mancare nel troppo, che nel poco.

5. Quando hanno bisogno di qualche cosa dove sono i Reliquiarii,
186. Relics domandino la chiave al Padre, ed al suo luogo subito la ripongano.

Capo 19

REGOLE DEL PORTINARO

1. Quando alcuno viene di nuovo, procuri che sia scritto subito, e con
187. Lists carattere uniforme nella tavoletta, e quando lasciasse di frequentare, che sia subito levato.

2. Segni fedelmente tutti quelli che non vengono, e non lasci veruno
188. Record absentees o per essersi prima veramente scusato o per aver legitimo impedimento, perchè il giudicar di questo appartiene al Padre ed al Prefetto: e non lasci vedere il suo libro a nessuno.

Capo 20

REGOLE DEGLI INSTRUTTORI DI AMMESSI ED AGGREGATI

1. L'Instruttore, subito che gli è consegnato un nuovo Ammesso, lo chiami e lo avvisi di questa legge della Congregazione, di questo suo carico
189. Meet charge ed officio di informarlo e con tal modo e garbo gli si proferisca, che lo alletti a trattar seco. Si accorde-

ranno del tempo comodo ad ambedue per ritrovarsi insieme, almeno una volta la settimana.

2. Gli insegnerà il luogo dove ha sempre da sedere, mentre è ammesso, e che avrà da uscire di Congregazione quando si dica: *Remaneant qui habent jus suffragii,* e cose simili; e quanto prima gli faccia leggere le Regole e lo instruisca attorno le consuetudini della Congregazione.

190. Instruct

3. Lo avvisi che si prepari e faccia quanto prima la Confessione generale o di tutta la vita, o dall'ultima generale che fece; gl' impari e lo animi a fare orazione e confessarsi e comunicarsi spesso, ad esercitarsi nelle virtù, dicendogli che non può essere confermato se non faccia tutte le predette cose.

191. Confession, Virtues

4. Gli faccia, con consiglio del Padre, eleggere il Confessore della Congregazione, al quale in tutti li dubj di questo santo studio possa ricorrere. Lo ajuti ancora e lo ammaestri in quello che può, almeno nel buon esempio.

192. Direct to Confessor

5. Gli abbia sempre gli occhi addosso, e bellamente procuri di avere informazione dei suoi costumi avanti e dopo di essere entrato in Congregazione, o da qualche conoscente o dall'istesso Maestro.

193. Study charge

6. Noti allo stesso modo, per quanto può, se manca nel venire alla Congregazione, ne' Sacramenti, nell'osservanza di altre Regole, particolarmente nella modestia e devozione e nel mostrarsi affezionato alla Congregazione. Lo andrà avvisando ed instruendo in quello, che conviene, e di tutte le cosa sopradette ne darà ragguaglio capo per capo al Padre ogni quindici giorni.

7. Scriva subito il suo nome, cognome, patria, dove abita; e alli quanti del mese cominciò a venire: ed un mese e mezzo dopo che sarà venuto; e se sia portato bene o male, faccia che la Consulta tratti di lui, e ne domandi risposta. Dica il suo parere al Padre, ed ancora in Congregazione o in Consulta, secondo che sarà domandato. Eseguisca quanto per la Confermazione bisogna.

194. Record details

195. Report

8. Se viene approvato, lo avvisi quando ha da essere publicato, acciocchè in quel giorno si comunichi per essere confermato, e per conseguire l'Indulgenza plenaria, e lo informi di modo che sappia fare tutte quelle azioni con garbo e dignità.

196. Prepare for reception

9. L'istesso si ha da osservare proporzionalmente con l'aggregato, avendo mira di conoscerlo e di informarlo delle usanze particolari della Congregazione. Però circa questo si conserveranno assolutamente le cose dette di sopra.

197. From other Sodalities

Gli insegnerà dove ha da sedere, e se sia mezz'anno che egli non frequenti niuna Congregazione, che deve fare la Confessione Generale dall'ultima generale che fece, e lo avvisi che, se non l'avrà fatta tra tre mesi, da

quel tempo innanzi, se non ha dispensa, se gli sospendono i privilegi dei Confermati, ed avrà da stare come Ammesso finchè la faccia.

Capo 21

DEL FARE ED ABROGARE I DECRETI

Li Statuti della Congregazione hanno tre gradi, conforme ai quali sono divisi in tre libri.

Il primo dei Decreti non gravi, li quali si possono fare dalla sola Consulta, però non hanno forza di Leggi, ma di ordini particolari della Consulta.

198. Less important Decrees

Ed acciò le risoluzioni si pensino bene, si pratichino prima di stabilirsi, e non si abbia spesso a fare e disfare. I detti Decreti, scritti che sono nel libro, il che si fa dopo di essere publicati nella Congregazione Universale, non si possono annullare, se non vi consente a voti segreti, prima la Consulta e dopo la Congregazione.

Il secondo grado è dei gravi, i quali suol fare la Consulta ed hanno vigore di Leggi, se il Padre Rettore li conferma; come vuole la Bolla, e

199. Important Decrees

li sottoscrive, come la Congregazione ha decretato. Annullare non si possono se all'istesso modo non vi è il consenso del Padre Rettore. Al Padre Rettore non si possono proporre per annullarli se non da pieno consenso prima la Consulta Maggiore e poi la Congregazione.

200. Full consent

Pieno consenso non si intende avere se non vi sono queste cinque condizioni:

Primo si avvisi e si attacchi scritto alcuni giorni avanti la Congregazione Universale quello il che si ha da trattare;

Secondo, vi siano più di tre quarti di quelli che vi hanno da intervenire, i quali in ogni Consulta sono quelli che *habent jus suffragii,* e che nella Congregazione sono i Fratelli confermati scritti nella tavola dei frequentanti;

Terzo, bisogna che tutti, uno per uno, siano stati domandati a bocca del parer loro;

Quarto, Quantunque tutti fossero d'accordo, con tutto ciò si dia carico a due di qualche giudizio tra quelli che mostrano manca inclinazione alla parte affermativa, di opporre a detta parte ed alla sentenza comune, la quale dice che il decreto si faccia, come se in tutto tenessero la parte contraria, quella oppugnando, questa difendendo, pesando le ragioni proprie, sciogliendo le opposte, acciò la verità meglio si chiarisca;

Quinto, di tutti li presenti bisogna aver favorevoli tre quarti dei voti segreti. Però:

Consulta Maggiore intendiamo quella che, non ostando qualsivoglia altra Regola in contrario, interverranno con voce decisiva, oltre li Consul-

201. Greater Council

tori ordinarj, tanti altri dei più vecchi o più prudenti, eletti dalla Congregazione al modo dei Consultori, quante diecine i frequentanti toccano, di modo che se

fossero cinquantuno, interverrebbero sei; se sessantuno, interverrebbero sette, e così di mano in mano.

Il terzo grado è di quelli che si registrano nel libro in pergamena; e quantunque ogni Decreto, approvato che è dal Padre Rettore, ha e merita ogni autorità; nondimeno quando è incorporato nel libro in pergamena delle Leggi, il quale è fondamento, vita, forma, ed essenza della Congregazione, ha forza molto maggiore, autorità pienissima, ed è molto più immutabile, sicchè da tutta la Congregazione non può ne essere abrogato, nè, senza alcune condizioni, proposto al Padre Rettore per abrogarsi.

202. Rules

Per questo, acciò detto libro mantenga sempre la sua autorità, purità, riverenza, contenendo solo ordini approvati dall'uso, deliberati con matura considerazione, non vi si incorpori ne vi si aggiunga cosa niuna, o sia gravissima o sia leggerissima, quantunque fosse cavata dalli stessi decreti gravi ed approvati, se non vi è molto piena probabilità e certezza, che abbia da essere grave, utile, praticabile, perpetua, cioè non legata ad accidenti di loco, tempo, numero, qualità dei fratelli, e se prima non si prova come riesca o con la esperienza, se è cosa ordinaria di almeno sei mesi, ed almeno di un anno se fosse straordinaria e rara, come sono quelle che, exempli gratia, occorrono ad ogni creazione di Magistrati, o poco più spesso. Utrum sia degna di porsi alla prova dell'esperienza, si vedrà prima in Consulta Maggiore a pieno consenso, poi a pieno consenso della Congregazione.

203. Character of these

In questi scrutinii sempre si leggerà prima tutto il presente capo. Assisterà il Padre, tacendo, senza mostrare inclinazione singolare a nissuna parte. Le cose si ventileranno prima parlando tutti, ad uno ad uno, a bocca, udendo gli oppositori, e dopo i voti segreti.

204. Vote on them

In parte separata dell'abbozzatore si noteranno tutte queste trattazioni, seguitamente con il numero dei votanti, delli voti, e delle consulte, con il nome dei Consultori, con la somma delle ragioni d'ambe le parti, nella cui spiegazione circa il modo di stenderle ha da soddisfare al volere e gusto loro, e però stesa che ella sia leggergliela.

205. Minutes

Perchè un anno e mezzo sono spazij assai longhi, ogni mese con la ricognizione dei Consultori ordinarii, da loro soli si faccia riflessione a dette esperienze. Il Prefetto, gli Assistenti, il Secretario, ognuno come cosa di suo carico, per tener desta la vigilanza, rammenti talvolta nelle occorrenze che vi si faccia riflessione, e che in altre Consulte o in Congregazione se ne faccia menzione, le quali cose e giudizii, che se ne farà, il Secretario le andrà notando nel modo detto.

206. Length of time

Finito il tempo, se la cosa non è apertamente esclusa, in una parte si formino li statuti, come si avrebbero a scrivere. In un'altra si accennino le ragioni pro e contra. La sostanza e modo di questa scrittura si esamini esattamente, e si approvi nella

207. Vote

Consulta Maggiore. Se passa in questa, si esamini nella Congregazione nel modo sopradetto, sempre però di pieno consenso.

Se è approvato dalla Congregazione, il Prefetto con gli Assistenti, Segretario, e degli altri quelli che vorranno, prefinendo l'ora e comodo comune vadano a proporre il negozio e dare l'uno e l'altro scritto al Padre Rettore acciò lo consideri.

208. Father Rector

Chi fa qualche cosa in contrario possa in questo mezzo separatamente informarlo.

L'istessi solleciteranno la spedizione finchè si sottoscriva quello che approva, poichè al detto libro pergamene di Leggi non si potrà scrivere se il Padre Rettore non lo ha prima sottoscritto.

Lo stesso si farà proporzionalmente quando si avesse da abrogare qualche cosa dello stesso libro.

Le quali diligenze tutte la Congregazione le prescrive dalla parte sua per le cause sopradette, non pretendendo però di debilitare in parte niuna l'autorità piena del Padre Rettore d'innovare o abrogare colla sola volontà e parola sua, senza altro consenso, qualsivoglia cosa per utile della Congregazione.

209. Rector's powers

Nessun decreto di qualsivoglia grado s'intenderà mai statuito e ratificato pienamente, in modo che obblighi, se prima non sarà stato publicato in Congregazione Universale, ancorchè fosse stato decretato e scritto in qualsivoglia libro.

210. Promulgation

Archives of the Prima Primaria, X. 59, ff.

VIII. DECREES ON ADMISSION FROM THE TERTIA PRIMARIA, 1711-1725.

Li 3 Gennaro, 1711, fu fatto altro Decreto del tenore seguente:

"Essendosi fatta nella Consulta di Provincia tenuta alli 29 Decembre, 1710, matura riflessione sopra il dubio se nell'avvenire i scolari della Terza Congregatione dove vanno i nobili, si dovesse aspettare che fossero giudicati candidati, degni d'esservi ammessi dal giudizio di quelli che vanno alla Congregatione Primaria, dove questi dalla Terza Congregatione sogliono, divenuti grandi, passare conforme il Decreto sopra ciò pochi anni sono prescrisse. Tutti li PP. della Consulta, lodato il Decreto, considerando però che l'osservanza del medesimo ha di poi cagionate molte amarezze e tuttavia le cagiona, hanno di comune consenso giudicato non doversi attendere tale Decreto, ma ridursi le cose allo stato antico, quando la Consulta della Terza Congregatione da se medesima, e senza veruna dipendenza dalla Primaria, ammetteva i scolari che giudicava degni di tal Congregatione. S'incarica bene ai nostri che hanno cura della medesima di non essere facili a condescendere all'istanze, ma di proporre figlioli che siano quanto

Admission from Tertia

si può nobili e si civili che di essi la Congregatione non habbia a vergognarsene. In Congregazione poi di questo ordine si tenga sempre memoria."

GABRIEL MARIA GRASSI.

Ma come che tal Decreto era sommamente pregiudiziale alla Congregatione Primaria, perciò il detto Padre Gabriel Maria Grassi fece la seguente dichiarazione:

"Si dichiara però che con questo Decreto non si intende pregiudicato alli diritti della Congregatione Prima Primaria (onde quando si faccia passaggio dalla Terza Primaria alla sudetta debbano essere ammessi senza alcuna eccezione) ma debbano passare con l'approvazione solita darsi a chiunque desidera essere ammesso alla sudetta Prima Primaria, come se non fosse stato ascritto alla Terza Primaria, e ciò per dichiarazione fatta dal Molto Reverendo Padre Provinciale al sudetto Decreto per l'istanza fattane dalla Consulta della sudetta Congregatione Prima Primaria, questo dì—Gennaro, 1711."

L'anno poi 1714 di nuovo si ristabilì la consuetudine di non ammettere alcuno nella Congregatione Terza Primaria senza consenso della Consulta della Prima Primaria, anzi dal detto anno furono incominciati a dare i memoriali da chi desiderava essere ammesso.

E l'anno 1725, addì Primo Maggio, fu fatto altro Decreto con il quale fu approvata detta consuetudine del tenore che segue:

"Per evitare l'inconvenienti nell'ammettere, e per togliere le difficoltà nel passare dalla Congregatione Terza Primaria alla Congregazione Prima Primaria, pervenuti che sono i Fratelli all'età d'anni diecisette, in piena Congregazione tenuta il dì Primo Maggio del corrente anno 1725, presente il R. P. Orazio Borgondio, Moderatore della nostra Congregazione Prima Primaria, Federico Chigi, Prefetto, Benedetto Ancaiani, e R. Roberto Antonelli, Assistenti, con tutti li Consultori ed Officiali Maggiori, si stabilì e si decretò, come con il presente si stabilisce e si decreta, che in avvenire a tenore di quello si è osservato per il passato, chiunque desidera servire alla Beatissima Vergine, e perciò vuol essere ammesso fra li detti figli e servi in qualunque delle due Congregazioni della Santissima Vergine Annuntiata, debba preventivamente ricercare e chiedere il consenso della nostra Consulta della Prima Primaria, con memoriale concepito e formato secondo il solito. La di cui formula si annette al presente Decreto. Senza la permissione della quale si stabilisce, si decreta e si prohibisce che non possino in conto alcuno, sotto qualsivoglia pretesto e scusa annoverarsi tra i Fratelli e per tali riconoscersi nelle due Congregationi Prima e Terza Primaria; non intendendo con il presente Decreto di rinovare cosa alcuna, ma solo di corroborare e maggiormente stabilire l'inveterata consuetudine, come necessaria e lodevole per evitare tutti i disturbi. Acciò poi il presente Decreto habbia in ogni tempo il suo vigore, sarà sottoscritto et approvato dal Padre Moderatore e da nostri Offiziali Maggiori, imponendo al Segretario di registrarlo nel solito libro de Decreti, e pregando il Padre Moderatore di presentarlo al Reverendissimo Padre Provinciale, acciò si

degni sottoscriverlo con ordine che resti affisso publicamente nella Congregazione Terza Primaria, come nella Prima Primaria, in perpetua memoria, ed acciò habbia in ogni tempo nell'una, e l'altra Congregatione la sua piena osservanza ed esecuzione.

Dall'Oratorio della notra Congregatione, questo dì primo Maggio, 1725, approvo, confermo e ordino quanto si stabilisce nel soprascritto giustissimo e prudentissimo Decreto, e in fede di ciò mi sottoscrivo."

GIOVANNI BATTISTA GRIMALDI, *Provinciale,*
ORAZIO BORGONDIO, *Moderatore,*
FEDERICO CHIGI, *Prefetto,*
BENEDETTO ANCAJANI, *Primo Assistente,*
ROBERTO ANTONELLI, *2do Assistente,*
PAOLO MANCIA, *Segretario.*

FORMOLA DEL MEMORIALE

Memorial

Illustrissimi Signori, N. N.,[1] figlio di N. N.,[2] desiderando conseguire il tesoro delle Sacre Indulgenze concesse da Sommi Pontefici alla Congregatione N.,[3] ricorre alle Signorie Loro Illustrissime, accio si degnino aggregarlo alla medesima, tanto più che nell'Oratore si trovano tutti i necessarij requisiti, come potranno informarsi dal Signore N.,[4] assicurandolo che non mancherà osservare puntualmente il servizio della Santissima Vergine.

Che, etc.

1. Nome e Cognome dell'Oratore.

2. Nome e Cognome del di lui Padre, e nome della Patria e del Regno o provincia ove si trova situata.

3. Nome della Congregatione a cui vuol essere ammesso.

4. Nome di quello al quale si deve chiedere l'informazione, e dove habiti, o pure possa facilmente trovarsi.

Archives of the Prima Primaria, VIII. 91, ff.

IX. PRINTED DIPLOMA OF AGGREGATION AFTER 1798.

LITTERAE ADGREGATIONIS AD CONGREGATIONEM PRIMAM PRIMARIAM IN COLLEGIO ROMANO

1. Benefit of Sodalities

Docet Divina Christi Religio et quotidiano sentiunt fideles experimento, nedum jucundum esse, ut ait Propheta, habitare Fratres in unum, verum etiam bonum et fructuosum, dum se invicem mutuis tum officiis adjuvant tum exemplis ad virtutem inflammant. His velut ad cumulum accedit benignissimi Salvatoris Nostri promissio, qui ubicumque duo vel tres in ejus nomine congregati fuerint, in eorum se medio fore testatus est, ut ipsos coelestibus suis benedictionibus, et gratiis foveat atque confirmet; accedente praesertim Beatissimae Virginis Mariae tutela ac patrocinio, quam ipse

nobis quasi communem Matrem ac generale perfugium voluit esse propositam. Ast quamvis nemo ab hujus gratiae participatione secernatur, nihilominus ad Juventutis profectus ea singulariter extenditur, dum veluti vites in agro Dominico recenter plantatas necesse est adolescentium animos pietatis ac virtutum rore perfundere.

2. Gregory XIII

Ideo Gregorius Papa XIII in Universitate Collegii Romani Primariam Congregationem e scholarium coetu atque etiam exteriorum Christi fidelium numero sub titulo Annunciationis Beatae Virginis Apostolica auctoritate erexit atque instituit, plurimasque illi Indulgentias et privilegia de Ecclesiae thesauro liberaliter impertiit, datis litteris quarto Nonas Decembris 1584, ac insuper facultatem concessit ut alias quoque Congregationes posset, tanquam membra capiti, sibi cooptare.

3. Other Popes

Hanc vero vineam Domini Sabaoth uberiores quotidie reddere fructus Summi Pontifices cum maxima Catholicae Ecclesiae utilitate agnoscentes, Indulgentias, privilegia aliasque gratias ampliarunt, novasque concesserunt; quod specialiter praestitit felicis recordationis Benedictus XIV Bulla aurea data V Kalendas Octobris anni 1748.

4. Pius VI

Naviculam autem Beati Petri moderante S. M. Pio VI ad preces Sodalium Congregationis Primae Primariae, Nobis ac Directori ejusdem pro tempore existenti Apostolica auctoritate concessa potestas est Rescriptis dierum 5 et 20 Maji anni 1798 aggregandi Primae Primariae omnem et quamcumque piam et religiosam Congregationem, sive scholarium sive etiam aliorum Christifidelium virorum ac mulierum, per universum Orbem, jam erectam vel imposterum erigendam, cum facultate insuper easdem erigendi, ipsisque communicandi omnia privilegia, Indulgentias, etiam plenarias, nec non et gratias alias quae dictae Primariae datae sunt et dabuntur in posterum.

5. Erection and Aggregation

Quamobrem quum . . . a Nobis petierint per sincere dilectos Primae Primariae Praefectum et Assistentes . . . Primae Primariae cooptare velimus: Nos, eorumdem pietatem non solum amplectentes sed etiam summopere laudantes, auctoritate Apostolica nobis, ut supra, tributa . . . erigimus, eamque Primae Primariae conjungimus ac omnia ipsi privilegia, indulgentias, etiam plenarias, nec non et gratias alias hactenus concessas et imposterum concedendas, eodem prorsus modo quo mox dictae Primariae elargitae fuerunt, communicamus et impertimur in Nomine Sanctissimae Trinitatis, Patris et Filii et Spiritus Sancti.

Divinam autem Majestatem supplices oramus ut concessionem hanc de Coelo ratam et firmam habere velit, Congregatos, assiduis coelestium donorum accessionibis auctos, sibi in dies magis reddat acceptos, ac tandem, meritis Domini Nostri Jesu Christi Beatissimaeque Virginis Mariae precibus, aeterno gloriae pondere beatos reddere dignetur.

In quorum omnium et singulorum fidem praesentes litteras a Nobis et

Secretario subscriptas, sigilloque Congregationis Primae Primariae munitas fieri ac tradi jussimus.

Datum Romae e Sacello Primae Primariae Beatae Mariae Virginis ab Angelo salutatae sacro, hac die. . . .

Archives of the Prima Primaria, XV. 47.

X. CERTIFICATE OF MEMBERSHIP OF PIUS IX.

CONGREGATIO PRIMA PRIMARIA IN COLLEGIO ROMANO SOCIETATIS JESU SUB TITULO B. M. VIRGINIS AB ANGELO SALUTATAE

Optime noscens dilectus in Christo Frater D. Emus et Rmus Card. Joannes Maria ex Comitibus Mastai Senogallien: Episcopus Imolen: (jam confirmatus die 25 Martii, 1815) piorum hominum Societates, praesertim sub Beatissimae Virginis Mariae tutela institutas maximam habere vim ad pietatem augendam, plurimumque conferre ad Dei Omnipotentis gratiam in auxilio opportuno impensius assequendam, enixe a Nobis petiit, ut inter Sodales Congregationis Nostrae Primariae in Collegio Romano erectae ipsum aggregare velimus.

Nos itaque, ejusdem pietatem non solum aplectentes sed et magnopere laudantes, auctoritate nobis a Summis Pontificibus Gregorio XIII, Sixto V, Benedicto XIV, ac Leone XII benigne tributa, dilectum ipsum in Christo fratrem D. Emum. Card. Joannem Mastai huic Congregationi sub titulo Annunciationis Beatae Mariae Virginis conjungimus et aggregamus, ipsique libentissime omnia privilegia, Indulgentias, etiam Plenarias, nec non et gratias alias praedictae Congregationi hactenus concessas comunicamus et elargimur, quarum omnium rerum seriem et indicem una cum hoc nostrarum literarum testimonio eidem Nos hodierna die peramanter exhibemus in nomine Sanctissimae Trinitatis Patris et Filii et Spiritus Sancti, cujus divinam majestatem supplices exoramus ut concessionem hanc de Coelo ratam et firmam habere velit, et Sodalem hunc ipsum Coelestium donorum accessionibus auctum sibi in dies magis reddat acceptum, ac denique aeternae gloriae compotem suo ac Beatissimae Virginis, cui pie ac religiose servierit, perpetuo dignetur aspectu.

Datum Romae e Collegio Romano hac die 17 Januarii, 1841.

Congregationis Moderator,
Franciscus Manera, Soc. Jesu.

Praefectus,
Camillus Aloysius de Rubeis.

a Secretis,
Gaspar Scifoni.

Reg. in Lib. III. Lit. E.

Printed form with mss. insertions. *Archives of the Prima Primaria*, XIV. 14, ff.

XI. PRINTED FORM FOR USE IN THE AGGREGATION OF SODALITIES AFTER 8 JULY, 1848. The formula used in applying to Father General before this date is practically identical with this.

Reverendissime Domine:

Sodalitas . . . Congregationi nostrae in Collegio Romano, cui Primae Primariae nomen inditum, postulat aggregari, ut quaecumque huic Indulgentiae concessae et Privilegia in usum animarum ab Apostolica Sede attributa sunt, eisdem sibi frui liceat.

Quamobrem hoc beneficium, quod ad Dei obsequium et Virginis Deiparae cultum amplificandum pertinet, Praefectus et Assistentes Congregationis Primariae a Te, Reverendissime Domine, demissis precibus exposcunt.

Reverendissimo Domino Moderatori Congregationis Primae Primariae Die. . . .

Utendo facultatibus a Sanctissimo Domino Nostro Papa Pio IX benigne concessis vigore Rescripti diei 8 Julii, 1848, introscriptam Sodalitatem Congregationi Primae Primariae conjungimus et aggregamus, ad effectum de quo in precibus.

Gratis.

Moderator

A Secretis

Registr. in Lib. fol. Num.

Archivista

Archives of the Prima Primaria, XV. 53.

XII. THE LOCAL RULES OF 1865.

REGOLE DELLA CONGREGAZIONE PRIMA PRIMARIA ERETTA SOTTO IL TITOLO DELLA SANTISSIMA ANNUNZIATA NEL COLLEGIO ROMANO DELLA COMPAGNIA DI GESU

Capitolo 1

DEL FINE DELLA CONGREGAZIONE E DEI MEZZI CHE ADOPERA GENERALMENTE AL CONSEGUIMENTO DEL MEDESIMO

1. End

1. Doppio è il fine di ogni pia Congregazione, o adunanza, altro è generale e comune a tutte, altro particolare e proprio di ciascuna secondo la sua indole ed instituzione. Il primo si è di somministrare ai fedeli di buona volontà una cultura più squisita di spirito, per la quale più facilmente e speditamente procedano nella carriera della cristiana perfezione, evitando gli scogli della colpa e del vizio, e battendo la via della virtù. Il fine proprio di ogni Mariano

Sodalizio, e precipuamente di questo, che per origine e per dignità è il primario, si è di alimentare nel cuore dei Congregati in un modo al tutto speciale, la devozione e l'amore verso la Beatissima Vergine, onorandola nei varii suoi titoli e misteri, affinchè procacciandosi per tal mezzo la protezione più speciale di Colei che al dire di S. Bernardo è il nobile canale per cui ci vengono dall'alto le grazie celestiali, più sicuramente giungiamo al conseguimento di quell'ultimo fine beatissimo, a cui tutti siamo diretti.

2. Pertanto chi è ascritto a questa Congregazione Prima Primaria intenda bene quale ne sia il fine e lo tenga sempre presente, e si sforzi di dirigersi con fedeltà e costanza al medesimo, attendendo di proposito alla propria santificazione per la pratica di ogni cristiana virtù, e per la devozione più tenera e figliale alla Benedetta Vergine Madre di Dio e dolcissima Madre nostra.

2. Means

3. Al conseguimento del proposto doppio fine la nostra Congregazione adopera e somministra abbondantemente i mezzi seguenti:

1. Raccogliere i Congregati ben di frequente in tempi ed ore determinate, affinchè con l'uso in comune delle pratiche devote e coll'esempio scambievole coltivino lo spirito negli esercizii religiosi di pietà, non meno che di ogni cristiana virtù.

2. Offerire ai Congregati medesimi l'opportunità e lo stimolo alla frequenza dei Santissimi Sacramenti, la cui virtù è si efficace a mantenere l'animo puro da ogni peccato, distaccando lo spirito dall'amore del secolo e sollevandolo all'amore delle celesti cose.

3. La lettura dei libri santi che si fa in comune nella stessa Congregazione, e quella che ognuno può fare privatamente, somministrando la Congregazione dalla propria biblioteca a chi li desidera libri spirituali di ogni maniera, atti non meno ad edificare che a ricreare santamente lo spirito.

4. La meditazione sulle massime e verità eterne e sui misteri della vita e morte di Nostro Signore Gesù Cristo che si fa in Congregazione in comune; e quella che verrà ciascuno eccitato a fare particolarmente con utile grandissimo delle anime proprie.

5. Il divoto canto delle lodi della Beata Vergine.

6. La parola di Dio, che annunciata acconciamente alle circostanze, grado, qualità delle persone congregate, le istruisce e le infervora nel servizio di Dio e della sua Santissima Madre.

7. Altre pratiche devote che straordinariamente si usano fra l'anno, e danno allo spirito una nuova forza e lo rinfrancano e lo confortano. Tali sono gli Esercizii Spirituali che si fanno ogni anno; i ritiri di ogni mese in preparazione alla buona morte; le sei Domeniche di S. Luigi, ed altri siffatti esercizii di grande utilità e profitto.

8. L'opportunità pronta e quasi continua che la Congregazione porge agli aggregati di arricchirsi col tesoro delle Sante Indulgenze largamente a lei concedute dai Romani Pontefici.

9. Aggiungasi a tutto questo l'incoraggiamento che si prende dal buon esempio scambievole, e dall'unione fratellevole, per la quale amandosi fra

loro in Dio quai membri di un sol corpo, si ajutano l'un l'altro, si nell'anima come nel corpo, si nel tempo della sanità come della infermità, ed ancor dopo morte coi suffragi comuni e particolari.

4. Dal fin qui esposto, è facile ad intendere quanto gran bene abbia fatto Iddio e la Beatissima Vergine a quelli che chiamò a far parte di questa Congregazione, la quale è ricca di tanti mezzi al conseguimento di un fine che è sì strettamente congiunto colla felicità eterna a cui siamo tutti diretti.

Capitolo 2

DEGLI ESERCIZII IN PARTICOLARE DI PIETA, DELLE SACRE FUNZIONI ED ALTRE PRATICHE DEVOTE CHE SI USANO IN CONGREGAZIONE, E DEL MODO CHE SI TIENE NELLA MEDESIMA

3. Meeting days

5. Le adunanze dei Congregati si tengono in tutte le Domeniche e feste di precetto, (eccettuate le solennità del giorno di Pasqua di Risurrezione, del Corpus Domini, dei SS. Apostoli Pietro e Paolo), ed inoltre nella seconda festa di Pasqua di Risurrezione, nella terza di Pentecoste, nei giorni dell'Invenzione della Santa Croce, dei Santi Apostoli e di S. Lorenzo.

Non vi è mai Congregazione di legge ordinaria in due giorni consecutivi; quindi se cada una festa di precetto nei giorni di Sabbato o Lunedì, si tralascia la Congregazione della Domenica; ed all'opposto ha luogo nella Domenica, quando le feste del Sabato o Lunedi sieno di semplice devozione.

4. Exercises of meetings

6. Nei giorni destinati si apre la Congregazione alle oro otto antimeridiane, e dopo un quarto d'ora si da principio alla pia adunanza colla meditazione letta con pausa in quelche libro spirituale.

7. A questa si dà principio coll'invocazione dello Spirito Santo per l'antifona *Veni Sancte Spiritus,* etc., che intona il Prefetto stesso, e l'*Actiones,* che si recita da quello che legge i punti della meditazione, e si chiude coll'*Agimus tibi,* che lo stesso Lettore dice, avuto che abbia dal Prefetto il segno col campanello di dar fine alla meditazione. Segue il canto dell'Uffizio della Beata Vergine, cioè il Notturno corrente e le Laudi, dopo il quale il P. Direttore fa una breve esortazione, fuorchè nelle Congregazioni che si tengono nel mese di Ottobre e nelle feste che non sono di precetto, come anche in quelle festività particolari nelle quali vi è il Vespero e il panegirico o discorso nelle ore pomeridiane. In seguito si celebra la Santa Messa, nella quale ha luogo la Comunione, e dopo questa se ne celebra d'ordinario una seconda, per comodo si di quelli che hanno fatta la Santa Comunione come di altri che volessero ascoltarla. Terminata la prima Messa nei giorni non solenni, ovvero dopo la Comunione Generale nei giorni di solennità, si recitano le preci secondo i tempi prescritte nel libro a ciò destinato; dopo le quali, dato il segno col campanello, s'intende terminata la Congregazione.

8. Solennizzandosi in modo speciale la festa della Santissima Annun-

ziata, nella vigilia si cantano i primi Vesperi, dopo i quali il P. Direttore fa dall'Altare un discorso, e nel dì festivo dopo i secondi Vesperi si fa il panegirico, il quale ha luogo parimenti nella festività dell'Immaculata Concezione e di S. Luigi Gonzaga. Ma nelle altre festività della Purificazione, Assunzione, Natività di Maria Santissima e dei Santi Apostoli Pietro e Paolo, sebbene vi siano i Vesperi nelle ore pomeridiane, non vi è panegirico, facendosi invece dal P. Direttore dall'Altare un breve discorso od esortazione. In tutti i predetti giorni la funzione si chiude colla Benedizione del Venerabile Sacramento. Oltre le indicate festività, la Congregazione celebra con particolar devozione, ma solo nelle ore antimeridiane, quelle del Santissimo Cuore di Gesù, dei Santi Martiri, dei quali si venerano i corpi sotto l'Altare, di S. Ignazio, Fondatore della Compagnia di Gesù.

5. Feasts

Inoltre nell'ultima Domenica di Carnevale, in risarcimento delle offese che riceve il Divin Cuore in quel tempo, si pratica la pia devozione del Carnevale santificato, la quale consiste in un breve discorso con il quale il P. Direttore, dopo il canto del consueto Offizio, eccita alla riparazione, o in qualche altro ossequio determinato che si fa tenendo esposto il Santissimo Sagramento, colla Benedizione del quale si da compimento al pio esercizio.

6. Carnival

9. In ogni prima Domenica del mese ha luogo l'esercizio in apparecchio alla buona morte, cioè si recitano alcune preghiere proprie di tale esercizio, e si dà la Benedizione col Venerabile. Il consueto discorso in tal giorno dovrebbe essere conforme allo stesso esercizio. Se la Domenica prima venga impedita da qualche solennità, l'esercizio sarà differito alla Domenica più vicina; ma ove questa pure venisse impedita, si omette, approssimandosi quello del mese seguente.

7. Bona Mors

Parimenti nella prima Domenica di ogni mese non impedita, e in questo caso nella più prossima, in luogo dell'Ufficio della Beata Vergine, si canta il primo Notturno colle Laudi dell'Ufficio dei defunti per le anime dei nostri Congregati.

8. Office of the Dead

Nella Domenica poi fra l'Ottava dei Morti si canta tutto intero: così nel giorno del Santissimo Natale si canta tutto intero l'Ufficio proprio di questa solennità. In questi due giorni vaca l'esortazione.

9. All Souls Day, Christmas

10. Nel giorno di S. Giuseppe, dopo la recita dell'Ufficio, i Congregati si portano processionalmente nella Chiesa di S. Ignazio, ove ha luogo la Comunione generale, per il qual motivo vaca pure l'esortazione.

10. St. Joseph's Day

Dalla Domenica *Laetare* fino a quella di Passione vi saranno in Congregazione gli Esercizii Spirituali nelle ore pomeridiane: e si distribuiranno antecedentemente i viglietti stampati d'invito non solo a tutti i Congregati, ma ad altre persone ragguardevoli affin di maggiormente diffondere l'utilità spirituale che grandis-

11. Retreat

sima suol trarsi da detti Esercizi. Se poi un tal tempo venga impedito dalla festa della Santissima Annunziata, verranno gli Esercizii anticipati o posticipati secondo che sarà stabilito dal P. Direttore, il quale avrà in questo di mira che non coincidano a quelli che si danno in altre Congregazione.

12. Sickness

11. Infermandosi un Congregato che frequenta, si recita in fine della Congregazione un' *Ave Maria* per la sua salute, e ristabilendosi si rendono di ciò grazie a Dio e a Maria Santissima colla recita di tre *Ave Maria.*

13. Death

Venendo poi a morire, oltre alli suffragii particolari da farglisi da ciascun fratello, nella prima Congregazione non impedita si recita per l'anima del defunto l'Ufficio dei morti, cioè Matutino e Laudi, si applica la S. Messa e per un mese intero dopo le solite preci si recita un *De profundis* coll'orazione. Se poi il Congregato defunto è di quelli che non frequentano, oltre all'Ufficio e alla Messa, si recita in Congregazione il *De profundis* coll'orazione per una volta soltanto. Accadendo la morte di chi è o è stato Socio del P. Direttore, si fanno per lui i medesimi suffragi, che pei fratelli che frequentano.

14. Monthly Patrons

12. Finalmente, nell'ultima Congregazione d'ogni mese si distribuisce il Santo protettore pel mese venturo; e deve ognuno riceverlo come assegnatogli da Dio medesimo e rendergli ogni giorno qualche ossequio, affine di far cosa grata a Dio nostro Signore, e di procacciarsi col patrocinio del santo medesimo quelle grazie più speciali per l'anima e pel corpo onde abbisogna.

Capitolo 3

DELLE REGOLE DA OSSERVARSI DA CIASCUN FRATELLO

15. Devotion to Mary

13. Essendosi i Fratelli di questa Congregazione Prima Primaria dedicati in singolar modo all'ossequio della Santissima Vergine che hanno eletta per loro particolare Signora, Avvocata e Madre, affin di servirla e fare quanto potranno che da altri ancora sia servita, ognuno intenda qual debito abbia di levarsi sul comune dei fedeli, 1. colla fuga dei difetti che mal s'addicono a chi fa speciale professione di vita esemplare; 2. coll'esercizio d'ogni virtù, specialmente dell'umiltà, mortificazione, modestia, mansuetudine, carità; 3. colla pratica degli atti religiosi quali mezzi per mantenersi lontani dai vizii, e per esercitarsi nelle sante virtù.

16. More than common Catholics

17. Sacraments

14. Fra questi atti religiosi, per comun sentimento dei Santi, la frequenza dei Santissimi Sagramenti è il mezzo più efficace per mantenersi nella grazia di Dio, e per meritarsi la materna protezione di Maria Santissima: si consigliano perciò i Congregati di confessarsi e comunicarsi almeno ogni quindici giorni, e quelli che occupano qualche officio ogni otto giorni.

15. Oltre alla detta Comunione ordinaria vengono pure tutti esortati a comunicarsi nei seguenti giorni: cioè delle feste del Santissimo Nome

di Gesù, della Purificazione di Maria Vergine, di S. Giuseppe, della Santissima Annunziata, nelle sei Domeniche di S. Luigi Gonzaga, nella prima, seconda e terza Domenica di Luglio, nelle quali si celebrano le feste dei Santi Apostoli Pietro e Paolo, di S. Luigi Gonzaga e del Sagratissimo Cuore di Gesù, nella prima Domenica di Agosto, festa di S. Ignazio di Lojola, nell'Assunzione e Natività di Maria Santissima, nella solennità di tutti i Santi, nella terza Domenica di Novembre, festa dei Santi Martiri Protettori, nella festività della Concezione, e nel solennissimo giorno del Natale di Nostro Signore Gesù Cristo.

18. Confessor

16. Il P. Direttore con un altro Padre si prestano tutte le mattine di Congregazione, per quelli che vogliono valersi dell'opera loro nella confessione, rimanendo ciascuno libero di avere altro confessore.

19. Attendance and conduct at meetings

17. In ogni giorno di Congregazione dovranno i Fratelli essere puntuali ad intervenirvi, assistendo alle sagre funzioni con modestia e raccoglimento. Nel canto dell'Uffizio usino gravità e pausa, chinando il capo al *Gloria Patri;* affinchè tutto manifesti quella vera devozione con cui deve essere onorata Maria Santissima.

18. Prima di entrare in Congregazione, segni ciascuno nella tabella che è appesa in Sacrestia il proprio nome, notandovi se farà la Santa Comunione, affinchè i puntatori possano riportarli nel registro di frequenza e dare avviso ai Sagrestani per preparare il corrispondente numero di Particole. Entrati poi in Congregazione, si prostrino all'adorazione e bacio del Santissimo Crocifisso.

19. Niuno sieda nei luoghi particolari destinati agli Officiali, e veruno esca di Congregazione, senza un ragionevole motivo, se non quando, terminata che sia, il Prefetto ne dà il segno col campanello.

20. Daily exercises

20. Procuri ciascuno di ascoltare la Santa Messa, di fare un quarto d'ora di meditazione o lezione spirituale, di recitar l'Uffizio ovvero la corona della Beata Vergine; e se è capo di casa, procuri che si mantenga, se è già in uso, o se no, s' introduca il pio costume de' nostri maggiori di recitarla unitamente a tutta la famiglia, e colla debita devozione, non escludendone i servi e le serve. Preghino poi sempre nelle loro orazione la divina Maestà e Maria Santissima per il Sommo Pontefice, per la concordia dei Principi cristiani e l'estirpazione dell'eresia, per l'avanzamento spirituale della Congregazione, e per li nostri Superiori e Benefattori.

21. Morning and evening prayers

21. La mattina al primo svegliarsi invochino l'ajuto dello Spirito Santo, e levati di letto recitino con devozione le orazioni consuete, e tre *Pater, Ave e Gloria* in onore della Santissima Trinità, offerendosi al Signore per mezzo della Beatissima Vergine, ed indirizzando alla maggior gloria di lui le azioni della giornata, indi recitando tre *Ave Maria,* domandino alla lor Madre celeste la santa benedizione. La sera poi prima di coricarsi, facciano per un discreto tempo l'esame di coscienza, e ringra-

ziando Iddio dei benefizii ricevuti nella giornata, gli domandino perdono delle mancanze commesse, implorando l'aiuto di Maria Santissima per averne un sincero pentimento ed un fermo proposito di non più ricadervi, e colle tre *Ave Maria,* le chiedano la materna benedizione. Quindi recitino le solite orazioni, e un *De profundis* per le anime del Purgatorio.

22. Tutti sono esortati ad esercitarsi continuamente, quanto possono, nelle opere pie e cristiane, come è visitare ospedali e carceri, insegnare la dottrina, fare almeno una volta la settimana una visita straordinaria a qualche Chiesa dedicata a Maria Santissima, specialmente a quelle ove si venerano le sue immagini più insigni per antichità e miracoli, rammentandosi di visitare talvolta l'Altare della Santissima Annunziata nella Chiesa di S. Ignazio, in memoria delle prime adunanze della Congregazione, che appunto si tennero nell'antica Chiesa dell'Annunziata, ove ebbe natale la nostra Congregazione.

22. Good works

23. Passando nelle publiche vie, innanzi a qualcuna delle Immagini di Maria Santissima, si cavino rispettosamente il capello, invocandola colla salutazione angelica *Ave Maria,* e mantengano il lodevole uso di recitare l'*Angelus Domini* alli soliti segni della campana, dandone significazione esterna collo scoprirsi il capo, per comune edificazione, quando ciò avvenga mentre si trovano per la via. Anche quando suona l'ora di notte, si reciti il *De Profundis.* Queste costumanze religiosamente e salutarmente introdotte dai nostri maggiori, debbono conservarsi con tanto maggiore impegno dalle persone pie, quanto si trovano in pericolo di andare in disuso per la freddezza dei fedeli.

23. Pious practices

24. Si amino tutti scambievolmente, con carità fraterna evitando qualunque dissensione e nelle infermità o in qualunque tribolazione alcuno si trovi, gli altri siano solleciti di prestargli quegli ufficii che la sincera carità suggerisce.

24. Fraternal charity

25. I fratelli non frequentanti potranno, quando lor piaccia, intervenire alle funzioni della Congregazione, ma non ritenere officii, se per qualche grave cagione non giudichi altrimenti la Consulta.

25. Non-active members

26. Partendo da Roma un nostro fratello per trasferirsi in luogo ove esista altra Congregazione alla nostra aggregata, gli si rilascerà a sua richiesta una lettera diretta alla Congregazione medesima, affinchè vi sia ricevuto, e ivi si eserciti nelle pratiche di religione secondo gli usi e le regole particolari di quella Congregazione.

26. Departure

Ugualmente venendo in Roma, o per ragioni di studio o per altro motivo, un fratello di qualche Congregazione aggregata, munito che sia di lettere dei suoi Superiori, sarà ricevuto, e potrà anche fare inserire il suo nome nella tabella degli ammessi, per avere, occorrendogli, l'attestato di frequenza. Stabilendosi poi in Roma, e volendo essere confermato, dovrà assoggettarsi alle regole della Congregazione, prima di ottenere tale conferma.

27. From other Sodalities

27. Ammalandosi qualche fratello, mandi avviso in Congregazione, affinchè si faccia orazione per lui e possa essere visitato. Morendo qual-

28. Sickness and death

cuno, oltre ai suffragi comuni in Congregazione di sopra annoverati, vien raccomandato a ciascun fratello di applicare una Comunione, di recitare per un mese un *De profundis* per l'anima di lui, e di fare quegli altri suffragi, che le particolari circostanze gli permetteranno.

28. Ciascun fratello che desidera leggere qualche libro per suo spirituale profitto, può farselo somministrare dalla Biblioteca, osservando le cautele

29. Library

che sono prescritte nelle regole del Bibliotecario. Per la sollecitudine poi che deve avere ciascheduno delle cose appartenenti alla Congregazione, useranno dei libri e di ogni altra cosa che con licenza del P. Direttore potranno avere in prestito, con tutti quei riguardi che si richiedono a mantenerla in buono stato. Sopratutto sieno diligenti a farne la restituzione al tempo dovuto, affinchè nessuna cosa vada smarrita.

29. Sebbene le presenti regole non oblighino con alcun vincolo di peccato, abbia però sempre ciascuno ben impresso nell'animo che, ascrivendosi

30. Patronage of Mary

alla Congregazione, diviene in modo più speciale figliuolo di Maria Santissima, e che quindi deve più di ogni altro attendere efficacemente a procacciarsi il santo patrocinio di lei, a conseguire il quale gioverà grandemente l'esatta osservanza delle regole siccome quella che porta con sè l'esercizio delle virtù cristiane, ed è un sicuro avviamento nel cammino del divino servizio.

E poichè questa Congregazione è la Primaria, cioè non solo la prima di origine, ma di più quella da cui tutte le altre sparse per il mondo cattolico

31. Good example

prendono norma e regola, e ricevono la partecipazione delle sante Indulgenze accordate in gran copia dalli Sommi Pontefici, perciò conviene che in questa esatta osservanza preceda tutte le altre, per guisa che i fratelli della medesima sieno a tutti di edificazione e di eccitamento all'esercizio della virtù e alla devozione verso la Santissima Vergine: per la diffusione, ed accrescimento della quale dovranno adoperarsi in ogni maniera, che sarà loro possibile.

30. Mostri poi ciascuno la stima e l'affetto verso la Congregazione impegnandosi con molta cura e zelo, per la conservazione, e progresso

32. Help the Sodality

sempre più florido della medesima, al che si coopera, 1. Colla frequenza assidua; 2. Col prestare l'opera loro per la Congregazione medesima; 3. Coll'aiutarla anche nel migliore modo che potranno colle loro largizioni, specialmente ricorrendo i giorni assegnati per la questua ossia offerta.

31. Le regole che si contengono in questo, e nel primo Capitolo, e quelle che sono nel Capitolo settimo, si leggeranno in pubblico una volta

33. Rules read

all'anno nella Congregazione più prossima dopo la elezione dei nuovi Officiali: e però quel giorno potrà vacare l'esortazione a giudizio del P. Direttore. I singoli Officiali poi leggeranno più spesso fra l'anno le regole degli officii loro.

Capitolo 4

DEL GOVERNO DELLA CONGREGAZIONE PER MEZZO DEI SUPERIORI ED OFFICIALI

32. Il Superiore immediato della Congregazione Prima Primaria, in vigore delle Costituzioni Apostoliche, è il Preposito Generale della Compagnia di Gesù. In conseguenza, a lui spetta il governo della Congregazione, fare le leggi, revocarle, o modificarle, dovendo tutto dall'autorità di lui dipendere.

34. Father General

33. Il Preposito Generale è rappresentato in Congregazione da un Padre del Collegio Romano, che ha il titolo di Direttore. Al medesimo si assegna ancora un Socio, il quale suol essere uno studente di Teologia, affinchè lo ajuti e supplisca quando egli è impedito in ciò che richiede il buon ordine e la vigilanza circa gli esercizii della Congregazione.

35. Director and Companion

34. Gli Officiali della Congregazione sono i seguenti; Il Prefetto che è sopra di tutti gli altri e presiede al reggimento della Congregazione, ove non possa il P. Direttore. In adjuto del Prefetto due Assistenti, poi il Segretario, ed il Maestro dei Novizii, e finalmente 18 Fratelli de' più maturi per età e consiglio chiamati Consultori. Tutti questi uniti al Prefetto formano il fondamento ed il sostegno di tutta la Congregazione. Oltre di questi evvi l'Archivista, quattro Censori, il Depositario, il Bibliotecario, sei Sagrestani, quattro Visitatori degli Infermi, tre Lettori, quattro Cantori, quattro Chierici, due Puntatori; infine un Vice-Segretario, un Vice-Archivista, un Vice-Depositario e un Vice-Bibliotecario.

36. Officers

Capitolo 5

DELLA CONSULTA E DELLE SUE ATTRIBUZIONI

35. La Consulta è composta del P. Direttore che la presiede, e del suo Socio, del Prefetto, dei due Assistenti, del Segretario, del Maestro dei Novizii, dei 18 Consultori, 12 antichi e 6 nuovi od annuali, tutti con voto deliberativo.

37. Council

36. Possono intervenirvi l'Archivista, i Censori, il Bibliotecario, ed uno dei Visitatori degli Infermi soltanto se vi saranno chiamati per somministrare gli schiarimenti necessarii; ed hanno il voto consultivo; ma e vi intervengono di diritto ed hanno il voto deliberativo, se sono nel numero dei Consultori.

38. Others

37. La Consulta non sarà legale se non saranno presenti il P. Direttore, purchè egli non abbia significato la sua volontaria assenza, nel qual caso sarà rappresentato da un Padre da lui deputato o dal Prefetto; il Prefetto, il Segretario o Vice Segretario, ed otto Consultori almeno, fra i quali possono formar numero gli Assistenti.

39. Quorum

38. Le materie di sua attribuzione sono stabilite nei diversi Capitoli delle presenti Regole.

40. Topics

39. Il P. Direttore ed il Prefetto sono quelli che propongono le cose da trattarsi in Consulta. Ad altri non è permesso fare alcuna proposta che non sia stata antecedentemente approvata dal P. Direttore, come viene osservato nelle Regole dei Consultori. Se poi alcuno, per giusti motivi, non credesse bene manifestare in voce le sue proposte, potrà prima che incominci la Congregazione presentarle scritte al P. Direttore, o in assenza di lui al Prefetto, i quali giudicandole meritevoli di essere presentate alla Consulta, le leggeranno pubblicamente, ritenendo presso di se il foglio, affinchè non si riconosca il carattere.

41. By whom proposed

40. Le adunanze della Consulta saranno regolarmente ogni tre mesi, in un giorno in cui non vi sia Comunione Generale. Pei casi straordinarii si adunerà la Consulta ogni volta che lo giudichino opportuno il P. Direttore ed il Prefetto.

42. Meetings

41. In ogni Consulta il P. Direttore o il Prefetto in assenza di lui sottoporrà all'esame dei Consultori i tre articoli seguenti:

43. Points always proposed

1. Se si conosca introdotto in Congregazione alcun abuso o inconveniente contrario alle regole, e, in caso che si, come possa o debba rimediarvisi?

2. Se vi sia cosa a proporsi per promuovere il miglioramento e progresso spirituale della Congregazione?

3. Se vi sia cosa che meriti d'esser notata e corretta, nell'adempimento dei doveri proprii di ciascun Officiale?

43. Questi tre articoli si tratteranno separatamente, con maturità e consiglio, e ciascun Consultore, l'un dopo l'altro, avrà diritto di osservare ciò che gli sembra opportuno. Il Segretario con ordine del P. Direttore o del Prefetto noterà di mano in mano in un foglio, quelle osservazioni che i medesimi giudicheranno meritevoli di considerazione.

43. Riunite tutte le osservazioni dei Consultori, il Segretario farà lettura di quanto avrà notato nel foglio, e si passerà alla discussione di ciascun articolo, prendendo quelle risoluzioni che si crederanno convenienti. Essendo molte le materie da trattarsi, si rimetteranno alla seguente consulta, quelle specialmente che non esigendo una pronta risoluzione, si conosce che meritino un più maturo esame, e consiglio.

44. Potendo alcuna volta avvenire che nel caldo delle discussioni si protragga la disputa più del bisogno o nasca alcun altro inconveniente, il P. Direttore o in assenza di lui il Prefetto, dovrà comporre ogni questione colla sua autorità, a cui ognuno dovrà sottomettersi; nè sarà più permesso di parlare su tale argomento, se non a chi ne fosse dallo stesso Padre interrogato.

44. Power to close discussion

45. Quando i Consultori non siano fra loro d'accordo nella risoluzione da prendersi, e per la gravità della cosa o per altri riguardi il P. Direttore giudichi che si ha da far uso della votazione segreta, si farà girare il bussolo, e dovrà prevalere la maggioranza dei presenti. In ogni tale votazione il P. Direttore innanzi

45. Ballot

tutto propone chiaramente la cosa di cui si tratta, e dichiara qual sia il valore della palla bianca e quale della nera: il Segretario poi distribuisce le palle, dopo di che va in giro col bussolo, ed ognuno depone prima in una coppa la palla colla quale intende di votare, e poi nell'altra quella che vuol restituire. Il P. Direttore col Prefetto, e col Segretario contano i voti, riscontrandoli col numero dei presenti, e se qualche irregolarità fosse avvenuta, a giudizio del P. Direttore si ripete la votazione. In tutte le votazioni il P. Direttore ha diritto a un voto, se il numero dei votanti è pari, a due se è dispari.

46. Prayers

46. Avanti di cominciare la Consulta, e dopo terminata si reciteranno le solite preci come sono prescritte nei particolari avvisi.

47. Private Council

47. Per gli affari di minore importanza che il P. Direttore peraltro non vuol risolvere da se, o quando vi sia di bisogno urgente nè si possa adunare l'intera Consulta, potrà convocare il Prefetto cogli Assistenti e il Segretario e il Maestro dei Novizii e, se gli parrà conveniente, ancora qualche altro ufficiale, secondo la qualità degli affari, e con loro trattarne, riferendo poi a suo tempo alla Consulta tutto l'operato. Di questa Consulta privata si varrà sopratutto per le elezione delle cariche, come si dirà nel capo seguente.

Capitolo 6

DELLA ELEZIONE DEGLI UFFICIALI—QUALITA CHE SI HANNO AD AVERE IN VISTA PER NOMINARLI—MODO DA TENERSI NELL'ELEGGERLI—DURATA DEL LORO OFFICIO.

48. Qualities

48. Dipendendo molto dalla qualità degli Officiali il buon progresso della Congregazione, si avrà cura particolare di sciegliere sempre quelle persone, che si conoscono le più adatte agli officii: ma che sono altresì le più provate nella frequenza e nell'amore alla Congregazione, nell'uso dei Sacramenti e nell'esercizio delle cristiane virtù.

49. Age

49. In modo particolare dovranno aversi in vista le qualità di sopra indicate trattandosi della elezione del Prefetto, degli Assistenti, del Segretario e dei Consultori, pe' quali incarichi vuolsi avere in mira anche l'anzianità, non convenendo che si preferiscano di legge ordinaria quelli che da poco frequentano la Congregazione a quelli che la frequentano da lungo tempo. Anche i servigi prestati nelle cariche minori con maggior fedeltà e destrezza possono essere una ragione di promuovere a cariche maggiori. Ciò quando si osservi, conferirà non poco a tener viva in tutti una santa emulazione. Del resto se questo vuol osservarsi di legge ordinaria, può darsi il caso che non si possa nè convenga attendere alle due qualità dell'anzianità e degli offici minori esercitati con soddisfazione: e questo sarebbe quando si trattasse di un personaggio molto illustre o insigne benefattore della Congregazione, poichè

questi meriti supplirebbero assai bene ai due indicati; ma per ciò che spetta alle prime qualità annoverate nel numero antecedente, è chiaro che da nessuna altra dote o merito può essere compensata la loro assenza.

50. Proporzionatamente le stesse sovraesposte qualità debbono riguardarsi nell'elezione dell'Archivista, del Depositario, del Maestro dei Novizii, e dei Censori, essendo tali cariche molto gelose nel loro esercizio, e potendo dipendere dal bene o male adempirle, il progresso o deterioramento della Congregazione, per riguardo almeno alle ultima tre.

50. Nominees

51. Affinchè le nomine siano proposte con più maturità e sicurezza il P. Direttore in un giorno antecedente alla Consulta da tenersi per le nuove elezioni, adunerà la Consulta privata, nella quale col catalogo alla mano si formeranno le terne per le cariche della Congregazione in questa maniera. Si percorreranno i nomi dei Congregati, e ciascuno dei presenti indicherà su quali si possa fermare l'attenzione della Consulta, ed intanto ognuno potrà prendere in carta quelle note che crederà conveniente. Dopo ciò ognuno scriverà in un pezzetto di carta la prima terna, ed il P. Direttore col Segretario, leggendo ad alta voce tutte le schedule, porrà nella terna da presentarsi alla Consulta i tre che avranno avuto maggior numero di voti: e se alcuni avessero avuto ugual numero di voti, nulla osta che invece di tre nomi se ne propongano alla Consulta quattro o ancora più.

Appresso si faranno in simile maniera le due terne per gli Assistenti, nelle quali non sarà disdetto di porre i due della prima terna che rimarranno esclusi dalla nomina del Prefetto. Per le altre cariche si formeranno non terne ma binarii, e questi o a voti segreti, come le prime terne, o a voti pubblici, secondo che parrà meglio al P. Direttore e alla Consulta privata.

51. Prefect

52. Il Prefetto sarà scelto a maggioranza di voti sulla terna formata dalla Consulta privata, e proposta dal P. Direttore. Ottenuta la maggioranza di voti per uno dei tre, non si girerà più il bussolo per gli altri due.

52. Others

53. In quanto alle altre cariche il P. Direttore interrogherà la Consulta se piaccia che ivi medesimo si stabiliscano, ovvero se ami rimetterne la nomina alla Consulta privata. Qualunque risoluzione si prenda rimane fermo che debbono eleggersi a voti segreti su binarii formati innanzi dalla Consulta privata.

53. Who present

54. Quando trattasi nella Consulta della elezione degli Officiali, non vi potranno essere presenti che il Prefetto, gli Assistenti, il Maestro dei Novizii, i Consultori, esclusi tutti gli altri che vi fossero stati chiamati per somministrare degli schiarimenti necessarii come è detto nel §34, e che non hanno diritto al voto.

54. Reelection

55. Sebbene sia determinato che il Prefetto, gli Assistenti e i Consultori non durino in Officio più di un anno, nondimeno potrebbe avvenire il caso straordinario che convenisse talvolta confermarli; e così la Consulta non dovrà credersi disdetto di fare una tale conferma. Peraltro si avverta che la conferma del

Prefetto e degli Assistenti non potrà essere protratta più a lungo di un altro anno, terminato il quale dovranno assolutamente essere cambiati alla nuova elezione. In quanto al Segretario, al Depositario, all'Archivista ed al Sagrestano, essendo officii molto gelosi, che vogliono grande esperienza, potrà talora essere utile alla Congregazione che durino più a lungo nella loro carica. Pertanto rimanendo fermo che si possono cambiare ogni anno, sarà altresì libero alla Consulta di confermarli anno per anno, purchè nessuno rimanga nello stesso ufficio più di cinque anni. I Sagrestani non si cambiano mai tutti insieme, ma se ne rinnova ogni anno la metà. I Consultori nuovi o annuali debbono mutarsi ogni anno senza eccezione. Pei Cantori, Lettori, ed altre cariche vegga la Consulta ciò che torna meglio; avvertendo che quando senza pericolo e danno si possono altri sostituire che abbiano le qualità convenienti, conviene fare la sostituzione, e per altre ragione ed affinchè vengano allettati altri Congregati a prendere interesse per la Congregazione.

55. Doubling

56. A riserva di una causa straordinaria e giusta, da approvarsi dal P. Direttore, niuno occupi nel tempo stesso due cariche in Congregazione, lo che resta assolutamente interdetto al Prefetto, il quale per la rappresentanza di capo e per la sorveglianza che deve avere su tutti gli altri Officii per niuna ragione potrà ritenere altra carica. Quelli soltanto che vengono scelti tra i Consultori potranno avere anche altro officio.

56. Vacancies

57. Accadendo che venga a morire o a mancare per altra ragione il Prefetto molto tempo avanti che termini il suo Officio, nella Consulta gli si nominerà un Vicario, al quale Officio potrà essere assunto anche uno degli Assistenti. In altri casi poi straordinarii che possono occorrere, al P. Direttore cogli Officiali maggiori apparterrà di prendere quelle particolari disposizioni, che giudicheranno migliori per il bene della Congregazione.

57. Silence and sincerity

58. Se in ogni tempo si deve osservare in Congregazione modestia e silenzio, principalmente conviene osservarlo in questa azione; nella quale siccome si deve procedere con sincerità e senza affetti umani, cosi devesi evitare ogni ombra ed occasione di pensare che si facciano pratiche per sè o per altri.

Capitolo 7

DEL P. DIRETTORE

58. Head of all

59. Il P. Direttore rappresenta la persona del P. Preposito Generale nella direzione della Congregazione. Al medesimo perciò tutto e tutti dovranno essere subordinati come allo stesso Generale.

59. Duties

60. Egli oltre la direzione della Congregazione vi fa l'esortazione nei giorni determinati; presiede alle Consulte, nelle quali ha diritto del voto; ascolta le Confessioni; regola l'amministrazione.

61. Il Direttore sarà pronto ad aiutare dei suoi consigli e reggere nello spirito tutti quei Congregati che vorranno porsi sotto la sua guida; ed ancora quelli che avranno scelto altro direttore della propria coscienza, nella scelta del quale ciascuno è pienamente libero, dovranno fare gran conto del consiglio del P. Direttore della Congregazione: anzi sarà di gran giovamento che tutti in lui ripongano particolar fiducia anche in ciò che si appartiene al proprio spirito con santa umiltà e semplicità, affinchè per tal mezzo più facilmente tra il Direttore e i Congregati passi quella comunicazione di spirito, che può conferir tanto così al bene spirituale di ciascuno come di tutta la Congregazione.

60. Spiritual Director

62. Quantunque non potrà risolversi cosa alcuna di rilievo, cambiarsi o introdursi nuovi usi nella Congregazione senza la sua espressa approvazione, e sia in sua facoltà di fare innovazioni e di introdurre quegli usi che egli stimerà proficui per il bene spirituale dei Congregati, e pel maggior lustro e incremento della Congregazione, nondimeno, affinchè per la successiva variazione dei Direttori non avvengano troppo di frequente variazioni in Congregazione nelle sue pratiche e nel suo andamento, che vuol conservarsi stabile, quanto sarà possibile; sarà conveniente che il Padre Direttore prima di introdurre qualche notabile novità la proponga in Consulta per udire il parere dei Congregati, ed assicurarsi che la nuova risoluzione non riesca inopportuna o certo meno gradita alla Congregazione medesima.

61. Council

63. Ritiene anche egli come capo le chiavi della Congregazione, dell'Archivio, della Biblioteca, della Sagrestia e di tutti i luoghi appartenenti alla Congregazione, e dove si conservano oggetti della medesima. In quanto alla cassa si tengano due chiavi distinte, una delle quali è presso il Direttore, l'altra presso il Depositario, in guisa che la cassa non può aprirsi senza la presenza di entrambi.

62. Keys

64. Infermandosi il Direttore, si fanno per lui pubbliche orazioni in Congregazione, e in morte, o eserciti attualmente l'ufficio o altri gli sia succeduto, si recita per l'anima sua l'Uffizio intero dei defunti, oltre tutti li suffragi che sono prescritti per gli altri fratelli.

63. Suffrages

Capitolo 8

DELLE REGOLE GENERALI A TUTTI GLI OFFICIALI

65. Ciascun officiale nell'esercizio delle sue funzioni deve essere subordinato al P. Direttore ed al Prefetto. Procuri del pari di essere animato da sincero spirito di carità, nell'adempimento di tutto ciò che appartiene al suo ufficio, sicchè riesca ognuno d'aiuto e di buon esempio agli altri Congregati e tutti sieno scambievolmente eccitati all'esatta osservanza delle regole.

64. Subordination and example

66. Niuno deve immischiarsi nell'officio di un altro, appartenendo sol-

65. Supervision tanto al Prefetto, che unitamente al P. Direttore e dipendentemente da lui regge la Congregazione, il diritto di sorvegliare gli altri Officiali.

67. Ogni qualvolta nell'esercizio dei propri officii occorrano dei casi nei quali si richiegga una particolare instruzione, debbono ricorrere al P. Direttore o al Prefetto, e dipendere dal suggerimento dei medesimi.

66. Recur to superiors

68. Ogni officiale entrando in officio si informi dal precedente se vi sia cosa degna di osservazione, ed uscendo di officio indirizzi il successore, dandogli la consegna di quanto ha in cura, studiandosi di lasciare le cose ordinate in modo che la sua esattezza serve di norma al successore medesimo.

67. Change of officers

69. Nessuno in quanto è possibile rifiuti gli Officii che gli verranno conferiti, benchè possano riuscire molesti; anzi questi dovranno accettarsi più di buon grado, come quelli che sono per tornare di maggior utile proprio spirituale e di maggior onore alla Beata Vergine, per cui solo riguardo si assumono cotali incarichi. Nondimeno quando avessero motivi ragionevoli di rifiutarli, li espongano al P. Direttore, affinchè giudicandoli tali, possa proporre altri in loro vece.

68. Accept office

70. Usino ogni possibile diligenza, nell'osservare esattamente le regole del loro officio e le particolari istruzioni ossia avvisi proprii di ogni carica; affinchè siano sempre mantenuti i lodevoli usi della Congregazione. Ed acciocchè più facilmente e con maggiore esattezza, possano gli Officiali della Congregazione osservare le loro regole, sarà bene che di tratto in tratto le vadano rileggendo per uniformarsi sempre meglio alle medesime.

69. Rules

Capitolo 9

DELL'OFFICIO E DELLE REGOLE DEL PREFETTO

71. Il Prefetto, come precede gli altri nell'officio, così deve col suo buon esempio, più che colla dignità del grado, muovere gli altri tanto alla pratica di quelle virtù che più convengono ad un fervente Congregato, quanto a portargli quell'onore e riverenza che gli è dovuta. Sarà sollecito a recarsi in Congregazione, per dar principio agli esercizii di pietà ed ordinarli secondo le prescrizioni delle regole e le istruzioni del P. Direttore.

70. Example
71. Attendance

72. Sia sempre subordinato in tutto allo stesso P. Direttore, dal quale prenda indirizzo in ogni cosa, e quindi nulla tolga o muti o ordini di nuovo senza l'intesa ed il consenso del medesimo; ciò richiedendo la convenienza non meno che il retto ordine delle cose.

72. Subordination

73. Non potrà fare eseguire spese straordinarie di rilievo senza l'intesa del P. Direttore e della Consulta.

73. Expenses

74. Deve procurare che siano esattamente osservate tutte le Regole e

più particolarmente quelle che si contengono nel Capitolo II. Riconoscendo qualche contravvenzione alle medesime, ne avvisi egli stesso o ne faccia avvisare il P. Direttore, a cui è riservato in ogni caso di prendere quelle provvidenze che crederà opportune.

74. Rules

75. Poichè il buon andamento della Congregazione dipende in gran parte dalla fedeltà ed esattezza degli Officiali nell'adempimento dei loro doveri, dovrà avere un occhio attento sopra di essi, per conoscere se si osservino esattamente le regole dei loro uffici. Venendo a scoprire mancanze o innovazioni, procuri che tutto sia posto in buona regola, rendendone pur anco informato il P. Direttore.

75. Supervision

Capitolo 10

DELL'OFFICIO E DELLE REGOLE DEGLI ASSISTENTI

76. La principal cura degli Assistenti è quella di ajutare ed assistere il Prefetto nell'ufficio suo, e di supplire per lui nel caso che egli sia assente o impedito.

76. Office

77. Gli Assistenti essendo sotto la direzione, e dipendenza del Prefetto, debbono mostrarsi pronti ad ogni suo cenno, dando con ciò esempio agli altri di quel rispetto e riverenza che tutti gli debbono.

77. Subordination

78. Questo rispetto, e dipendenza al Prefetto però non dovrà essere di ritegno o impedire che manifestino sinceramente nelle Consulte, a cui debbono intervenire, il loro parere, benchè fosse contrario a quello del Prefetto.

78. In Council

79. Se ogni Congregato animato di buono spirito deve mostrare zelo per gli avanzamenti e per il decoro della Congregazione, molto più ciò deve vedersi negli Assistenti che, unitamente al Prefetto, aver debbono per la Congregazione istessa una speciale sollecitudine. Per questo non solo col loro esempio dovranno precedere gli altri nell'osservanza delle regole, sì comuni che particolari, ma dovranno prestarsi con alacrità a tutto ciò che influir possa al buon andamento e progresso della Congregazione.

79. Example

Capitolo 11

DELL'OFFICIO E DELLE REGOLE DEI CONSULTORI

80. I Consultori formano quel corpo di Consiglieri i quali, dipendenti dal P. Direttore, unitamente al Prefetto ed agli Assistenti, si adunano a deliberare sulle cose di maggiore importanza della Congregazione e possono grandemente giovare coi loro consigli al migliore e più soave governo della Congregazione.

80. Their office

81. E' dovere comune a tutti, intervenire a tutte le Consulte nei giorni prescritti ed ogni qualvolta vi saranno invitati dal P. Direttore.

81. Attendance Il mancarvi per qualche incommodo di poco o per altro lieve motivo darebbe indizio di poco affetto e zelo per la Congregazione; giacchè dalla lor presenza può dipendere il prendersi o no quelle deliberazioni che tornino di maggiore utilità alla Congregazione medesima.

82. Nulla potranno proporre in Consulta che non abbiano prima esposto al P. Direttore ed egli non abbia approvato. Che se in tempo della Consulta medesima qualche proposta venisse in mente e paresse urgente e da non potersi differire, domandino alla Consulta la licenza di esporla.

82. Propositions

83. Tanto nel proporre, quanto nel discutere le cose proposte diano mostra di quella prudenza, gravità e consiglio che deve in loro risplendere, e sebbene debbono con santa libertà esporre il loro sentimento, confortandolo con tutte quelle ragioni che sembrino loro più acconce, nondimeno si guardino dal mostrare una certa tenacità di giudizio, poco conforme a quell'umile sentimento che deve ciascuno avere di se, non fidando troppo nei proprii lumi, particolarmente quando vedessero la maggiore e miglior parte della Consulta inclinare alla parte contraria.

83. How to advise

84. Affinchè nelle deliberazioni da prendersi, si abbia in vista solo la volontà di Dio, nè vi si opponga per conoscerla verun ostacolo, niuno cerchi, antecedentemente alla Consulta, di trarre altri al proprio parere; e si persuadano tutti che non può piacere a Dio e alla benedetta nostra Madre e Signora, che in ciò che è ordinato al culto ed onor loro si introducano partiti o si mettano in giuoco passioni ed affetti disordinati.

84. Motive

85. Dovendo i Consultori manifestare ora al P. Direttore, trattandosi di persone particolari, ora in Consulta quando avviene di meno regolare nell'andamento si dei Congregati come della stessa Congregazione, per darvi i più pronti ed opportuni provvedimenti, fa mestieri che essi primeggino nell'esatta osservanza, sì delle regole generali come di quelle degli offici che occupano, e in ogni cosa precedano gli altri coll'esempio, acciò possano ancor questa parte del loro officio più fedelmente, e francamente adempire.

85. Example

Capitolo 12

DELL'OFFICIO E DELLE REGOLE DEL SEGRETARIO

86. Il Segretario ajuta il P. Direttore ed il Prefetto nell'esecuzione di tutto ciò che si riferisce al buon andamento della Congregazione, ed è come il braccio e l'istrumento di cui più comunemente si servono: dirige tutti gli atti pubblici e privati della Congregazione, e quando è d'uopo li registra: apparecchia e forma le patenti ed ogni altra scrittura che si debba mandar fuori, apponendovi ancora il sigillo della Congregazione.

86. His office

87. Alla fine di ogni Congregazione ha da avvisare il giorno e l'ora

della Congregazione seguente, significando se vi sia la Comunione Generale, la Consulta, l'offerta, quando si abbia a recitare l'Ufficio dei defunti, o altra cosa particolare, attenendosi in tutto alla tabella stampata, che si pubblica ogni anno. Nelle funzioni poi, Consulte, ed altre cose straordinarie che non sono notate nella detta tabella, attenda sempre gli ordini e le particolari istruzioni del P. Direttore e del Prefetto.

87. Announcements

88. Deve intervenire a tutte le Consulte ancor private, ed ivi notare le persone e le cose e, se vi è bisogno, girare il bussolo come a suo luogo si è detto.

88. Duties at Consultations

89. Appartiene al suo officio lo scrivere le lettere, ed il rispondere a quelle dirette alla Congregazione, facendole sottoscrivere dal P. Direttore e dal Prefetto, munendole col sigillo della Congregazione e trascrivendole nel proprio registro.

89. Letters

90. Abbia cura che in Congregazione sia bene scritta e ordinata la tabella dei Fratelli, facendola rettificare dai Puntatori ogni volta che occorrerà: così pure l'altra tabella delle Indulgenze, e quella in cui sono notati i giorni delle Congregazioni, a comune istruzione.

90. Tablets

Capitolo 13

DELL'OFFICIO E DELLE REGOLE DELL'ARCHIVISTA

91. Oltre alla custodia e cura particolare dell'Archivio, di cui tiene la chiave l'Archivista deve prestare aiuto al Segretario in tutto ciò che appartiene all'officio di questo.

91. His office

92. Deve intervenire a tutte le Consulte, fornire, ove sia d'uopo, quei registri e documenti dell'Archivio che gli vengono richiesti. Egli però non vi ha voto, se pure non è nel numero dei Consultori.

92. Consultations

93. Trascriverà nel particolare registro, gli atti e le risoluzioni delle Consulte, secondo il foglio di minuta che gliene verrà passato dal Segretario medesimo. Riporterà ancora negli altri distinti registri le memorie e notizie istoriche della Congregazione, il nome, cognome, patria, professione, età di tutti i fratelli, secondo la data della loro ammissione e conferma, con quelle altre circostanze particolari solite ad osservarsi; notando, di mano in mano, quelli che mojano, che cambiano stato, che lasciano di frequentare, e se alcuno non facesse più parte della Congregazione; il nome e cognome di tutti quelli che vengono eletti ad Officii; il nome e cognome, qualora siano cogniti, di tutti i benefattori della Congregazione, e delle somme, e cose che abbiano donato alla medesime; e non essendo cognito il nome, dovrà notare l'oblazione fatta, riconoscendosi per benefattori tutti quelli che diano una cosa o somma che superi lo scudo; le Congregazioni che si aggregano alla nostra per ordine di data

93. Documents kept up to date

dei Rescritti di aggregazione. Su tutte queste cose dipenderà dal Segretario, seguendone fedelmente la direzione.

94. Conserverà in Archivio in altrettante separate filze tutte le carte e i documenti della Congregazione, le lettere che si ricevono, le suppliche con i Rescritti delle Congregazioni aggregate, finalmente i conti e le giustificazioni annuali del Depositario.

94. Archives

95. Fuori del P. Direttore, del Prefetto e del Segretario, che hanno diritto di visitare l'Archivio, a niun altro l'Archivista lo aprirà o comunicherà i documenti che vi si conservano, senza ordine espresso del P. Direttore o del Prefetto; ed ogni qualvolta avrà ordine o facoltà dai suddetti di rilasciare copie di documenti che vi si conservano, ed altro, oltre alla sua firma vi farà apporre quella del Segretario che li munirà del sigillo della Congregazione. Che se con facoltà del P. Direttore, che solo può darla, si dovrà estrarre documenti, memorie o carte, quali che sieno, noti esattamente il giorno, la carta o le carte estratte, e la persona a cui fu consegnata, ancorchè questi fosse il P. Direttore o l'Archivista medesimo, e si conservi questa memoria nell'Archivio finchè ciò che fu estratto non sia restituito e rimesso al suo posto. A questa regola non si faccia mai eccezione, affinchè non avvenga che si disperdano i monumenti della Congregazione.

95. Documents taken out

Capitolo 14

DELL'OFFICIO E DELLE REGOLE DEI CENSORI

96. L'Officio dei Censori è di invigilare sull'osservanza delle regole e mantenimento del buon ordine in Congregazione. Quattro, quanti sono i quartieri della Congregazione, si eleggono a sostenere l'incarico, i quali conseguentemente sorvegliano più principalmente il quartiere in cui siedono, secondo che di loro accordo se lo siano ripartiti nell'entrare in officio; e procurino di ben conoscere quelli che sono nel detto quartiere.

96. Duties

97. Intendano i Censori di quanta importanza sia l'officio che fu loro imposto; e al tempo stesso quanto geloso per la qualità delle persone che sorvegliano, per lo più non meno mature per età che rispettabili per grado, affinchè sappiano al molto zelo ed impegno accoppiare uguale discrezione e prudenza.

97. How to act

98. Si persuadano che sopra ogni altra loro industria potranno molto ottenere, precedendo gli altri con il buon esempio, particolarmente di sollecitudine a recarsi in Congregazione, di contegno religioso in assistervi, e in ogni altra virtù che si addice ad un fervente congregato.

98. Example

99. Peraltro occorrendo di notare qualche mancanza non trascurino di ammonire il loro fratello al più presto, e studino i modi più convenienti di farlo, affinchè riesca fruttifera la loro correzione. Per questo trattandosi di mancanze lievi, faranno

99. Correction

l'ammonizione in privato nei modi indicati. Che se si trattasse di mancanze gravi, che ridondino a scandalo e a detrimento della Congregazione, ne conferiscano prima col P. Direttore e col Prefetto, e dipendano interamente, tanto sul rimedio da apporvi quanto sul modo da condursi con quelli che ne furono gli autori, dai loro suggerimenti.

100. Officers

100. Se poi notassero qualche mancanza negli Officiali, non dovranno fare essi ai medesimi la correzione, ma ne daranno avviso al P. Direttore, che prenderà quelle risoluzioni che giudicherà migliori nel Signore.

Capitolo 15

DELL'OFFICIO E DELLE REGOLE DEL MAESTRO DEI NOVIZII

101. Office

101. Appartiene al Maestro dei Novizii prendere in cura quelli che dal P. Direttore sono ammessi in Congregazione, fino a che vengano confermati.

102. To be read by Candidates

102. Ad ognuno deve far leggere e ben ponderare il Capitolo terzo delle Regole da osservarsi da ciascun fratello, e il capitolo vigesimoquinto sugli impedimenti circa l'ammissione: affinchè conoscendo l'ammesso di non potere osservare tali regole o di avere alcuno degli impedimenti, si ritiri da se stesso dalla Congregazione.

103. Instruction

103. Gli assegnerà il luogo da sedere in Congregazione, presentandolo al Censore del quartiere. Passerà il nome di lui ai Puntatori, perchè sia scritto nella tabella, istruendolo nella maniera di segnarvisi quando viene in Congregazione, e quando fa la Comunione; e lo informerà degli usi e delle pratiche della Congregazione, affinchè in tutto vi si uniformi.

104. Supervision

104. Durante il tempo della prova lo sorveglierà diligentemente, notando se si mostra affezionato alla Congregazione, se sia diligente nel venire, nell'assistere con modestia alle sacre funzioni, nella frequenza dei Sagramenti e nella osservanza delle regole. Procurerà ancora di informarsi delle sue qualità e costumi e della condizione della famiglia a cui appartiene, affine di riferir tutto al P. Direttore e alla Consulta quando trattisi di confermarlo.

105. Council meeting

105. Prima che si tenga la Consulta per la conferma dei Novizii, il Maestro dei medesimi presenti al Direttore una informazione scritta sopra la frequenza e la condotta di ciascun Novizio, che avrà compiuto o starà per compiere l'anno di Noviziato, affinchè egli conosca se abbia i meriti di essere proposto in Consulta per la sua conferma. In tale Consulta non si manchi mai di leggere le regole che contengono gli impedimenti onde si abbiano presenti dai Consultori per dare un più accertato giudizio sui meriti o demeriti d'ammissione. Sebbene poi si assegni un anno per il Noviziato, nondimeno il P. Direttore potrà dispensare di alcuni mesi, particolarmente quando la condotta dell'Aspirante meriti che venga con-

fermato, o quando non essendovi demeriti, si dovesse prolungare la conferma oltre l'anno per aspettare il giorno festivo in cui ha luogo la funzione della conferma dei nuovi Congregati.

Capitolo 16

DELL'UFFICIO E DELLE REGOLE DEL DEPOSITARIO

106. Il Depositario esige le rendite della Congregazione e riceve le offerte ed altre oblazioni che si fanno, registrando tutto di mano in mano con esattezza nel libro di introito e di esito a ciò destinato: tutto ciò poi che in qualunque modo avrà ritratto si riporrà in una cassa a due diverse chiavi una delle quali terrà appresso di sè il Depositario, e l'altra il P. Direttore. La cassa poi sia con ogni cautela custodita o in Congregazione o in altro luogo più sicuro del Collegio. Dovendo per altro il Depositario provvedere alle spese ordinarie, potrà servare appresso di se una somma conveniente, lasciandone esatta nota.

106. Duties

107. Oltre la cassa indicata nell'antecedente paragrafo, starà in Sagrestia, in luogo patente, altra cassetta per le elemosine ed oblazioni spontanee dei Congregati: dovrà anche questa essere chiusa da due chiavi, da conservarsi una dal Depositario, l'altra dal P. Direttore, e di quando in quando sarà visitata per estrarne il denaro che vi si troverà, affine di usarlo per i bisogni e spese ordinarie della Congregazione, dopo che sarà stato diligentemente notato nei conti generali.

107. Alms box

108. Ricevendo oblazioni superiori al valore di uno scudo, farà conoscerle al Segretario, indicandogli il nome dell'offerente, se sarà cognito, per farne conservare la memoria nel registro dei Benefattori.

108. Benefactors

109. Il resoconto del Depositario basterà che si faccia una volta l'anno, per non aggravare di troppo chi già per solo amor di Dio e della Vergine esercita un officio laborioso e pieno di brighe. Affinchè poi la Congregazione, rappresentata dalla Consulta, conosca lo stato delle rendite, basterà che egli formi uno specchio dello stato, si abituale come annuale, delle rendite medesime, colla dichiarazione dei debiti, crediti e delle somme residuali, ecc. Questo specchio verrà letto in Consulta, dopo che sarà stato esaminato dal P. Direttore e dal Prefetto o per essi da persona deputata intelligente di tali materie, e confrontato col libro di amministrazione che egli deve aver messo in corrente, almeno per il tempo che dovrà presentare l'anzidetto specchio. Cosi fatta revisione servirà non tanto per verificare la fedeltà del Depositario, che si deve sempre presupporre, quanto per conoscere con quale esattezza tenga i conti, e meglio comprendere lo stato delle cose. Verificati questi conti, il P. Direttore e il Prefetto metteranno la loro firma, quando siano stati riconosciuti esatti e corrispondenti.

109. Accounts

110. Approvato che sia il predetto specchio dei conti e firmato dal P.

110. Accounts preserved

Direttore e dal Prefetto, lo consegnerà al Segretario, il quale, aggiuntavi la propria firma, lo passerà all'-Archivista, affinchè lo conservi in filza.

111. Successor

Uscendo piu d'officio il Depositario consegnerà la cassa e il libro al suo successore, istruendolo di quanto è necessario all'adempimento dell'Officio.

Capitolo 17

DELL'OFFICIO E DELLE REGOLE DEL BIBLIOTECARIO

111. La custodia della Biblioteca comune della Congregazione spetta al Bibliotecario che ne ha la chiave e deve mantenerla sempre ben ordinata e netta di polvere.

112. Duty

112. Abbia il libro che contenga il catalogo di tutte le opere descritte con ordine alfabetico, e indichi le diverse edizioni come il numero raddoppiato di dette opere.

113. Catalogue

113. Prima che incominci e dopo terminata la Congregazione, si troverà nel luogo della Biblioteca per somministrare i libri a quelli che li richiedono, avvertendo di non prestarli che ai soli Congregati; e tenga un particolare registro, nel quale noti nome e cognome di chi prende un libro, il titolo dell'opera, il numero dei volumi, e il giorno in cui li riceve.

114. Record

114. Passato un discreto tempo della consegna del libro, il Bibliotecario ne domanderà la restituzione, la quale non effettuandosi, ne darà avviso al P. Direttore o al Prefetto; e dipenderà da quanto essi dispongono sul modo da tenere.

115. Books called in

115. Avvenendo il caso che siasi smarrito il libro prestato, il Fratello che lo avrà ricevuto dovrà ripararne la perdita con altra copia del medesimo, e se non fosse possibile di rinvenire la stessa opera, ne compenserà il valore, secondo il giudizio di persona esperta. Il Bibliotecario poi avrà l'incarico sì di procurare l'indicato giudizio, sì di riscuotere da cui spetta il prezzo giudicato.

116. Books lost

116. Occorrendo che si debba risarcire qualche libro ovvero fare acquisto di nuove opere, ne tratterà parimenti col P. Direttore o col Prefetto, ai quali appartiene di approvare la spesa.

117. New books

Capitolo 18

DELL'OFFICIO E DELLE REGOLE DEI VISITATORI DEGLI INFERMI

117. Avendo detto il Divin Salvatore: "Io era infermo e mi avete visitato," ben si comprende quanto sia conforme allo spirito cristiano, e quindi proprio di una Congregazione come è la nostra, che vi sia persona destinata a visitare gli infermi della stessa Congregazione: e perciò quanto debbono chiamarsi fortunati quelli a cui toccò si degno incarico, nel quale, oltre all'acquisto

118. Office useful

delle sante Indulgenze, possono con tanto loro merito e utilità dei Fratelli esercitare un'opera di misericordia corporale che in molti casi può offerir loro l'occasione di esercitarne altra più eminentemente cristiana, procurando ai visitati tutti quelli beni spirituali che valgono alla salvazione e profitto delle anime loro.

118. Venendo pertanto a sapersi essere alcun Fratello notabilmente infermo, dovranno essere solleciti i Visitatori a visitarlo; e conosciuto il vero stato dell'infermo, ne daranno pronto avviso al P. Direttore ed al Prefetto, si perchè possano essi pure visitarlo, si perchè siano fatte, secondo l'ordine loro, preghiere in Congregazione per la sua salute.

119. Sickness

119. Durante la malattia continueranno a visitarli di tempo in tempo, consolandolo e confortandolo con carità, portandogli anche l'immagine di Maria SSma destinata a questo pio uso, che potranno lasciare presso l'infermo, se la richiede, avendo poi cura di ritirarla. Nè lascino mai di dar conto dello stato di lui al P. Direttore ed al Prefetto.

120. Se nel visitarlo conoscessero che l'infermo abbia bisogno d'alcuna cosa spirituale o temporale, ne daranno parimenti avviso, acciò si provegga.

120. Need

121. Perchè le loro visite non riescano in alcun modo gravose agli infermi, osservino di scegliere il tempo più opportuno. Si informino prima di entrare della qualità del male, se possa essere molesto all'infermo un lungo trattenimento o discorso, e parlino con voce bassa, e di cosa di consolazione e di edificazione non solo all'infermo, ma anche agli astanti, rammentandosi che rappresentano la Congregazione.

121. How to visit

122. Aggravandosi il male ne rendano inteso subito il P. Direttore affinchè possa darli, se crede opportuno, la benedizione in articulo mortis per l'acquisto dell'Indulgenza plenaria.

122. Serious illness

Capitolo 19

DELL'OFFICIO E DELLE REGOLE DEI LETTORI

123. Ai Lettori appartiene far pubblicamente la lezione spirituale, e leggere la meditazione; ed essendo in tre, si divideranno alternativamente i carichi, sebbene in difetto del compagno uno deve supplire l'altro.

123. Duties

124. Si troveranno perciò pronti all'apertura della Congregazione, preparando i libri da leggersi secondo che dal P. Direttore verrà loro ordinato. Avvertano di leggere distintamente e con pausa, in ispecie la meditazione, sì per essere intesi da tutti, come per dare a tutti agio di riflettere.

124. How to read

125. Sarà egualmente loro carico di leggere in pubblico una volta l'anno, nella Congregazione più prossima dopo l'elezione dei nuovi officiali,

125. Rules le regole comuni a tutti i fratelli, contenute nei Capitoli I e III e quelle pure che si comprendono nel capitolo VIII, affinchè rinnovandosene la memoria siano da tutti più esattamente eseguite.

Capitolo 20

DELL'OFFICIO E DELLE REGOLE DEI CANTORI

126. I Cantori debbono intonare l'Uffizio e ogni altra cosa, che secondo la diversità dei tempi si cantano in Congregazione, come viene notato nella tabella.

126. Duties

127. Il primo di nomina tra i cantori è quello che regola e dirige tutti gli altri, i quali perciò saranno a lui subordinati, e deve procurare che il canto si eseguisca con quella gravità e pausa che si conviene, intonando in modo che si possa seguire regolarmente da tutta la Congregazione.

128. E' interdetto qualunque concerto, o altra ricercatezza che si opponga alla semplicità del canto corale; affinchè il canto stesso serva a promuovere e non a scemare il raccoglimento e la devozione.

127. Kind of music

Capitolo 21

DELL'OFFICIO E DELLE REGOLE DEI SAGRESTANI

129. Appartiene ai Sagrestani l'aver cura della Congregazione, tenerla sempre ben pulita, come si conviene, ornare l'Altare e l'Oratorio, tanto nei giorni di Congregazione ordinaria quanto nelle feste che vi si celebrano: esporre le sacre reliquie secondo la diversità delle ricorrenze, preparare l'occorrente per la Messa e per le altre funzioni, uniformandosi in tutto alla tabella destinata per questo oggetto, che dovrà tenersi sempre affissa in Sagrestia. Nelle circostanze straordinarie dipenderanno dalle istruzioni particolari che verranno loro date dal P. Direttore e dal Prefetto.

128. Duties

130. Questi debbono essere in numero di sei, con due aggiunti chiamati adjutores. Fra i sei Sagrestani il primo sarà ecclesiastico, al quale sarà riserbato il maneggio dei sacri vasi; egli inoltre presterà l'opera sua ogni qual volta ve ne sia bisogno pel servizio dell'altare.

129. Number

131. I Sagrestani dipenderanno immediatamente dal Socio del P. Direttore, il quale avrà cura di regolare tutto l'andamento delle sacre funzioni. Egli avrà le chiavi degli armadii dove si conservano gli arredi sacri ed ogni altra cosa della Congregazione, ed a lui i Sagrestani suggeriranno i risarcimenti necessari perchè, con intesa del P. Direttore, dia gli ordini opportuni. Li sorveglierà nella cura speciale che avra affidato ad ognuno di loro dell'argenteria, della biancheria o della cera; dirigerà gli apparecchi delle feste, nei quali, come in ogni altra cosa, i Sagrestani non dovranno dipartirsi dalle sue istruzioni, nè oltrepassarle.

130. Director's Companion

132. All'aprirsi della Congregazione, si dovrà sempre trovare uno o due di loro, affine di preparare le cose necessarie, e finite le funzioni, dovranno riporre tutto ordinatamente a suo luogo, prevenendosi ed aiutandosi con iscambievole carità nell'adempimento del loro ufficio.

131. Promptness

133. Quando cadano feste nelle quali si abbia a parare ed accomodare l'Oratorio e l'Altare anticipatamente, interverranno sempre tutti i Sagrestani o alcuni, secondo il bisogno e l'accordo preso innanzi fra loro, e ciascuno attenderà a ciò che gli sarà destinato, usando ogni diligenza e modestia, senza recare confusione: così ancora in ciascun giorno di Congregazione prepareranno prima della Messa il numero sufficiente di particole per la Comunione, secondo l'avviso dei Puntatori; e quando ha luogo la Comunione generale, oltre alle particole prepareranno tutto l'altro occorrente pel Sacerdote che ajuta il Celebrante nel comunicare.

132. Preparation

134. Intendano i Sagrestani che debbono tenere il contegno più edificante, sì in Sagrestia come nell'Oratorio, mostrando sempre rispetto al luogo santo. Non facciano nè permettano discorsi lunghi, specialmente con voce alta in Sagrestia, nel tempo delle sagre funzioni, nè si privino, per quanto comporta il loro incarico, degli esercizii di pietà che si fanno in Congregazione, e in modo particolare stieno attenti all'esortazione. Per questo il sovraintendente vegga di mandare in Congregazione quei Sagrestani che non occorrono al servigio della Sagrestia.

133. Example

Capitolo 22

DELL'UFFICIO E DELLE REGOLE DEI CHIERICI OSSIA INSERVIENTI ALL'ALTARE

135. L'officio dei Chierici consiste nel servire ed assistere alle sacre funzioni che si celebrano in Oratorio. Perciò si addestrino alle cerimonie ecclesiastiche, sicchè sappiano secondo le rubriche non solo servire la Messa ai semplici Sacerdoti, ma ancora ai Prelati e Cardinali, e assistere alla Benedizione.

134. Duties

136. La mattina prima che termini l'esortazione si porteranno in Sagrestia, secondo l'avviso che ne riceveranno, ed ivi vestiti di cotta prepareranno l'occorrente per la Messa e per la Comunione.

137. Nel servire la Messa e nel prestarsi a tutte le altre funzioni useranno somma modestia, e procureranno che tutte le cose riescano con quella gravità e precisione che si conviene.

Capitolo 23

DELL'UFFICIO E DELLE REGOLE DEI PUNTATORI

138. E' incarico dei Puntatori segnare nel proprio registro ciascun Congregato, che nell'entrare deve estrarre sulla tabella il segno apposto al suo nome, indicante la sua presenza, come ne fu istruito fin dal bel primo suo ingresso dal Maestro

135. Duties

dei Novizii; e sarà in seguito cura dei Puntatori invigilare che niuno manchi a questa importante prescrizione. A tale oggetto sia la tabella dei nomi affissa in loro vicinanza presso la porta d' ingresso, e procureranno che anche nella stessa si conservi sempre l'ordine alfabetico dei cognomi.

136. Attendance book

139. La predetta tabella è ordinata a formare il registro di frequenza, che sarà ostensibile ai soli P. Direttore, Prefetto e Maestro dei Novizii.

140. Nel riportare nei registri il nome dei frequentanti non solo siano molto accurati e diligenti, in guisa che niuno ne omettano; ma inoltre mantengano il metodo introdotto di notare i nomi, non variandolo a proprio talento; si perchè non si introducano innovazioni, si anche perchè più facilmente possa conoscersi la frequenza non solo dei presenti, ma di quelli pure che frequentarono in altri tempi anteriori la Congregazione, la qual cognizione può venire opportuna in molti casi.

141. Terminato l'Officio, e all'incominciarsi dal P. Direttore l'esortazione, avvertiranno i Sagrestani del numero dei Fratelli che fanno la Comunione, affinchè preparino le occorrenti particole.

137. Notice to Sacristans

142. Il limite poi per mettere i frequentanti dovrà essere il principio dell'esortazione, ossia il termine dell'uffizio; ed allora i Puntatori stessi debbono abbandonare il loro posto e recarsi in Congregazione, per esser partecipi della divina parola e degli altri esercizii spirituali che restano a farsi in Congregazione.

138. When to stop noting

143. Sebbene il P. Direttore possa di per se conoscere dal registro quali siano i Congregati diligenti o negligenti nella frequenza; ciò non pertanto, trovando i Puntatori alcuno dei Congregati molto trascurato nella frequenza, dovranno far ciò conoscere al P. Direttore, e intendere da lui se debbono togliere dalla tabella dei frequentanti il nome del Fratello non frequentante, oppure rimettervelo quando questi torni a frequentare la Congregazione.

139. Non-attendants

Capitolo 24

DELL'OFFICIO E DELLE REGOLE DEL VICE SEGRETARIO, VICE ARCHIVISTA, VICE DEPOSITARIO E VICE BIBLIOTECARIO

144. L'Officio di questi Officiali minori è ordinato ad aiutare gli Officiali maggiori nell'adempimento dei loro doveri e di supplire per essi in caso di loro assenza o impedimento. Debbono perciò essere in tutto subordinati e dipendenti dai medesimi, prestandosi in quelle cose, che verranno loro commesse.

140. Duties

145. Procurerà ciascuno di istruirsi bene nelle regole e pratiche dell'officio per esercitarlo al bisogno; e saranno diligenti a recarsi in Congregazione per essere sempre pronti a supplire alla mancanza dell'Officiale di cui sostengono le veci.

Capitolo 25

DEL MODO DI AMMETTERE I NUOVI FRATELLI E DELLA LORO CONFERMA

146. Chiunque domanda di essere ammesso in Congregazione dovrà farne istanza al P. Direttore, il quele, giudicandolo di conveniente età, e fornito di quelle doti che si richieggono, gli permetterà di intervenire alle sacre funzioni dell'Oratorio, dandolo in cura al Maestro dei Novizii per essere istruito, come al Capitolo XV.

141. Applicants

147. Gli ammessi sono considerati come Fratelli in tutto ciò che riguarda l'osservanza delle Regole, la pratica degli esercizii spirituali, e l'acquisto della sante Indulgenze. Non possono però esser nominati negli Offici, sino a che non siano confermati.

148. Il tempo della prova è di un anno. Per tanto quando si approssimi il compimento, dovrà il Maestro dei Novizii, come ha nelle sue regole, indicarlo al Padre Direttore, dandogli tale informazione del Candidato che il P. Direttore possa giudicare se debba proporsi alla Consulta, e questa dietro alle informazioni che ne avrà preso, e a quelle che ne darà lo stesso Maestro dei Novizii, deciderà se sia o no meritevole di essere confermato.

142. Probation

149. Accordandosi la conferma, il Maestro dei Novizii ne darà parte all'ammesso, prevenendolo del giorno in cui avrà luogo, e lo istruirà di quanto occorre circa quell'atto, rammentandogli particolarmente la santa Comunione per l'acquisto delle Indulgenze.

150. L'atto della conferma deve effettuarsi in una delle feste principali di Maria Santissima: cioè dell'Annunziazione, della Concezione, della Assunzione e della Natività, purchè vi siano Novizii meritevoli che abbiano compiuto o siano per compiere il loro Noviziato, potendo il P. Direttore, come si è detto altrove, dispensare di uno o due mesi.

143. Days of reception

151. In uno di questi giorni pertanto, avendo luogo la conferma di uno o più Congregati, il P. Direttore, dopo l'Uffizio, esce in cotta e stola e recitato il *Veni sancte,* etc., si asside in cornu Evangelii. Appresso a lui si pongono il Prefetto e gli Assistenti. Dal Segretario pubblicatosi il decreto degli ammessi, questi, accompagnati dal Maestro dei Novizii, si schierano avanti all'Altare, tenendo in mano la torcia accesa. Quindi il Direttore volge ai novelli Congregati una breve allocuzione, esortandoli alla divozione di Maria, e all'osservanza delle regole; dopo di che si inginocchia anche egli, e il Prefetto recita la formola di offerta a Maria Santissima, che a parola a parola si ripete dai confermandi. Terminata la formola, il P. Direttore si asside di nuovo, e dice ai confermandi: "Ego ex auctoritate Admodum Reverendi Patris Generalis Societatis Jesu vos in Beatissimae Virginis Mariae ab Angelo salutatae Congregationem Primam Primariam recipio; atque omnium Indulgentiarum participes efficio; et nunc quidem nomina vestra referantur in album Congregationis, in aeternum vero scripta sint in coelis." Dopo

144. Ceremony

queste parole, i Candidati si inginocchiano ad uno ad uno dinanzi al P. Direttore, e gli offrono la torcia, ed egli consegna a ciascuno la pagella dell'aggregazione dicendo: "Accipe has patentes litteras, quibus assertus es Beatae Mariae Virginis filius, sed tu melius moribus ac pietate te ejusdem filium exhibe. Interim te cum Prole pia benedicat Virgo Maria," ed in proferire le ultime parole lo benedice, e poi lo abbraccia. A compimento dell'atto di conferma, il Maestro dei Novizii presenta i Candidati all'abbraccio del Prefetto e degli Assistenti, ed il Segretario consegna loro il libretto delle regole e delle preci. Si chiude poi la funzione col canto del *Te Deum*.

145. Candle

152. Il Confermando deve portare la torcia di cui si fa uso nell'atto della conferma, ovvero dare un'oblazione alla Sagrestia in luogo di detta torcia.

146. Exceptions

153. Il P. Direttore, e a più forte ragione il P. Preposito Generale della Compagnia di Gesù, ha il diritto di derogare alle prescritte regole in qualche caso straordinario: quando cioè qualche personaggio molto illustre o per nascita o per dignità ecclesiastica bramasse di entrare in Congregazione. Per altro sarà bene che la Consulta sia informata dell'accettazione fatta del nuovo Congregato e ne conosca le qualità e i meriti.

Capitolo 26

DEGLI IMPEDIMENTI PEI QUALI NIUNO SI PUO RICEVERE O RITENERE IN CONGREGAZIONE

147. Impediments

154. Non si ammettono in Congregazione se non quelli che sono di onesta e civile condizione, di una specchiata condotta, e che facciano in qualche modo professione di lettere.

155. Sono parimenti esclusi coloro che soffrono di mal caduco, e che, o di natura o per disgrazia, siano persone deformi e ridicole.

156. Quelli che, per officio o altra causa permanente, sieno impediti a frequentare la Congregazione.

157. Quelli che per qualunque cagione non abbiano buona fama.

158. Quelli che con poco buona soddisfazione siano partiti da altra Congregazione.

159. Per assicurarsi se alcuno che domanda l'ammissione nella nostra Congregazione, abbia o no alcuni degli impedimenti qui sopra esposti, dovrà sui medesimi essere con bel modo interrogato dal P. Direttore, cui sempre dovrà essere presentato il Candidato; il quale potrà essere ricevuto quando non si scorgano in lui tali impedimenti.

148. Incurred after reception

Che se dopo la sua ammissione si scoprisse alcun impedimento da lui occultato, si intenderà escluso *ipso facto*. Il che pure avrà luogo se dopo l'ammissione nascesse alcuno degli impedimenti enumerati, eccettuato il secondo e il terzo, che non possono esser cagione sufficiente perchè un Congregato sia escluso.

160. Potrà il P. Direttore, interpellandone la Consulta, se lo crede espediente, dispensare dagli impedimenti; quando non siano di quelli che rechino danno o disonore alla Congregazione.

149. Dispensation

Capitolo 27

DEL MODO DI AGGREGARE LE ALTRE CONGREGAZIONI

161. Il diritto di aggregare le altre Congregazioni, erette o da erigersi, alla Primaria di Roma per l'acquisto delle sante Indulgenze, compete al P. Preposito Generale della Compagnia di Gesù, al quale unicamente è stato conferito dalle Bolle Pontificie, come a capo supremo della stessa Congregazione.

150. Father General

162. Pertanto giungendo alle mani del P. Direttore, del Prefetto o di altro membro della Congregazione suppliche di Congregazioni che bramano aggregarsi alla nostra, verranno senz'altro dirette allo stesso P. Preposito Generale, il quale non trovando ostacolo, egli stesso manda il Diploma di aggregazione, coll'elenco delle Indulgenze sottoscritto da lui e dal suo Segretario.

151. Procedure

Deve poi il Segretario della Congregazione chiedere di quando in quando al P. Segretario della Compagnia l'elenco delle Congregazioni ascritte, affin di trasportarle nel registro universale: e avverta di non lasciar trascorrere lungo tempo senza fare tale richiesta; perchè non avvenga che qualcuna si ometta, ovvero ancora il registrarle tutte sia opera lunga, e faticosa.

152. Lists

AD MAJOREM DEI GLORIAM ET BEATISSIMAE VIRGINIS ANNUNTIATAE HONOREM

Printed book in Archives of the Prima Primaria, XV. 26, pp. 25, ff.

XIII. THE PIOUS UNION TO HONOR OUR LORD JESUS CHRIST AND PREVENT OUTRAGES COMMITTED AGAINST HIM, AND MAKE REPARATION FOR THEM.

APPENDICE ALLE REGOLE DELLA CONGREGAZIONE PRIMA PRIMARIA

La Pia Unione ordinata ad impedire e riparare gli oltreggi che si fanno a Gesù Cristo nostro Signore, particolarmente colle bestemmie e col parlare osceno, fu eretta nella nostra Congregazione fino dall'anno 1864; e poscia nel 1868 migliorata e perfezionata venne con Breve Pontificio confermata.

1. Essendo dunque la predetta Pia Unione una istituzione che ebbe la sua origine dalla Prima Primaria, come da questa riconosce la sue esistenza, così per questa stessa deve avere e conservare la sua vita. Per la qual cosa viene raccomandata grandemente ai RR. PP. Direttori pro tempore perchè si adoperino indefessamente a conservarla in vigore e a dilatarla più che potranno. In modo particolare sono pregati di lasciarla quale fu stabilita dopo serie e mature

1. No change

deliberazioni, nè senza uno speciale aiuto del Signore; e però abbiano cura di mantenerne in pieno vigore il Regolamento quale fu approvato dalla Santa Sede, non permettendo che si facciano mutamenti sia per togliere sia per accrescere quanto è stato determinato nel Regolamento medesimo, persuadendosi che ciò potrebbe essere il principio della rovina o certo del decadimento di un'opera cosi santa e salutare.

2. Lo stesso viene raccomandato agli Ufficiali primarii della stessa Congregazione, quali sono il Prefetto, i due Assistenti, il Segretario, e tutte i Consultori, ai quali dovrà stare sommamente a cuore che un'opera che onora tanto la loro Congregazione si mantenga nella sua integrità e secondo lo spirito della primitiva sua istituzione.

3. A tale effetto, quando si rinnovano le cariche della Congregazione, la qual cosa ha luogo il primo giorno dell'anno, i nuovi Ufficiali maggiori, prima di prendere il posto loro destinato verranno presso all'Altare ed ivi genuflessi accompagneranno col cuore la seguente Protesta che verrà letta ad alta voce dal nuovo sig. Prefetto.

2. Protest of new Officers

PROTESTA

"O Maria Santissima, Signora e Madre nostra amorosissima, che vi degnaste onorarci particolarmente, affidando alla nostra cura quegli uffizii dai quali dipende il ben essere e l'ordinato procedere di questa nostra Congregazione, prostrati qui dinanzi a voi vi veneriamo profondamente e pieni di fiducia a voi rivolgendoci vi domandiano il vostro aiuto, senza il quale non potremo in niun modo adempire i sacri doveri, che ci imponeste; e noi vi promettiamo di cooperarvi a norma di quelle Regole che ci vengono a tal fine ingiunte dalla stessa Congregazione vostra.

"Di più al vostro cospetto e dei figli vostri qui presenti, protestiamo e promettiamo che ci prenderemo una particolar cura di mantenere e di promuovere la Pia Unione contro la bestemmia ed il parlare irreligioso e libertino, la quale voi stessa voleste affidata a questa vostra Congregazione. La riguarderemo pertanto questa santa impresa come l'albero della vita che voi stessa piantaste nel vostro giardino eletto, a renderlo ognor più fecondo di sante operazioni. E però ci adopreremo senza posa col vostro aiuto perchè produca sempre frutti copiosi di onore e di onestà, che riescano giocondi e cari al cuor vostro purissimo, o Madre nostra amabilissima, e a quello del vostro benedetto Figliuolo Cristo Gesù. Così sia."

4. Di più, la Pia Unione formando una cosa sola colla stessa Congregazione, alla quale fu innestata, niuno potrà essere ammesso alla Conferma di questa se prima non abbia dato a quella il nome.

3. All must enter

5. I Congregati però, non contenti che il loro nome sia scritto nel catalogo della Pia Unione, dovranno adoperarsi studiosamente di adempirne le pratiche secondo lo spirito della medesima, conformemente a ciò che viene notato nella pagella di ascrizione che fu loro consegnata quando si aggregarono alla Pia Unione.

4. Zeal

6. Ad ottenere che il Signore si degni di promuovere colla sua grazia quest'opera veramente insigne della nostra Congregazione, nella Messa Conventuale immediatamente dopo l'elevazione verrà annunziata dal sig. Prefetto la recita di un *Pater, Ave, Gloria* pel felice progresso della stessa Pia Unione: e procureranno di far tutti in tal tempo questa prece con particolar impegno e fervore.

5. Prayer

7. Oltre di questo, i Socii della Pie Unione hanno bisogno di un aiuto ad un tempo e di un modello da imitare a ben adempiere gli ardui doveri proprii di questa apostolica istituzione. Per questo riguardo fu messa sotto il patrocinio di S. Ignazio di Lojola, zelatore sì ardente e prudente della maggior gloria di Dio. Dovranno dunque i Socii della Pia Unione lui riguardare qual Patrono principale, e riporre in Lui una singolare fiducia, persuadendosi che nell'adoperarsi essi in opera si conforme al suo spirito non mancherà loro la sua assistenza. A tal effetto non omettano di invocarlo ogni giorno con qualche breve preghiera. La Congregazione poi procurerà di celebrare con qualche maggior distinzione la festa, che nella prima Domenica di Agosto fu solita solennizzare, anche prima che fossele dato il Patronato della Pia Unione.

6. St. Ignatius patron

8. Finalmente, i Congregati sappiano che, oltre l'assistenza puntuale ai tre giorni destinati alle adunanze parziali, dovranno prestarsi, per quanto sarà loro permesso, a tutto ciò che verrà loro proposto dal P. Direttore pel buon andamento della Pia Unione, in particolar modo per ciò che si attiene alla celebrazione dell'adunanza generale, nella quale la Congregazione dà pubblica e solenne mostra di se e della istituzione da lei promossa; e si persuadano che dal loro zelo ed impegno dipende in gran parte tutto quel bene che la loro Congregazione può ripromettersi da un'opera di tanta gloria di Dio e tanta utilità alla pubblica moralità ed alla salute dei prossimi.

7. Active participation

Sappia poi ciascuno in particolare che a misura del suo fervore nel condurre e promuovere opera si santa potrà aspettarsi in maggior copia della Benedetta Vergine Madre di Dio quelle superne benedizioni che valgano a santificarlo in vita e a glorificarlo dopo morte nella beata eternità.

Archives of the Prima Primaria, XV. 27, a printed pamphlet.

XIV. RULES AND OFFICIAL APPROVAL OF THE PIOUS UNION, 1867.

ARTICOLI RELATIVI AL MAGGIORE SVILUPPO DELLA PIA UNIONE ERETTA NELL'ANNO 1864 NELLA CONGREGAZIONE PRIMA PRIMARIA IN COLLEGIO ROMANO

Articolo 1

TITOLO DELLA PIA UNIONE

1. Title

La suddetta dovrà intitolarsi "Pia Unione per onorare Gesù Cristo Nostro Signore ed impedirne e ripararne gli oltraggi," eretta nella Congregazione Prima Primaria nel Collegio Romano.

Articolo 2

MEMBRI DELLA PIA UNIONE

2. Members

1. Ogni individuo di qualunque ceto, sesso e condizione potrà far parte della Pia Unione.

3. Unions

2. Le Congregazioni, le Confraternite, i Conservatorii, i Convitti di uomini, di donne di qualunque stato, sia ecclesiastico o laicale, sia Religioso o Secolare, potranno stabilire quest'opera pia nei loro recinti, come pure i RR. Parrochi nella propria Parrocchia; purchè queste Pie Unioni parziali sieno congiunte alla Centrale, che esiste nella Prima Primaria.

Articolo 3

FACOLTA DI AGGREGARE

4. Reception

E' riservata al Direttore pro tempore della Prima Primaria il dare la facoltà ai Direttori Ecclesiastici di qualunque Comunità per aggregare gli individui delle Comunità medesime loro soggette, e ai RR. Parrochi per le rispettive Parrocchie, colla partecipazione delle Sante Indulgenze concedute alla Pia Unione Centrale.

Articolo 4

ADUNANZE DELLA PIA UNIONE

5. Meetings

1. Le adunanze si terranno nelle singole Congregazioni o Parrocchie a cui ciascuno appartiene.

2. Tre volte ogni anno si terranno le adunanze parziali. La scelta dei giorni per dette adunanze spetta a ciascuna Congregazione, Comunità, ecc., secondo che possa tornare ad esse più comodo; e potranno essere eziandio quelli nei quali sogliono fare le loro ordinarie riunioni, aggiungendo alle loro pie pratiche quelle che sono proprie dell'Opera pia. Per altro dovrà procurarsi di scegliere tre giorni equidistanti e festivi, e scelti una volta non potranno variarsi senza espressa licenza del Cardinal Vicario. E siccome gli ascritti nei giorni delle suddette adunanze possono lucrare l'Indulgenza plenaria, purchè si siano comunicati ed abbiano nella Cappella o Chiesa della riunione pregato secondo l'intenzione del Sommo Pontefice,

così quelli fra gli Aggregati che per giusto motivo, da approvarsi dal proprio Confessore, non possono accostarsi alla Mensa Eucaristica nel giorno dell'adunanza, sono autorizzati di comunicarsi fra l'ottava del detto giorno, adempiendo peraltro nel giorno stesso dell'adunanza le altre opere ingiunte.

3. Oltre le suddette adunanze parziali se ne terrà una generale nella seconda Domenica dopo l'Epifania, giorno sacro al Nome Santissimo di Gesù, nel qual giorno tutti gli Aggregati, almeno nelle ore pomeridiane, si riuniranno nella Chiesa da determinarsi dal Cardinal Vicario per assistere alle sacre funzioni che si faranno, ordinandole a mantener vivo negli Aggregati medesimi il fervore della santa impresa, a cui si obbligarono coll'ascriversi alla Pia Unione, e a dare nel tempo stesso un pubblico e solenne risarcimento alle ingiurie gravissime che si fanno a Sua Divina Maestà, particolarmente colle bestemmie e col parlare osceno.

6. Indulgence

Per acquistare l'Indulgenza Plenaria nel detto giorno, oltre l'assistenza alle accennate funzioni, si richiede ancora l'accostarsi nel giorno medesimo ai Santissimi Sacramenti, o nella Chiesa della generale riunione o in quella Chiesa o Cappella dove sogliono raccogliersi i membri delle rispettive Comunità ovvero in qualunque altra Chiesa o Cappella. Chiunque per motivo da approvarsi dal Confessore, non potesse comunicarsi nell'indicato giorno, affine di lucrare l'Indulgenza plenaria adempirà fra l'ottava seguente l'opera ingiunta della santa Comunione.

4. Gli individui di quelle Comunità che non potranno intervenire alla pubblica solenne riunione nella Chiesa determinata, lucreranno l'Indulgenza Plenaria facendo nell'indicato giorno gli stessi esercizii nella propria Chiesa od Oratorio, almeno per quella parte che potrà facilmente eseguirsi, non omettendo però mai la recita in comune della formola di aggregazione per rinnovare il proposito di adempiere con sempre nuova alacrità e fervore i doveri a cui si obbligarono nell'ascriversi alla Pia Unione.

5. Anche quegli individui ascritti che saranno legittimamente impediti a giudizio del Confessore dal prender parte alle pubbliche funzioni, potranno acquistare l'Indulgenza plenaria, quando nell'indicato giorno accostatisi ai Santissimi Sacramenti visiteranno una qualche Chiesa e pregheranno secondo l'intenzione del Sommo Pontefice, non omettendo la recita della formola di aggregazione.

AVVERTENZA

7. Out of Rome

Questo Regolamento che riguarda la Pia Unione quale è limitata alla Città di Roma, può applicarsi facilmente dovunque venga accolta e sia colle debite facoltà instituita. In tal caso ciò che in questo Regolamento viene attribuito al Cardinal Vicario, spetterebbe all'Ordinario del luogo ove venisse stabilita la Pia Unione; e dove si trovasse un certo numero di Comunità associate, lo stesso Ordinario dovrebbe dichiararne una centrale fra quelle che ei giudicherà poter meglio sostenerne l'impegno.

8. Approval

Constantinus miseratione Divina Episcopus Portuensis et S. Rufinae Sanctae Romanae Ecclesiae Cardinalis Patrizi, Sacrae Patriarchalis Basilicae Lateranensis Archipresbyter, Sanctissimi Domini Nostri Papae Vicarius Generalis, etc., etc.

Piam Christifidelium Unionem in aedibus Collegii Romani, in Oratorio scilicet Congregationis quae dicitur Primae-Primariae, quaeque ab Annunciatione Beatae Mariae Virginis nuncupatur, jam ab anno 1864 erectam, pluribusque Indulgentiis a Sanctissimo Domino Nostro Pio Papa IX sub die 13 Julii ejusdem anni locupletatam agnovimus, ejusque finem spectantes, quam maxime laetati sumus. Sodales enim, ac praesertim adolescentes Gregorianum Lyceum frequentantes, id praecipuum habent ut injuriae ab impiis hominibus Jesu Christo, Deo vero veroque homini, hac nostra aetate illatae quamplurimis pietatis et charitatis operibus reparentur.

Cum vero hodiernus memoratae Piae Unionis Moderator Sanctissimum Dominum nostrum Pium Papam IX per supplicem libellum adierit, eidemque nonnullos etiam articulos exhibuerit, ad Pium hoc Opus in Alma Urbe magis magisque propagandum, Nobis Sanctitas Sua praedicti Moderatoris preces benigne remisit; Nosque omnibus et singulis diligenter ac mature perpensis, in Audientia die 19 labentis mensis habita, preces ipsas una cum adjectis articulis propagationem praefati pii Operis respicientibus Sanctissimo Domino Nostro retulimus, qui Oratoris preces clementer excipiens, Piam Unionem in Domino confirmavit, nec non superiores articulos ad majus illius incrementum assequendum propositos benigne approbavit. Praeterea eadem Sanctitas Sua Litteras Apostolicas in forma Brevis iterum expediri mandavit.

Datum Romae ex aedibus Vicariatus die 30 Octobris, A. D. 1867.

C., Card. Vicarius.
Vincentius Can. Martini, *Secret.*

PIUS PAPA IX

AD PERPETUAM REI MEMORIAM

9. Brief

Maximas inter angustias quibus imperscrutabili Dei judicio impraesens Nos premimur, nihil est, ut recentis memoriae Julii III, Pontificis Maximi, Praedecessoris Nostri, verbis utamur, quod animum Nostrum magis excruciet et confodiat quam horribilis atque impia et christianis auribus intolerabilis Divini Nominis blasphemia, ut minime mirandum sit si a Christianis populis in tantis calamitatibus constitutis divinae iracundiae flagella non amoveantur. Haec animo recolentes et Dei bonitate freti, qui patiens est et misericors, nunquam pro Nostri Apostolici ministerii munere fideles Nobis commissos arguere et monere illisque etiam omne genus subsidia largiter suppeditare omisimus, quibus adjuti scelus adeo detestabile fugerent ac abominarentur. Porro in Nostri cordis humilitate fervidas Deo gratias persolvimus, quod non pauci Christifideles extiterint, qui Nostrarum sollicitudinum et angustiarum participes effecti ad reparandas injurias Divino Nomini illatas zelo exarserunt,

et verbo et exemplo id consecuti sunt ut alios a malo adeo gravi averterint; alios in officio continuerint. Inter hos memoranda est pia fidelium virorum Unio annis praeteritis in Oratorio seu Cappella Congregationis Primae Primariae nuncupatae in aedibus Collegii Romani Clericorum Societatis Jesu de Urbe instituta. Sodales enim id praecipuum sibi proposuerunt ut injuriae ab impiis hominibus Jesu Christo hac nostra aetate illatae quamplurimis pietatis et caritatis operibus reparentur. Imo dictam Piam Unionem, ut propositum tam sanctum et commendandum facilius consequeretur, Indulgentiis per similes Nostras Litteras datas sub die XXII Julii, MDCCCLXIV, ditandam censuimus. Cum vero sicut nobis Dilectus Filius Leonardus Fava, Clericus Regularis Societatis Jesu, hodiernus praefatae Piae Unionis Moderator, exponendum curavit, magis uberes fructus ab hujusmodi Societate haberi possint, si ad eam cuique fidelium ingressus pateat, nova Statuta ac Articulos a Sodalibus servandos excogitavit eosdemque Nobis humiliter exhibuit. Postquam dilectus Filius noster Cardinalis in eadem Urbe Vicarius in spiritualibus Generalis, mandatis Nostris obsequens, eos perpenderit Nobisque retulit, Piam Unionem in Domino confirmavimus, nec non articulos ad majus illius incrementum consequendum propositos approbavimus, eorumque exemplar in Nostrae Secretariae Brevium tabulario asservari quoque jussimus. Nunc autem Nostram fiduciam in Domino ponentes ut propitius hujusmodi piis desideriis obsecundet, et spirituali et aeternae omnium fidelium saluti, quantum in Domino possumus, consulere volentes, memoratam Piam Unionem in Oratorio seu Cappella Congregationis Primae Primariae nuncupatae de Urbe jam canonice, ut praefertur, erectam tenore praesentium iterum auctoritate Nostra Apostolica confirmamus et nova Statuta ad ejus rectam agendi rationem, uti in articulis Nobis exhibitis continentur, eadem auctoritate Nostra probamus. Praeterea omnibus et singulis utriusque sexus Christi fidelibus qui dictam Piam Unionem in posterum ingredientur, die primo eorum ingressus, si vere poenitentes et confessi Sanctissimum Eucharistia Sacramentum sumpserint, plenariam; ac tam descriptis quam pro tempore describendis in dicta Pia Unione utriusque sexus Christi fidelibus in cujuslibet eorum mortis articulo; si vere quoque poenitentes et confessi ac Sacra Communione refecti, vel, quatenus id facere nequiverint, saltem contriti nomen Jesu ore, si potuerint, sin minus, corde devote invocaverint, etiam plenariam; nec non iisdem nunc et pro tempore existentibus dictae Piae Unionis Sodalibus tum plenariam Indulgentiam quater infra singulos annos lucrandam et per eumdem Dilectum Filium Nostrum Cardinalem in Urbe Vicarium in spiritualibus Generalem semel tantum designandam, dummodo quae pro dictis Indulgentiis consequendis consueta pietatis opera injuncta sunt, quaeque ex Piae Unionis praescripto jubentur rite absolvantur; tum partialem sexaginta dierum pro quolibet opere bono quod juxta ejusdem Piae Unionis institutum peragetur, concedimus et impertimur, facta etiam eas omnes et singulas Indulgentias, peccatorum remissiones ac poenitentiarum relaxationes animabus Christi fidelium quae Deo in caritate conjunctae ab hac luce migraverint, per modum suffragii

applicandi facultate. In contrarium facientibus non obstantibus quibuscumque. Praesentibus perpetuis futuris temporibus valituris.

Datum Romae, apud S. Petrum sub annulo Piscatoris die XX Decembris, MDCCCLXVII, Pontificatus Nostri anno vigesimo secundo.

N. Card. Paracciani Clarelli.

Regolamento della Pia Unione, Archives of the Prima Primaria, XV. 24, pp. 9, ff. Printed pamphlet.

XV. STATISTICS OF MEETINGS AND COMMUNIONS.

1764 *

January	1	82	49	May	1	68	20	September	2	52	29
	6	68	39		3	57	21		8	60	58
	8	63	16		6	56	20		16	43	22
	15	71	50		13	60	56		21	43	22
	22	75	23		20	57	56		23	34	16
	29	79	29		28	65	64		29	39	31
					30	65	25				
February	2	85	78	June	3	62	62	October			
	5	81	16		10	69	66				
	12	68	39		12	54	14				
	19	69	32		17	66	56				
	25	53	42		24	60	32				
March	11	72	49	July	1	74	39	November	4	2	1
	19	58	56		10	66	62		11	20	10
	25	60	55		15	69	26		18	47	28
					22	62	38		25	48	32
					25	66	27		30	53	27
					29	66	22				
April	2	46	36	August	5	66	37	December	2	74	12
	8	55	39		10	63	14		8	81	77
	23	64	18		12	58	18		16	72	23
	29	54	25		15	76	74		21	48	21
					19	64	19		23	73	14
					25	61	33		25	51	51
									27	58	23
									30	75	23

Meetings, 61—Membership, 128—Average attendance, 61—Communions, 2112.

The ten best were present at 58 (Communions 56), 58 (52), 57 (32), 56 (48), 54 (52), 54 (42), 54 (27), 54 (23), 51 (29), 51 (26) meetings respectively.

* After the first column, which contains the dates, comes the column of numbers present at the respective meetings, followed by that of communicants.

1772

January	1	47	40	May	1	75	46	September	6	75	27
	6	74	62		3	72	40		8	94	91
	13	72	51		10	68	68		13	75	43
	14	72	69		17	75	75		21	65	45
	26	74	35		24	77	73		27	49	18
					28	68	27		29	65	38
					31	89	86				
February	2	90	85	June	7	81	80	October			
	9	83	52		9	63	20				
	16	77	53		14	78	77				
	25	74	43		21	71	49				
	28	63	29		24	68	28				
					28	74	54				
March	6	79	65	July	3	80	60	November	8	38	22
	15	71	46		12	79	74		15	64	46
	19	69	69		19	65	45		22	60	41
	22	67	23		25	66	52		30	30	22
		64	63								
April	5	74	60	August	2	75	62	December	6	67	22
	19	68	24		10	74	39		8	78	77
	25	72	42		15	100	95		13	68	37
					23	80	48		21	69	37
					25	88	40		25	71	53
					30	85	53		27	88	29

Meetings, 56—Membership, 171—Average attendance, 73—Communions, 2850.

The ten best were present at 56 (56 Communions), 56 (55), 56 (41), 56 (31), 55 (54), 55 (43), 54 (54), 54 (46), 54 (46), 54 (41) meetings respectively.

1779

January	1	75	55	March	7	68	49	May	1	62	42
	3	56	16		14	64	36		3	59	25
	6	74	55		19	64	63		9	81	69
	10	62	31		21	63	14		13	81	30
	17	60	44		25	74	64		16	75	64
	24	50	34						23	75	67
	31	58	18						25	62	11
									30	73	65
February	2	82	74	April	5	51	14	June	6	74	64
	7	51	21		11	60	30		13	68	55
	21	65	43		18	3	2		20	70	41
	24	63	30		25	67	49		24	55	16
	28	70	39						27	55	22

July	4	1		September	5	59	21	November	14	53	24
	11	1			8	71	58		21	61	33
	18	70	45		12	66	27		28	68	23
	25	67	44		19	57	28		30	66	26
					21	53	14				
					25	41	17				
					29	17	8				
August	1	78	51	October				December	5	80	18
	8	71	26						8	66	56
	10	72	21						12	60	22
	15	90	78						19	66	30
	22	61	25						21	61	25
	25	75	30						25	45	27
	29	69	36						27	40	12

Meetings, 63—Membership, 174—Average attendance, 51—Communions, 2177.

The ten best were present at 60 (54 Communions), 60 (51), 58 (53), 57 (39), 57 (27), 57 (25), 57 (23), 56 (43), 56 (2), 52 (37) meetings respectively.

1789

January	1	45	27	May	1	62	29	September	6	64	22
	4	49	18		3	64	33		8	74	67
	6	60	29		10	88	71		13	58	27
	11	67	31		17	72	66		21	46	30
	18	68	51		21	49	12		27	46	19
	25	74	41		24	75	56		29	38	26
					31	73	67				
February	2	78	67	June	2	52	4	October			
	8	63	28		7	78	63				
	15	67	40		14	68	53				
					21	70	51				
					24	66	19				
					27	71	39				
March	1	73	53	July	19	69	44	November	15	52	39
	8	58	26		25	57	36		22	59	37
	15	67	32						30	75	45
	19	56	47								
	22	62	12								
	29	68	23								
April	13	61	16	August	2	75	43	December	6	65	14
	19	68	43		10	63	23		8	94	70
	26	73	38		15	77	66		13	62	32
					23	60	24		21	73	24
					25	42	31		25	66	53
					30	70	42		27	55	19

Meetings, 54—Membership, 190—Average attendance, 65—Communions, 2028.

The ten best were present at 53 (32 Communions), 51 (50), 51 (45), 51 (40), 51 (27), 50 (41), 50 (26), 49 (44), 49 (43), 49 (37) meetings respectively.

1797

January	1	82	52	May	1	52	29	September	3	46	26
	6	68	38		3	49	21		8	69	57
	8	57	25		7	48	22		10	40	17
	15	71	35		14	68	59		17	56	35
	22	74	40		21	74	66		21	35	21
	29	62	31		25	46	15		24	35	19
					28	62	53		29	20	11
February	2	94	74	June	4	67	57	October			
	5	65	17		6	39	5				
	12	62	40		11	60	52				
	19	68	39		18	63	54				
	24	55	28		24	45	26				
	26	56	25								
March	5	58	32	July	2	52	46	November	12	39	30
	12	35	23		9	55	44		19	47	25
	19	61	47		16	65	58		26	58	33
	25	5	2		23	51	24		30	47	25
					25	38	22				
					30	42	28				
April	1	58	27	August	6	59	34	December	3	57	20
	17	38	20		10	50	20		8	71	61
	23	70	34		13	47	7		10	47	11
					15	93	81		17	60	27
					20	46	18		21	41	16
					25	49	21		25	56	46
					27	64	28		27	56	12

Meetings, 62—Membership, 207—Average attendance, 55—Communions, 2011.

The ten best were present at 58 (26 Communions), 57 (43), 56 (54), 56 (53), 55 (44), 54 (36), 54 (26), 51 (34), 49 (23), 44 (33) meetings respectively.

1809

January	1	68	47	March	5	53	37	May	3	49	31
	6	67	46		12	53	36		7	52	22
	8	49	23		19	61	57		11	45	19
	15	72	57						14	58	55
	22	50	35						21	44	43
	29	64	33						23	48	22
									28	56	56
February	2	78	71	April	3	43	24	June	4	62	59
	5	55	22		9	36	23		11	59	56
	12	58	40		16	16	6		18	44	43
	19	62	45		23	47	35		24	28	16
	25	44	27		30	60	41				
	26	48	36								

July	2	46	43	September	3	52	28	November	1	28	26
	9	55	52		8	81	54		5	34	18
	16	60	57		10	59	25		12	58	37
	23	59	27		17	52	34		19	57	52
	25	20	7		21	38	20		26	47	25
	30	37	32		24	55	43		30	34	18
					29	37	22				
August	6	43	31	October				December	3	39	17
	10	49	26						8	69	65
	13	50	21						10	38	14
	15	52	47						17	33	21
	20	50	32						21	33	12
	26	48	23						25	60	56
	27	45	38						27	63	22

Meetings, 64—Membership, 215—Average attendance, 50—Communions, 2208.

The ten best were present at 59 (46 Communions), 56 (55), 54 (42), 53 (39), 53 (37), 51 (27), 50 (45), 50 (32), 50 49 (46) meetings respectively.

1817

January	1	57	27	May	1	40	25	September	8	66	39
	6	70	46		4	52	33		14	67	42
	12	64	41		11	68	63		21	28	22
	20	60	47		15	54	16		29	6	2
	26	49	43		18	72	63				
					25	69	64				
					27	21	18				
February	2	79	73	June	1	56	52	October			
	9	64	44		8	54	49				
	15	49	36		15	56	42				
	24	58	40		22	66	31				
					24	33	14				
March	2	53	42	July	6	2	2	November	1	33	26
	9	47	34		13	1	0		9	33	27
	16	32	28		20	50	4		16	41	34
	23	24	13		25	32	19		23	44	33
	25	59	56		27	47	37		30	39	31
April	7	56	43	August	3	58	45	December	8	49	29
	14	44	24		10	53	37		14	38	18
	20	51	28		15	82	76		21	46	16
	27	40	31		17	66	25		25	46	39
					24	73	45		27	52	44
					31	62	41				

Meetings, 55—Membership, 266—Average attendance, 49—Communions, 1899.

The ten best were present at 47 (42 Communions), 47 (40), 47 (29), 45 (38), 43 (40), 43 (36), 43 (30), 41 (32), 40 (28), 40 (24) meetings respectively.

1868

January	6	35	April	4	1	July	4	6
	10	24		?	14		18	5
	17	38		18	18			
	24	30		25	15			
	31	29		?	13			
	?	23		?	9	August	1	11
	?	7					?	3
							?	1
February	2	16	May	2	16		?	3
	7	15		6	76			
	14	26		?	23	September	12	7
	?	33		16	11		18	1
	?	21		?	12		26	5
	?	25		?	14		29	5
	?	5		30	8			
						October		
March	?	3	June	6	22			
	?	13		?	5			
	?	20		?	8	November		
	?	19		?	3			
	?	21		24	8			
	?	9		27	8	December		
	?	2						

Meetings, 50—Membership, 77—Average attendance, 15—Communions, ——.

The ten best were present at 35, 28, 24, 24, 24, 24, 24, 23, 22, 21 meetings respectively.

1878

January	1	56	May	5	34	September	1	20
	6	36		?	27		8	27
	12	34		?	37		15	30
	20	41		26	28		22	23
	27	28		30	28		29	24
February	2	37	June	1	34	October		
	10	45		9	38			
	17	38		16	23			
	24	36		24	32			
				30	28			
						November	1	32
March	3	17	July	7	38		3	28
	10	43		14	36		10	24
	17	38		21	30		17	28
	19	36		28	25		24	40
	25	51						
	31	37				December	1	42
							8	43
April	7	36	August	4	34		15	29
	22	28		11	21		22	38
	28	34		15	28		25	32
				18	25		27	35
				25	17		29	24

Meetings, 54—Membership, 134—Average attendance, 32—Communions, ——.

The ten best were present at 51, 49, 49, 48, 47, 47, 47, 44, 39, 36 meetings respectively.

1884

January	6	36	May	4	34	September	8 28
	13	18		11	28		14 19
	20	32		18	27		28 20
	27	34		22	31		
				25	25		
February	2	30	June	1	31	October	
	10	32		8	28		
	17	33		15	41		
	24	28		22	35		
				24	26		
				?	6		
March	2	29	July	6	31	November	1 28
	9	30		13	34		9 29
	16	31		20	20		16 35
	19	31					23 23
	23	29					30 28
	30	37					
April	14	19	August	10	15	December	
	20	31		15	20		
	27	27		17	16		
				24	13		

Meetings, 43—Membership, 89—Average attendance, 27—Communions, ——.

The ten best were present at 42, 41, 39, 39, 39, 37, 37, 36, 35, 35 meetings respectively.

1891

January	1	40	March	1	32	May	3 33
	6	32		8	0		7 31
	11	29		15	26		10 42
	18	25		19	31		17 34
	25	34		30	37		24 39
							28 31
							31 4
February	2	30	April	5	36	June	7 38
	8	32		12	0		14 30
	15	26		19	31		21 0
	22	17		26	38		24 0
							28 0

July	5	29	September	6	14	November	1 26
	12	37		8	13		8 27
	19	26		13	0		15 26
	26	21		20	12		22 27
				27	11		29 31
				29	0		
August	2	21	October			December	6 26
	9	0					8 36
	15	14					13 26
	23	13					20 18
	30	15					25 3
							27 19

Meetings, 56—Membership, 65—Average attendance, 23—Communions, ——.

The ten best were present at 47, 46, 44, 39, 37, 35, 35, 33, 33, 30 meetings respectively.

1904

January	6	31	May	1	34	September	4 21
	10	26		8	24		11 14
	17	25		12	33		18 12
	24	38		15	23		25 13
	31	32		22	30		
				29	27		
February	2	35	June	5	36	October	
	7	29		12	25		
	14	29		18	23		
	21	28		24	30		
	28	29					
March	6	31	July	3	27	November	1 27
	13	27		17	8		6 32
	19	31		24	17		13 28
							20 25
							27 20
							29 15
April	4	19	August	7	15	December	4 27
	11	29		15	13		8 26
	17	29		21	17		11 17
	24	35		28	17		18 22

Meetings, 48—Membership, 81—Average attendance, 25—Communions, ——.

The ten best were present at 48, 46, 46, 44, 43, 43, 40, 39, 38, 37 meetings respectively.

These statistics are derived from the attendance books.

XVI. ROLL OF HONOR

ROLL OF HONOR

On this have been entered the following names:

1. All the Directors; 2. All the Prefects; 3. The Rectors of the Academy; and of the Secretaries those who served at least five terms; 4. The Officers who served the Sodality over five years; 5. The members whose names appear for three years or more among the ten best for attendance at meetings and at Communions; 6. Benefactors, if they gave the sum of $10.00 or over; 7. Bishops and Cardinals.

The chronological order obtains throughout and each name is assigned to the earliest date at which it is mentioned in the archives under the respective headings.

It will be remembered that the archives now extant are in many instances incomplete and show various defects. It is necessary to indicate them in this place.

1. There is no list of Directors at all: one had to be made from the sources.

2. A list of Prefects and Secretaries was compiled by the Secretary in 1725 for the years from 1575 on and is found in the Archives.[1] The compiler complains[2] that the "list of Prefects of the Prima Primaria has never been made out methodically down to the present time, and there exists nothing but quite defective details on two tablets and in the two—confusedly kept—books of Officials." He then proceeds to put together his list from the sources. Unfortunately, it was too late to make his work complete: Secretaries had been too often negligent and documents had disappeared. The present list is simply a reproduction of that of 1725, which differs very little from the book of Officials.

After 1725, the Book of Officials[3] has been followed for the Prefects and Secretaries: for the other Officers, the same volume has been employed throughout. For the Directors, the Catalogues of the Society of Jesus have been used in addition to all the sources contained in the Archives.

3. The source for section 5 is Volume XVII. It is extremely regrettable that we have not complete details on the attendance and Communions: the Archives give both for 1761-1817 and the former for 1868-1909, and this is all. Of course, even what we have is defective—names hardly readable, records imperfect, the vacation months not reported, etc., etc. The great modern Director of the Barcelona Sodality, Father Aloysius Ignatius Fiter, used to make more of the attendance books than of any other Sodality record. He was right, because there is no better index of fervor and fidelity. Those faithful here are the truly great Sodalists, and are more deserving of a place in the Roll of Honor than any other class, though they never became Officers, or achieved distinction.

1 Arch. VIII. 144, ff. 2 P. 141.
3 Volume XIX of those used in this work.

It often happens that one and the same person has more than one claim to be recorded. Of course, his name occurs here only once, with the indication, however, of all his distinguished merits.

Three problems had to be solved about the nobles on the list. Owing to the prohibition to use titles in the Sodality, there is in general, for two centuries, no indication in the Archives of the quality of nobles. In later years, there is often an indication for some but not for others. This is one of the difficulties.

Besides, many of the nobles were not heads of their families and, generally speaking, had no real right to the title of Duke, Prince, etc. In the correctest Italian style they should be said to be "of the Dukes of . . . , of the Princes of . . . ," etc. Sometimes this manner of speaking is observed in the Archives, but often it is not. We have in all cases called each junior member of a noble family, Duke, Prince, etc.—according to the common way of talking in Italy. The exact designation was practically impossible to find in the majority of cases and anyhow the purpose was to show the nobility of family, rather than the specific title.

Thirdly, the nobility of many of the members is not mentioned at all. Consequently, the present lists have been carefully gone over by an Italian noble who has set down the quality of the families and the titles of their heads. These indications, however, are put in brackets, to show they are not found in the Archives, but the brackets around *Noble* are omitted, when the person in question was a member of the Sodality of Nobles at the Gesù: if his title also is given in that Sodality's list of members, the brackets around the title are left out.

As to the reproduction of the names, it seemed best to present all in modern spelling.

DIRECTORS

FATHERS OF THE SOCIETY OF JESUS[1]

John Leunis (1563)[2]
Hector Leonello (1564)
[Joseph] Biondi[3]
Organtino Gnecchi-Soldi (1564 or 5)[4]
James Abbate (before 1568)
Rudolph [Florio]
Simon [Vieira]
Prosper Malavolta (before 1568)[5]
Francis Toledo (before Aug., 1569)[6]
Curtius Amadei
John Maggiori
Michael [Lauretano][7]
Aloysius Maselli (before 1571)[8]
Fulvius Cardulo (1571 and 1575)[9]

1 The biographical notes on the following Fathers have been taken from Sommervogel, *Bibliothèque* de la Cie de J., and De Guilhermy, *Ménologe*.
2 See Text.
3 Born 1552, Jesuit 1567, Rector of many Colleges, twice Provincial, author, died 1598.
4 Celebrated Japanese Missionary.
5 Born 1540, Jesuit 1555, Rector, twice Provincial, author, died 1604.
6 Born 1532, Jesuit 1558, Professor of Philosophy and Theology in the Roman College, author of many works, Cardinal, died 1596.
7 See Text.
8 Born 1539, Jesuit 1557, three times Provincial, Assistant, author of an ascetical book, died 1604.
9 See Text.

Claude Aquaviva (1572)[10]
Benedict Giustiniani[11]
Michael Lauretano[12]
Julius Priscianesi[13]
Anthony Lisio[14]
Ferdinand Capece
Peter Gambacorta (Nov., 1577)[15]
Peter Mascelli
John Baptist Peruschi[16]
Horace Torsellini[17]
Peter Bravini
Anthony Parentucelli[18]
Emmanuel Ximenes (6 March, 1584)
John Baptist Nannini (17 Nov., 1585)[19]
Nicholas Fabrini (9 Nov., 1586)[20]
Innocent Fontana (End of 1589)
Marius Franchi (Nov., 1590)
Francis Massa (19 Apr., 1592)[21]
Francis Carettoni (7 Nov., 1593)[22]
Bernard Medici (1597)
Laelius Curilio (1598)
Anthony Maccarelli[23]
Paul Rossi[24]
Angelo Giustiniani
Anthony Marsigli (1601)[25]
Alexander Neri
John Jerome Sopranis[26]
Valentine Mangioni (1615)[27]
John Anthony Marietti (1617)
Gabriel Venusti
Francis Piccolomini (1619)[28]
Hippolytus Margarucci[29]
Vincent Aranea (1622)[30]
Anthony Casiglio[31]
Jerome Ferrantini (1625)[32]
Anthony Casiglio (1628)

10 See Text.
11 Born 1550, Jesuit 1567, Professor of Rhetoric in the Roman College, commentator on Sacred Scripture, died 1622.
12 See Text.
13 Born 1542, Jesuit 1560, Professor of Humanities and 20 years of Theology at Ingolstadt, author, died 1607.
14 Twice Provincial.
15 Born 1545, Jesuit 1559, Professor of Moral Theology, author, died 1605. Queen Elizabeth offered 1000 gold pieces for his head. He founded a Sodality at Palermo which redeemed 1000 slaves from the pirates (De Guilhermy, *Ménologe*, Ital. II. 243).
16 Born 1525, Jesuit 1556, Provincial, author, died 1598.
17 Born 1544, Jesuit 1562, 20 years Professor of Humanities in the Roman College, author of many works, died 1599.
18 Born 1552, Jesuit 1572, 9 years Professor of Philosophy, author, died 1589.
19 From here down to 1595, the collector in Archives VIII. 138 seems to have put in the list of Directors those of the Secunda and Tertia Primaria, and perhaps the Fathers in charge of the Academies. In consequence, we omit here Fathers Francis Sassa, Jerome Ubaldini, John Baptist Lambertini, Jerome Ferricelli, Mutius Vitelleschi, Troilus Bisenti, John Antnony Valtrino. It is very likely that in the list before 1584 something similar was done by the Collector.
20 Born 1555, Jesuit 1584, wrote two letters on St. Aloysius used by Cepari in the life.
21 Born 1566, Jesuit 1580.
22 See Text.
23 This and the two following names occur in Archives VIII. 139. There is some possibility of their having been the Directors of the other Sodalities, as they are not mentioned in the Jesuit Catalogues as Directors of the Prima.
24 Born 1560, Jesuit 1576, Professor of Humanities in the Roman College, author, died 1600.
25 Born 1567, Jesuit 1584, Professor of Philosophy and Moral Theology in the Roman College, Rector, author, died 1663.
26 Born 1572, Jesuit 1592, Professor of Philosophy, Theology and Sacred Scripture and Prefect of Studies in the Roman College, author, died 1629.
27 Born 1573, Jesuit 1589, Professor of Moral Theology, Assistant, author, died 1660.
28 Born 1582, Jesuit 1600, Professor of Philosophy and Theology in the Roman College, author, elected General almost unanimously 1649. He had St. John Berchmans as a pupil and is said to have been not unworthy of him. He died on a Saturday, as he had prayed.
29 Born 1577. Jesuit 1594, Rector of the Roman College, died 1563.
30 Born 1588, Jesuit 1609, Professor of Philosophy and Moral Theology in the Roman College, several times Rector, writer on Moral Theology, died 1652.
31 Born 1589, Jesuit 1604, Professor of Rhetoric, Philosophy and Theology, several times Rector, writer on Philosophy, died 1670.
32 Born 1576, Jesuit 1594, Professor of Rhetoric, Philosophy and Theology in the Roman College, author, died 1655.

John Paul Farnese (1629)[33]
Jerome Longino (1629)
John Baptist Fioravanzio (1629)[34]
Alexander Gottifredi[35]
Jerome Savignano[36]
John Baptist Giattini[37]
John Aloysius Confalonieri (1634)[38]
John Mary Burano (1640)
Jerome Ferrantini (1644)[39]
Bernard Angelici (30 Nov., 1646)[40]
James Cellesi (4 Feb., 1650)[41]
Thomas de Franchis (1 Jan., 1651)
Gabriel Beati[42]
Andrew Stufa
Dominic Brunacci[43]
Francis Migliano (10 Dec., 1651)[44]
John Anthony Caprini (9 Jan., 1653)[45]
Paul Casato (16 Nov., 1653)
John Lucari[46]
Joseph Ferroni (14 Oct., 1657)[47]
Hannibal Adami (6 Jan., 1659)[48]
Ayres de Almeyda (21 Nov., 1660)[49]
Philip Mary Piovani (9 Oct., 1661)
John Mary Nelli
Silvius Louis Minimi (1 Dec., 1662)[50]
John Baptist Appiano (30 Dec., 1663)[51]
Sigismund Negrelli (31 March, 1687)[52]
John Baptist Galantario (8 Dec., 1687)
Aloysius Goto (8 Sept., 1688)
John Baptist Giattini (1 Jan., 1692)
Joseph Mary Prola (11 July, 1700)[53]
Philip Buonanni (3 July, 1701)[54]

33 Born 1603, Jesuit 1619, Professor of Philosophy and Theology, died 1666.
34 Born 1593, Jesuit 1609, Professor of Humanities, Philosophy and Moral Theology, Rector of the Roman College, author, died 1642.
35 Born 1595, Jesuit 1610, Professor of Rhetoric, Philosophy and Theology in the Roman College, author, Rector, Provincial, General of the Society of Jesus, died 1652. He was distinguished for rare prudence, zeal for religious discipline and forgetfulness of self.
36 Born 1599, Jesuit 1613, Professor of Philosophy and Theology in the Roman College, Rector, author, died 1667.
37 Born 1601, Jesuit 1615, many years Professor of Mathematics, Philosophy and Theology in the Roman College, author of many books, died 1672.
38 Born 1600, Jesuit 1615, Professor of Philosophy and Theology, Prefect of Studies, Vice-Provincial, Assistant, author, died 1653. 39 Second time Director.
40 Under this same date in Arch. VIII. 53 Father Vincent Bompiani is mentioned as Director pro tem. This is probably a mistake, and led to his being included in the Directors' list at VIII. 140.
41 Born 1619, Jesuit 1636, often Superior, Provincial, historical author, died 1688.
42 Born 1607, Jesuit 1627, Professor of Mathematics, Philosophy and Theology in the Roman College, Rector, writer on science and Moral Theology, died 1673.
43 Born 1616, Jesuit 1631, Professor of Philosophy, Rector of the Roman College, twice Provincial, author, died 1695.
44 Born 1611, Jesuit 1629, Professor of Philosophy in the Roman College, author, died 1692.
45 Born 1614, Jesuit 1631, often Superior, Rector of the Roman College, 3 times Provincial, author, died 1694.
46 Born 1621, Jesuit 1636, 30 years Professor of Rhetoric in the Roman College, author of many books, died 1709.
47 Born 1628, Jesuit 1641, Professor of Mathematics, writer on science, died 1709.
48 Born 1626, Jesuit 1641, many years Professor of Humanities and Rhetoric in the Roman College, preacher, author, died 1706.
49 Born 1629, Jesuit 1649, Professor of Rhetoric, Philosophy and Theology, author, died 1704.
50 Born 1633, Jesuit 1649, Professor of Philosophy and Moral Theology, author, died 1724. 51 Author, died 1706.
52 Born 1665, Jesuit 1674, Professor of Humanities and Philosophy, author, died 1715.
53 Born 1658, Jesuit 1679, 30 years preacher especially in the *Bona Mors*, author, died 1732.
54 Born 1638, Jesuit 1654, Librarian of the Roman College, author of many books, died 1725.

Horace Borgondio (28 June, 1722)[55]
Dominic Ruimar (1 July, 1741)
Peter Curti (1 Jan., 1742)[56]
Horace Stefanucci (1 Jan., 1745)[57]
Peter Lazzari (1 Jan., 1746)[58]
Emmanuel de Azevedo (28 April, 1748)[59]
Charles Benvenuti (25 July, 1755)[60]
John Baptist Faure (16 April, 1759)[61]

SECULAR PRIESTS

Peter Anthony Vittenè (14 Nov., 1773)[62]
Septimius Costanzi (13 March, 1791)
Peter Caprano (4 Aug., 1811)[63]
Louis Ponzileoni (25 April, 1824)

JESUIT FATHERS

Joseph Anthony Rizzi (27 Dec., 1824)[64]
Francis Manera (10 Oct., 1830)[65]
John Perrone (26 Oct., 1834)[66]
Francis Manera (end of Sept., 1840)
John Perrone (end of Oct., 1841)
Cajetan Rossi (1 Nov., 1844)
Louis Bonvicini (1 Nov., 1845)[67]
Felix Sopranis (3 Jan., 1847)[68]

SECULAR PRIEST

Joseph Tarnassi (30 Apr., 1848)

JESUIT FATHERS

John Perrone (28 April, 1850)
Joachim Forn (1854)[69]
Charles Passaglia (1854)[70]
Raphael Cercià (1859)[71]
Leonard Fava (1860)[72]
Hugh Molza (1863)[73]
Leonard Fava (1865)
Anthony Angelini (27 Dec., 1873)[74]

55 Born 1679, Jesuit 1696, 30 years Professor of Mathematics in the Roman College, writer of many scientific books, died 1741.
56 Born 1701, Jesuit 1718, many years Professor of Hebrew in the Roman College, died 1762.
57 Born 1706, Jesuit 1725, celebrated Canonist, author, died 1775.
58 Born 1710, Jesuit 1727, 30 years Professor of Canon Law and Ecclesiastical History in the Roman College and librarian, author of many books, died 1789.
59 Born 1713, Jesuit 1728, editor of Benedict XIV's works, writer of many books, died 1796.
60 Born 1716, Jesuit 1732, Professor of Mathematics in the Roman College, writer chiefly on science, died 1797.
61 Born 1702, Jesuit 1728, Professor of Philosophy and Theology, author of very many works, imprisoned in 1773 for fear he would write in favor of his Order, died 1779.
62 Benefactor.
63 He had been Vice-Director in 1803; Benefactor, Cardinal.
64 Born 1788, Jesuit 1815, Professor of Theology and Ecclesiastical History in the Roman College, died 1854.
65 See Text. Father Santinelli was Vice-Director from 19 Sept.
66 See Text.
67 See Text.
68 Assistant.
69 Born 1818, Jesuit 1832, Professor of Philosophy in the Roman College, Theology and Moral Theology, author, died 1870.
70 Born 1812, Jesuit 1827, Professor of Canon Law and Theology in the Roman College, author of many works, left Society of Jesus 1858, died 1887 after retracting his errors.
71 Born 1814, Jesuit 1827, Professor of Theology in the Roman College, writer on Theology, died 1886.
72 See Text.
73 See Text.
74 Born 1809, Jesuit 1825, Professor of Sacred Eloquence in the Gregorian University, Consultor of Roman Congregations, died 1892.

Joseph Saderra (12 March, 1876)[75]
Alexander Zampieri (24 June, 1878)[76]
Sebastian Sanguinetti (Nov., 1879)[77]
Caesar de Angelis (1886)[78]
Caesar Goretti Miniati (Vice-Director, 1911)

PREFECTS

[Marquis] Tiberius de Massimi (1574)[1]
Marian Pierbenedetti (1575)[2]
Julius Grimani[3]
Rev. Celsus Paci[4]
[Marquis] Tiberius de Massimi
[Count] Charles Agostini (1576)[5]
Hannibal Pallanti[6]
Rev. [Count] Charles Agostini
Rev. Augustine Brunori
Rev. John Anthony Lalamia (1577)[7]
John Baptist Taruco
Rev. [Count] Charles Agostini
Vincent Corvini[8]
Caesar Vidaschi (1578)[9]
[Marquis] Tiberius de Massimi
Charles Broglia[10]
[Marquis] Tiberius de Massimi
Caesar Vidaschi (1579)
Augustine Lucarelli[11]
Silvester degli Effetti[12]
Paul Salo
Caesar Vidaschi (1580)
Rev. Silvester degli Effetti
Rev. John Baptist Nannini[13]
Rev. Charles Broglia
Rev. John Baptist Nannini (1581)
Alphonsus Picconi
Rev. Francis Persico[14]
Rev. Francis Persico
Caesar Vidaschi (1582)
Rev. John Baptist Nannini
Rutilius Gallicini[15]
Horace Guastaferro[16]
Rutilius Gallicini (1583)
Rev. Pomponius De Magistris[17]
Horace Guastaferro
Rev. Charles Broglia
Caesar Vidaschi (1584)
Rev. Horace Guastaferro
Martin Cistoski
Philibert Millietti
Bernard Maciejowski (1585)[18]
Rev. Vincent Guarini[19]
Rev. Vincent Guarini
[Baron] Julius Caesar Capeci
Francis Forgach (1586)[20]
Duke Boniface Gaetani[21]
Duke Anthony Gaetani[22]
Rev. Vincent Guarini
Rev. Charles Trotti (1587)[23]

75 Born 1824, Jesuit 1845, many years Substitute of the Secretary S.J., Rector, Visitor, died 1898. 76 Born 1841, Jesuit 1854, Professor of Sacred Scripture.
77 Born 1829, Jesuit 1847, Professor of Canon Law and Ecclesiastical History in the Roman College, author, died 1893.
78 Born 1830, Jesuit 1846, long years Professor of languages and literature in the Gregorian University, died 1913.
1 Four times Prefect. 2 [Noble], Cardinal. 3 [Noble].
4 [Noble], Bishop. 5 Three times Prefect, Bishop.
6 Once Rector of the Academy. 7 Once Rector of the Academy.
8 [Noble]. 9 [Noble], Officer 8 years, 6 times Prefect.
10 [Noble], Officer 6 years, 3 times Prefect, Archbishop.
11 [Noble]. 12 Twice Prefect, three times Rector of the Academy.
13 [Noble], Officer 7 years, 3 times Prefect, Benefactor, Director.
14 [Noble], twice Prefect, three times Rector of the Academy.
15 Officer 6 years, twice Prefect, 7 times Secretary.
16 Officer 15 years, 4 times Prefect, three times Rector of the Academy.
17 Once Rector of the Academy. 18 Ambassador to Sixtus V, Cardinal.
19 [Noble], four times Prefect. 20 Cardinal.
21 Once Rector of the Academy, Cardinal. 22 Cardinal.
23 [Noble], Officer 6 years, 3 times Prefect.

Fabricius Puri
Rev. Vincent Guarini
James Nosiliski[24]
Caesar Vidaschi (1588)
Gaspar Pallone[25]
Claude Curti[26]
Marcellus Paparone[27]
John Anthony Cicada (1589)
Rev. Charles Trotti
John Baptist Confalonieri[28]
John Peter Paravicini[29]
Rev. Horace Guastaferro (1590)
Hippolytus Caput[30]
Peter Albertini[31]
Rev. Angelo Augustine Bastelica[32]
Rev. Charles Trotti (1591)
Gaspar Pallone
Julius Benigni[33]
Marcellus Paparone
Angelo Damasceno (1592)[34]
John Peter Paravicini
Michael Ruiz[35]
Rev. Cruciano Cruciani
John Peter Paravicini (1593)
Vincent Coronati
Anthony d'Assi[36]
Angelo Damasceno
John Andrew Ceva (1594)[37]
Alexander Barti[38]
Balthasar Sandoval[39]
John Andrew Ceva
Angelo Damasceno (1595)
John Petroski
Anthony d'Assi
John Victorius de Rossi[40]
Nicholas Lamia (1596)
Hubert Plusbello
Angelo Damasceno
John Andrew Ceva
Aeneas Castelli (1597)[41]
Jerome Gerardi[42]
Bartholomew Cecchi
Augustine Capizudi[43]
Angelo Damasceno (1598)
Seraphine Serafini[44]
Cosmas Sassetta[45]
James Giorni[46]
Augustine Capizudi (1599)
Cosmas Sassetta
Silvester Sigismondi[47]
James Giorni
Seraphine Serafini (1600)
Paul Motta[48]
John Dominic Nardini[49]
Vincent Domenici[50]
Peter Paul Fossani (1601)[51]
Henry Suzarini
Vincent Domenici
Alexander Fossani[52]
Simon Ferreri (1602)[53]
Francis Micci[54]
Nicholas Lescalli
Peter Paul Fossani
Mark Anthony Bartoli (1603)[55]
Francis Micci
Mark Anthony Bartoli
Alexander Fossani
Vincent Domenici (1604)

24 Officer 6 years, 3 times Rector of the Academy.
25 Noble, twice Prefect, once Rector of the Academy.
26 [Noble], Officer 6 years. 27 [Noble], twice Prefect.
28 [Noble], Officer 6 years, once Rector of the Academy.
29 [Noble], Officer 10 years, 3 times Prefect, once Rector of the Academy, 9 times Secretary. 30 Once Rector of the Academy.
31 Officer 8 years, once Rector of the Academy.
32 Twice Rector of the Academy. 33 [Noble].
34 Noble, Officer 9 years, 5 times Prefect, Benefactor.
35 Noble, once Rector of the Academy. 36 Twice Prefect.
37 [Noble], Officer 5 years, 3 times Prefect. 38 [Noble], Officer 18 years.
39 Once Rector of the Academy, Cardinal. 40 Noble.
41 [Noble], Officer six years. 42 [Noble], Officer six years.
43 Twice Prefect. 44 Officer 6 years, twice Prefect. 45 Noble, twice Prefect.
46 Noble, twice Prefect. 47 [Noble]. 48 Noble. 49 [Noble].
50 Three times Prefect. 51 Officer 10 years, twice Prefect.
52 Officer 12 years, 3 times Prefect, 5 times Secretary. 53 [Noble], Benefactor.
54 Twice Prefect. 55 [Noble], Officer 7 years, 3 times Prefect.

Patrick Fattorio
Cyriacus Tedellini[56]
Laelius Guidiccioni[57]
Michael Angelo Sergiusti (1605)
Francis Carniser[58]
Peter Porcario[59]
Cyriacus Tedellini
Mark Anthony Bartoli (1606)
Peter Porcario
Joseph Tomaselli[60]
Scipio Bonanni[61]
John Baptist Fossani (1607)[62]
Bindo Gagliani[63]
Cyriacus Tedellini
Francis Carniser
Alexander Fossani (1608)
Octavius Tronsarelli[64]
Lucius Sassi[65]
Cyriacus Tedellini
Gaspar Candidi (1609)[66]
Lucius Sassi
Anthony John Cardi[67]
Francis Zoboli[68]
John James Panzirolo (1610)[69]
Bindus Gagliani
Orestes Valentini[70]
Octavius Tronsarelli
Francis Anthony Cesura (1611)[71]
[Prince] John Baptist Altieri[72]
Gaspar Candidi
John Baptist Fossani
Tiberius Florenzi (1612)[73]
[Marquis] Francis del Bufalo
Cyriacus Tedellini
Francis Uberti[74]
Octavius Tronsarelli (1613)
Silvius Arcangeli[75]
Nicholas Vergilio[76]
Gaspar Candidi
Cyriacus Tedellini (1614)
Thomas Dralli
Peter Marioni[77]
John Baptist Pisenzi
Gaspar Candidi (1615)
Dominic Tozzi[78]
Felix Righini[79]
Tiberius Florenzi
Gaspar Candidi (1616)
Andrew Gembechis
Rev. Francis Anthony Roberti[80]
Oderic Rainaldi[81]
John Camillus Sansi (1617)[82]
Alexander Mazzanzi[83]
Peter Marioni
Silverius Mazzonio[84]
Benedict Curti (1618)[85]
Gaspar Candidi
Peter Marioni
Bartholomew Soldati
Benedict Curti (1619)
Angelo Tomai
Macarius Solazzi[86]
Anthony Nanni[87]
Benedict Curti (1620)
[Count] Francis Monaldeschi
Peter Marioni
Angelo Giusti[88]
Benedict Curti (1621)
Peter Marioni
Macarius Solazzi

56 Noble, Officer 14 years, 6 times Prefect. 57 [Noble], Officer 6 years.
58 [Noble], Officer 9 years, twice Prefect.
59 [Noble], Officer 7 years, twice Prefect.
60 Officer 8 years. 61 Noble. 62 Officer 10 years, twice Prefect.
63 Officer 10 years, twice Prefect.
64 Officer 13 years, 3 times Prefect, 4 times Secretary. 65 Noble, twice Prefect.
66 [Noble], 9 times Prefect, 5 times Secretary. 67 [Noble]. 68 Noble.
69 [Noble], Cardinal. 70 [Noble], Officer 7 years. 71 [Noble].
72 Noble, Cardinal.
73 [Noble], Officer 15 years, twice Prefect, Benefactor.
74 [Noble]. 75 [Noble]. 76 [Noble].
77 [Noble], Officer 25 years, 11 times Prefect, 5 times Secretary, Benefactor, Bishop. 78 Officer 6 years. 79 Noble. 80 [Noble].
81 [Noble]. 82 Officer 6 years. 83 Officer 8 years. 84 [Noble].
85 [Noble], Officer 7 years, 5 times Prefect, Benefactor.
86 Officer 50 years, 20 times Prefect, 14 times Secretary, Benefactor.
87 [Noble], Officer 22 years, 5 times Prefect, Benefactor. 88 Bishop.

Gaspar Candidi
Benedict Curti (1622)
Fabian Colli[89]
Macarius Solazzi
Macarius Solazzi (1623)
Gaspar Candidi
Anthony Nanni
Peter Marioni
[Prince] Rutilius Altieri (1624)[90]
Macarius Solazzi
Gaspar Candidi
[Marquis] Francis Mary Mattei[91]
Anthony Deodati (1625)[92]
Francis Eusebj[93]
Clement Chiesa
Macarius Solazzi
John Baptist Tarabucci (1626)
Mark Anthony Maffei[94]
Mark Anthony Maffei
Anthony Nanni
Laelius Parisciani de Perinzi (1627)[95]
Tiberius Avila[96]
Tiberius Avila
Macarius Solazzi
Peter Marioni (1628)
Marcellus Anthony Luzzi[97]
Peter Marioni
Peter Palmerini[98]
[Marquis] Peter Vidoni (1629)[99]
John Baptist Garavina[100]
Peter Marioni
[Marquis] Peter Vidoni (1630)
Macarius Solazzi
Benedict Rita[101]
Peter Marioni
Joseph Costa (1631)[102]
Macarius Solazzi
Francis Eusebij (1632)
Peter Marioni
Macarius Solazzi
Macarius Solazzi
Macarius Solazzi (1634)
Anthony Nanni
John Baptist Castrucci (1635)[103]
Macarius Solazzi
Anthony Nanni
Alexander Ciceri (1636)[104]
Pyrrhus Raimondi[105]
Charles Anthony Augudio (1637)[106]
Daniel Leoni[107]
John Baptist Mori (1638)[108]
Flaminius Marcellini[109]
John Baptist Castrucci
Prince Casimir Czartoryski (1639)[110]
Bernard Bardi[111]
George Vaginari[112]
Prince Casimir Czartoryski (1640)
Prince Casimir Czartoryski
Flaminius Marcellini
Rev. Anthony Deodati (1641)
Gaspar Salingardi
Macarius Solazzi
Mark Anthony Tadini (1642)[113]
Francis Arata[114]
Rev. John Baptist Castrucci
George Vaginari
Anthony Deodati (1643)
Macarius Solazzi
Hannibal Simonetti (1644)[115]
Egidius Giacomini[116]
John Bernardine Nucula (1645)[117]

89 Officer 9 years. 90 Noble. 91 Officer 7 years.
92 [Noble], Officer 23 years, 4 times Prefect. 93 Twice Prefect.
94 [Noble], twice Prefect. 95 Noble. 96 [Noble], twice Prefect.
97 Officer 10 years. 98 [Noble], Officer 9 years. 99 Twice Prefect, Cardinal.
100 Officer 7 years. 101 [Noble]. 102 Noble.
103 [Noble], Officer 7 years, 3 times Prefect. 104 [Noble]. 105 [Noble].
106 Benefactor, Bishop. 107 [Noble]. 108 [Noble].
109 [Noble], Officer 9 years, twice Prefect.
110 Officer 5 years, 3 times Prefect, Benefactor. 111 [Noble].
112 Officer 21 years, 5 times Prefect, Benefactor.
113 [Noble], Officer 12 years, twice Prefect. 114 [Noble], Benefactor.
115 [Noble], Benefactor. 116 Benefactor.
117 Officer 30 years, twice Prefect, Benefactor.

Rev. Anthony Deodati
George Vaginari
Count Augustine Bentivogli (1646)
Paul Ralli[118]
Prince Philip d'Hai
Luke Anthony de Sera[119]
Macarius Solazzi (1647)
Sebastian Sanzi
Bartholomew Pezzoli[120]
Charles Francis Ceva (1648)[121]
[Count] Robert Montecatini
Andrew Canarizio[122]
George Vaginari (1649)
George Vaginari
Macarius Solazzi
Mary Anthony Tadini
Peter Alberici (1650)[123]
John Bernardine Nuccula
Macarius Solazzi
Andrew degli Oddi (1651)[124]
Dominic Mary Segneri[125]
Peter Andrew Soprani[126]
Count Secondo Falletti (1652)
Joseph Leopardi[127]
Claude Paglioni[128]
Francis Battistini[129]
Charles Arigoni (1653)[130]
Chrysanthus Ferrarini
John Peter Santucci[131]
Rev. Joseph Gentiletti
Rev. Joseph Gentiletti (1654)
Francis Leopardi[132]
Dominic Mary Segneri
Rev. Charles Arigoni
Paul Bonelli (1655)[133]
Andrew Poltri[134]
Peter Andrew Soprani
Dominic Mary Segneri
Peter Clodio (1656)[135]
Lawrence Baldesi[136]
Lawrence Baldesi (1657)
Rev. James Pelli
Andrew Poltri (1658)
Ambrose Lauri[137]
Camillus Ferrarini[138]
Andrew Poltri
John Baptist Antaldi (1659)[139]
Andrew Poltri
Francis Balducci[140]
Francis Battistini
[Prince] Octavius Falconieri (1660)[141]
John Baptist Cerioli[142]
Paul Ralli
Francis Battistini
Francis Battistini (1661)
Francis Leopardi
Peter Andrew Soprani
Joseph Conti[143]
Francis Balducci (1662)
Macarius Solazzi
Francis Battistini
Francis Leopardi
Paul Ralli (1663)
Francis Battistini
Camillus Ferrarini
Lawrence Gherardi[144]
John Charles Mary Fulgenzi (1664)[145]
[Duke] Joseph Vincent Muti
Paul Ralli
Francis Battistini

118 [Noble], Officer 25 years, 5 times Prefect, 7 times Secretary. 119 [Noble].
120 [Noble]. 121 [Noble], Benefactor. 122 Officer 8 years.
123 [Noble]. 124 [Noble], Officer 9 years, 5 times Secretary.
125 Three times Prefect, 5 times Secretary.
126 [Noble], Officer 33 years, 5 times Prefect. 127 [Noble], Officer 6 years.
128 Benefactor. 129 Officer 12 years, 7 times Prefect.
130 [Noble], twice Prefect. 131 [Noble], Officer 6 years.
132 Officer 15 years, 3 times Prefect, 7 times Secretary. 133 [Noble].
134 [Noble], Officer 10 years, 4 times Prefect. 135 [Noble].
136 [Noble], twice Prefect. 137 [Noble], Officer 8 years, Benefactor.
138 Officer 12 years, 3 times Prefect. 139 Noble.
140 [Noble], Officer 19 years, twice Prefect, 6 times Secretary. Benefactor.
141 Officer 7 years. 142 [Noble].
143 Noble, Officer 44 years, 5 times Prefect. 144 Officer 8 years, Bishop.
145 Officer 12 years, 3 times Prefect, Benefactor.

Peter Andrew Soprani (1665)
John Charles Mary Fulgenzi
Macarius Solazzi
Camillus Ferrarini
Ulderic Nardi[146]
Bernardine Belluzzi (1666)[147]
Paul Ralli
Joseph Fetti[148]
John Segneri[149]
Anthony Patriarca (1667)[150]
Francis Boragini[151]
John Charles Mary Fulgenzi
Joseph Conti
Aloysius Galli (1668)[152]
Peter Andrew Soprani
Peregrine Masseri[153]
Rev. Dominic Molossi[154]
John Dominic Paracciani (1669)[155]
Francis Paracciani[156]
[Marquis] John Mary d'Este Tassoni
Lawrence Casoni[157]
[Marquis] Fabricius Paolucci (1670)[158]
[Count] Ferdinand Strozzi
Tiberius Cenci[159]
Crescentius Crescenzi (1671)[160]
[Count] Benedict Panfili[161]
[Count] Lawrence Corsini[162]
Nicholas Capeci Pissicelli[163]
George Christian Ancabau (1672)
Charles Augustine Fabroni[164]
[Count] Benedict Panfili
Tiberius Cenci
George Duke of Schleswig-Holstein (?)
[Count] Benedict Panfili (1673)
Duke James Boncompagni[165]
Crescentius Crescenzi
James Boncompagni
Tiberius Cenci (1674)
[Marquis] Thomas Vidoni Soresina[166]
James Boncompagni
John Baptist Casali[167]
Tiberius Cenci (1675)
[Prince] James Boncompagni
John Anthony Bigazzini
[Marquis] Livius Odescalchi[168]
[Marquis] Fabricius Paolucci (1676)
Charles Augustine Fabroni
Bernardine Minutilli
[Marquis] Livius Odescalchi
Francis Anthony Giattini (1677)[169]
[Prince] Laelius Falconieri[170]
[Count] Ferdinand Valenti
John Pasqualoni[171]
John Francis Vespignani (1678)[172]
Vitus Falconio
John Philip de Angelis[173]
[Count] Charles Cardelli[174]
Anthony Stephen Cartari (1679)[175]
Francis Anthony Giattini
Jerome Cenci[176]
Marius Ignatius Centofiorini

146 Officer 7 years.
147 Officer 6 years.
148 Officer 7 years.
149 Officer 10 years.
150 [Noble], Officer 42 years, 5 times Prefect.
151 Officer 7 years, Benefactor.
152 [Noble], Officer 7 years.
153 Officer 5 years.
154 [Noble].
155 [Noble], Officer 6 years, twice Prefect, Cardinal.
156 [Noble], Officer 8 years.
157 [Noble], Cardinal.
158 Officer 16 years, 6 times Prefect, Cardinal.
159 [Noble], Officer 19 years, 5 times Prefect.
160 [Noble], Officer 8 years, twice Prefect.
161 Officer 5 years, 3 times Prefect, Cardinal.
162 Pope Clement XII.
163 [Noble].
164 Officer 15 years, 5 times Prefect, Cardinal.
165 Four times Prefect, Cardinal.
166 Bishop.
167 [Noble], Officer 44 years, 4 times Prefect.
168 Twice Prefect.
169 Officer 21 years, 5 times Prefect, Benefactor, Bishop.
170 Officer 8 years.
171 Three times Prefect.
172 [Noble], Officer 13 years, 3 times Prefect, 13 times in succession Secretary.
173 [Noble], Officer 8 years.
174 Twice Prefect.
175 [Noble], Officer 11 years, 4 times Secretary.
176 Noble, Officer 10 years, 4 times Prefect.

Rev. Anthony Mary Honorati (1680)[177]
[Count] Charles Cardelli
Tiberius Cenci
John Francis Vespignani
Rev. [Marquis] Fabricius Paolucci (1681)
John Louis De Pretis
Jerome Cenci
Rev. Vincent De Tacchis[178]
Rev. Charles Augustine Fabroni (1682)
[Prince] Lucius Savelli
Francis Jonio
John Francis Vespignani
Rev. [Marquis] Fabricius Paolucci (1683)
Rev. Louis Rutati
John Mancini
John Dominic Paracciani
Rev. [Marquis] Fabricius Paolucci (1684)
John Baptist Casali
[Prince] Ferdinand Bolognetti
Rev. Charles Augustine Fabroni
Rev. [Marquis] Fabricius Paolucci (1685)
Rev. Philip Giardini[179]
Fabius Mancini[180]
Fabius Mancini
Francis Anthony Giattini (1686)
Rev. [Marquis] Horace Panciatici[181]
Anthony Patriarca
Rev. Francis Anthony Giattini
Jerome Cenci (1687)
[Count] Alexander Bentivogli[182]
Fabricius Verospi[183]
[Count] John Baptist Casali
Joseph Conti (1688)
[Prince] Francis Chigi
Rev. Charles Augustine Fabroni
Jerome Cenci
Rev. Francis Mary Plantanido (1689)[184]
[Count] Alexander Bentivogli
[Marquis] Peter Massimi
Ignatius Emmanuel
Rev. [Marquis] Horace Panciatici (1690)
[Senator] Aurelius Sozzifanti[185]
John Andrew Ricci[186]
Francis Casali[187]
Rev. Anthony Francis Giattini (1691)
Caesar Cenci[188]
John Andrew Ricci
John Andrew Ricci
Anthony Patriarca (1692)
John Baptist Honorati[189]
[Count] Philip Spada[190]
Rev. Dominic Ranieri[191]
Joseph d'Aquino (1693)
[Count] George Spinola[192]
Rev. John Pasqualoni
Rev. John Pasqualoni
Bernard Guadagni (1694)[193]
Francis Casali
Jerome Otthone[194]
Dominic Rospigliosi[195]
Innocent Panfili (1695)
John Baptist Honorati
[Count] Philip Spada
Rev. Philip Giardini
Nicholas Rospigliosi (1696)[196]
[Count] Camillus Panfili
Bernard Guadagni
Fabricius Verospi

177 Officer 6 years. 178 Officer 8 years. 179 Officer 17 years, twice Prefect.
180 [Noble], twice Prefect. 181 Officer 8 years, twice Prefect.
182 Officer 16 years, twice Prefect.
183 Noble, Officer 67 years, 6 times Prefect, Benefactor.
184 [Noble], Officer 20 years. 185 [Noble], Officer 6 years.
186 [Noble], Officer 11 years, 3 times Prefect.
187 [Noble], Officer 8 years, twice Prefect. 188 Noble, Officer 9 years.
189 Officer 21 years, twice Prefect. 190 Officer 8 years, twice Prefect.
191 [Noble]. 192 Cardinal. 193 [Noble], Officer 5 years, twice Prefect.
194 Officer 8 years. 195 Officer 8 years.
196 [Noble], Officer 6 years, twice Prefect.

[Count] Jerome Panfili (1697)
Philip Scarlatti[197]
Charles Testa[198]
Alexander Tanara (1698)[199]
Fabricius Verospi
Horace Grassi[200]
Peter de Carolis[201]
[Duke] Camillus Cibo (1699)[202]
[Marquis] Nicholas Lercari[203]
Fabricius Verospi
[Duke] Camillus Cibo
Nicholas Rospigliosi (1700)
Thomas Casali[204]
Joseph Conti
Rev. Charles Testa
[Duke] Camillus Cibo (1701)
[Marquis] Nicholas Riari
Fabricius Verospi
Valerian Mandosi[205]
John Baptist Casali (1702)
[Prince] Zenobius Ruspoli
Anthony Patriarca
Joseph Conti (1703)
Anthony Sartoni[206]
Fabricius Verospi
Francis Ricci (1704)[207]
[Marquis] Ignatius Riari[208]
[Prince] Charles Albani[209]
Rev. Francis Anthony Battisti (1705)
[Marquis] Camillus Capranica[210]
[Marquis] Ignatius Riari
[Prince] Charles Albani (1706)
Peter Francis Bussi[211]
Anthony Valli[212]
Rev. Horace Battaglini (1707)
Flaminius Piccioni[213]
[Prince] Charles Albani (1708)
[Marquis] Camillus Capranica
Anthony Patriarca
Olivo Oliva (1709)[214]
Thomas Casali (1710)
[Marquis] Camillus Capranica
Angelo Granelli[215]
Rev. Nicholas Raffaellini (1711)[216]
Anthony Valli
Flaminius Piccioni
[Prince] Frederick Chigi (1712)[217]
Rev. Nicholas Raffaellini
Anthony Valli
Benedict Bussi (1713)[218]
Thomas Casali
Benedict Bussi
[Prince] Frederick Chigi (1714)
Rev. Nicholas Raffaellini
Benedict Bussi
Rev. Peter Volmagini (1715)
Marcellus Crescenzi[219]
Louis Valenti
Rev. Benedict Bussi (1716)
Anthony Valli
Marcellus Crescenzi
Anthony Valli (1717)
Marcellus Crescenzi
Thomas Casali
[Prince] Frederick Chigi
Thomas Casali
[Marquis] Nicholas Sacripanti (1719)[220]
Rev. Benedict Bussi
Marcellus Crescenzi
Thomas Casali (1720)
[Prince] Frederick Chigi
Thomas Casali
Paul Cansacchi (1721)[221]
Francis Fabi[222]

197 [Noble], Officer 7 years. 198 Officer 11 years, twice Prefect.
199 Officer 6 years, Cardinal. 200 Noble. 201 Officer 6 years.
202 Three times Prefect, Benefactor, Patriarch. 203 Officer 6 years, Cardinal.
204 Noble, Officer 41 years, 11 times Prefect.
205 [Noble], Officer 14 years, 5 times Secretary. 206 [Noble], Officer 6 years.
207 Officer 12 years, Cardinal. 208 Officer 6 years, twice Prefect.
209 Officer 7 years, 3 times Prefect. 210 Three times Prefect, Benefactor.
211 [Noble]. 212 Officer 45 years, 5 times Prefect.
213 Officer 56 years, twice Prefect, Benefactor. 214 [Noble]. 215 [Noble].
216 Officer 10 years, 3 times Prefect. 217 Officer 46 years, 7 times Prefect.
218 [Noble], Officer 10 years, 6 times Prefect.
219 [Noble], Officer 10 years, 4 times Prefect, Cardinal. 220 Officer 8 years.
221 Officer 12 years, 3 times Prefect. 222 Officer 25 years.

Paul Cansacchi
[Prince] Frederick Chigi (1722)
Thomas Casali
Paul Cansacchi
[Prince] Frederick Chigi (1723)
Philip Luzi[223]
Rev. Robert Antonelli[224]
Francis Felix Amadei[225]
Thomas Casali (1724)
Rev. Robert Antonelli
Rev. Benedict Bussi
Evaristus Rolandi
Thomas Casali (1725)
[Prince] Frederick Chigi
Francis Felix Amadei
Thomas Casali
Rev. Robert Antonelli (1726)
[Marquis] Charles Cesarini
Fabius Sorbolonghi[226]
Gabriel Bigliardi[227]
Fabius Sorbolonghi (1727)
Rev. Angelo Vendetta[228]
John Francis Ruggia[229]
Philip Reali[230]
Michael Ferravilla (1728)[231]
Rev. Robert Antonelli
Francis Felix Amadei
Philip Reali (1729)
Rev. Fabius Sorbolonghi
Francis Arieti[232]
Rev. Michael Costa[233]
Paul Mancia (1730)[234]
Rev. Robert Antonelli
Mark Anthony Salvetti[235]
Rev. Benedict Soffredini[236]
Rev. Robert Antonelli (1731)
Rev. Nicholas Carozzi[237]
Rev. [Count] Francis Canali
Joseph Crisolini (1732)[238]
Eugene Tuzi
Rev. Benedict Soffredini
Anthony Amadei (1733)[239]
Thomas Antonelli Orsini[240]
Philip Puzzolana[241]
Francis Arieti (1734)
Peter Bonaccorsi[242]
Thomas Orsini[243]
[Marquis] Peter Mary Giustiniani (1735)[244]
Vincent Pucci[245]
Peter Bonaccorsi
Francis Arieti
Charles Camassei[246]
Francis Arieti
Angelo Biancini (1737)[247]
[Marquis] Peter Mary Giustiniani
Francis Arieti
Charles Camassei (1738)
Liberatus Mattoli[248]
Joseph Grappelli (1739)[249]
[Marquis] Peter Mary Giustiniani
Francis Camposani
[Marquis] Peter Mary Giustiniani (1740)
Francis Arieti
Thomas Orsini
Francis Arieti (1741)
Dominic Grisolini[250]
Thomas Barlocci[251]
Dominic Santarelli (1742)[252]

223 Officer 25 years.
224 [Noble], Officer 25 years, 6 times Prefect, 8 times in succession Secretary.
225 [Noble], Officer 10 years, 3 times Prefect.
226 [Noble], Officer 9 years, 3 times Prefect, Benefactor.
227 Officer 14 years. 228 Officer 14 years. 229 [Noble], Officer 8 years.
230 [Noble], Officer 10 years, twice Prefect. 231 Officer 14 years.
232 Officer 44 years, 11 times Prefect. 233 [Noble].
234 Officer 10 years, 24 times in succession Secretary.
235 [Noble], Officer 14 years. 236 Officer 29 years, twice Prefect.
237 Officer 6 years. 238 [Noble]. 239 Officer 7 years.
240 [Noble], Officer 46 years. 241 Officer 8 years.
242 [Noble], Officer 6 years, twice Prefect.
243 [Noble], Officer 23 years, 6 times Prefect.
244 Officer 26 years, 7 times Prefect, 28 times in succession Secretary.
245 Officer 9 years. 246 Officer 15 years, twice Prefect. 247 Officer 8 years.
248 Officer 9 years. 249 Officer 10 years. 250 Officer 9 years.
251 Officer 19 years. 252 Officer 6 years, 4 times Prefect.

[Count] Alexander Ginasi
Vincent Tuzi
Rev. Pius Approvati (1743)[253]
Francis Arieti
Thomas Orsini
Rev. Pius Approvati (1744)
Dominic Santarelli
Matthias de Conti Chabich
Dominic Santarelli (1745)
George Merenda[254]
Dominic Santarelli
George Merenda (1746)
Francis Arieti
Joseph Benaglia
Innocent Soffredini (1747)[255]
Francis Arieti
Rev. Pius Approvati (1749)
Francis Arieti
Count John Sapieha[256]
Philip Macchi[257]
Rev. Pius Approvati (1750)
Thomas Orsini
Rev. Pius Approvati
[Marquis] Peter Mary Giustiniani (1751)
Thomas Orsini
Thomas Orsini
Peter Alessi[258]
[Marquis] Peter Mary Giustiniani (1752)
Marcellus Santocchi[259]
Victorius Lupi (1753)[260]
Francis Ricci[261]
Innocent Soffredini (1754)
Victorius Lupi
Rev. Pius Approvati
Francis Pizzi (1755)[262]
Blasius Scrimiti[263]
[Prince] Frederick Colonna (1756)[264]
Innocent Soffredini
[Prince] Frederick Colonna
Innocent Soffredini (1757)
Rev. [Prince] Ignatius Boncompagni Ludovisi[265]
Rev. Urban Fontia
Rev. [Prince] Ignatius Boncompagni Ludovisi (1758)
Francis Pizzi
Rev. [Prince] Ignatius Boncompagni Ludovisi
[Marquis] Peter Mary Giustiniani (1759)
Flaminius Lupi
Philip Boschetti[266]
Alexander Manganoni[267]
[Marquis] Pius Ghislieri
Rev. Peter Caroni (1761)
Philip Cavazzi
Rev. Alexander Manganoni
[Marquis] Philip Romagnoli (1762)
Francis Franchetti[268]
Prosper Celestini[269]
Vincent Grassi (1763)[270]
Augustine Mulajoni
Jerome De Domenici[271]
Stanislaus Angelotti (1764)
Aloysius Cerroni
Paul Perosini
Peter Marziale (1765)[272]
[Marquis] Alexander Mattei[273]

253 Officer 16 years, 6 times Prefect.
254 [Noble], Officer 12 years, twice Prefect.
255 Officer 16 years, 4 times Prefect.
256 Written *Sapela.*
257 [Noble], Officer 9 years.
258 Officer 8 years.
259 [Noble], 991 meetings in 19 and 628 Communions in 16 years, Officer 29 years, 3 times Prefect, 4 times Secretary.
260 [Noble], twice Prefect.
261 Officer 11 years.
262 [Noble], Officer 6 years, twice Prefect.
263 570 meetings in 11 and 371 Communions in 9 years, Officer 19 years, twice Prefect.
264 Twice Prefect, Benefactor.
265 33 times Prefect, Benefactor, Cardinal.
266 [Noble].
267 Twice Prefect.
268 [Noble].
269 202 meetings and 174 Communions in 4 years, Officer 12 years, twice Prefect.
270 Noble.
271 252 meetings and 236 Communions in 5 years, Officer 18 years, 7 times in succession Secretary.
272 [Noble].
273 Cardinal.

[Marquis] Ferdinand Samuzzo (1766)[274]
Francis Testa[275]
Paul Hammerer
Ambrose Piccarotti (1767)
Liberatus Giorgi[276]
Jerome Mary Napulioni (1768)[277]
Peter Salvi[278]
Philip Angelelli[279]
Alexander Gentilezza (1769)[280]
Nicholas Bonvicini[281]
John Francis Pacifici (1770)[282]
Manfred Sassatelli[283]
John Baptist Valentini (1771)[284]
Philip Sanisi
Blasius Scrimiti
Consalvo Ambrogetti (1772)
John Stivani
Martin Battaglini[285]
Count Vincent Donati (1773)
Peter Leonard Angelini[286]
Aloysius Sortini (1774)[287]
Rev. Joseph Corari[288]
John Philip Magalotti[289]
Marcellus Santocchi (1775)
Philip Cianciarelli[290]
John Dominic Felici[291]
Martin Battaglini (1776)
Angelo Benucci[292]
Vincent Carnevali[293]
John Celestini (1777)[294]
Aloysius Cosinti
Prosper Celestini
Rev. Thomas Rinaldi (1778)[295]
Vincent Sansi
Stanislaus Cosinti
Rev. Stanislaus Lucchesi (1779)
Rev. Francis Fiorini[296]
Lawrence Cianciarelli[297]
[Marquis] Joseph Paolucci (1780)[298]
Aloysius Tosi[299]
Vincent Conti
Fabius Paltoni (1781)[300]
John Baptist Durani[301]
Prosper Campana[302]
Rev. Benedict Ricci (1782)
Francis Testa[303]
Philip Moroni[304]
Jerome Bontadossi (1783)[305]
John Baptist Moroni[306]
Jerome Xavier Sgambati[307]
Rev. Aloysius Biasucci (1784)
James Adami[308]
Benedict Tucci
Belisarius Cristaldi (1785)[309]

274 Cardinal. 275 Officer 12 years, twice Prefect. 276 [Noble].
277 148 meetings in 3 years.
278 [Noble], 521 meetings in 10 and 543 Communions in 11 years.
279 [Noble]. 280 Officer 9 years.
281 [Noble], 1379 meetings in 24 and 1000 Communions in 23 years, Officer 18 years, twice Prefect, Benefactor.
282 401 meetings in 8 and 305 Communions in 7 years, Officer 21 years, 3 times Prefect. 283 [Noble].
284 265 meetings in 5 years, Officer 12 years. 285 Twice Prefect.
286 [Noble], 260 meetings in 5 and 159 Communions in 4 years, Officer 19 years, 3 times Prefect.
287 1676 meetings in 28 and 1333 Communions in 26 years, Officer 25 years, 3 times Prefect, 16 times in succession Secretary. 288 [Noble].
289 [Noble], 160 meetings and 145 Communions in 3 years, Officer 20 years, twice Prefect. 290 150 meetings and 132 Communions in 3 years.
291 [Noble], Officer 7 years.
292 274 meetings and 267 Communions in 5 years, Officer 10 years.
293 [Noble], Officer 6 years. 294 Officer 7 years.
295 [Noble]. 296 [Noble]. 297 Officer 8 years.
298 839 meetings and 757 Communions in 16 years, Officer 17 years, 3 times Prefect, Benefactor. 299 Officer 18 years, twice Prefect.
300 421 meetings and 391 Communions in 8 years, Officer 11 years.
301 Officer 6 years. 302 [Noble]. 303 Officer 12 years.
304 [Noble], 329 meetings in 6 and 274 Communions in 5 years, Officer 12 years, 3 times Prefect. 305 Officer 8 years.
306 217 meetings and 193 Communions in 4 years, Officer 9 years, Benefactor.
307 Officer 9 years. 308 [Noble].
309 264 meetings and 236 Communions in 5 years, Officer 10 years, twice Prefect, Cardinal, Benefactor.

Leonard Adami[310]
Crispin Frigeri[311]
Nicholas Ferrarelli (1786)[312]
Philip Wastrip
Stanislaus Ferrarelli[313]
Joseph Battaglia (1787)[314]
Rev. Francis Foschini[315]
Tiburtius Antonini[316]
Alexander De Rossi (1788)[317]
Joseph Vaccari[318]
Peter Balzan
Marcellus Santocchi (1791)
John Francis Pacifici
Peter Leonard Angelini (1792)
Nicholas Bonvicini
John Philip Magalotti
[Marquis] Joseph Paolucci (1793)
Aloysius Tosi
Aloysius Sortini[319]
Rev. Ignatius Paradisi (1795)[320]
Joseph Vaccari
Peter Paul Mignola (1800)[321]
Joseph Alberghini[322]
Joseph Scaramucci
Julius Gigli (1801)
Rev. Peter Monti
Rev. Peter Aloysius Bezzi[323]
Rev. Joseph Posi (1802)
John Paschal Bruni[324]
Rev. John Francis Pacifici
Rev. [Marquis] Joseph Paolucci (1803)
Duke Henry Caetani[325]
Aloysius Sortini
Rev. Peter Angelini (1804)
Philip Moroni[326]
Rev. Crispin Frigeri
Joseph Battaglia (1805)[327]
Mons. Belisarius Cristaldi
Caesar Mary Storace[328]
James De Domenici (1806)
Francis Mary Sgambati[329]
Bernardine Marchesini[330]
Vincent Sartori (1807)[331]
Cajetan Costanzi[332]
John Baptist Garroni
Nicholas Salvatori (1808)
Alexander De Rossi
Joseph Trambusti[333]
Cajetan Diamilla (1809)
Silvester Vizzeri[334]
Joseph Tucci[335]
Joseph Asprucci (1810)[336]
Aloysius Muccioli[337]
Joseph Capogrossi[338]
Marius Borghi (1811)
Aloysius Filippani[339]
Philip Baffi
Joseph Battaglia (1812)
Aloysius Marziale
Andrew Frattini
Dominic Chiodi (1813)[340]
Phili Datti[341]
Anthony Moroni[342]

310 Noble, 641 meetings and 605 Communions in 12 years, Officer 6 years, Benefactor (it seems more likely he is meant in Arch. XI, 1079-94 than James).
311 Officer 13 years, twice Prefect. 312 Officer 11 years, Bishop.
313 214 meetings in 4 years, Officer 9 years.
314 [Noble]. 266 meetings in 5 and 92 Communions in 3 years, Officer 22 years, 4 times Prefect. 315 Officer 7 years. 316 [Noble].
317 174 meetings and 132 Communions in 3 years, Officer 6 years, twice Prefect.
318 218 meetings in 4 and 144 Communions in 3 years, Officer 12 years, twice Prefect. 319 Officer 25 years, twice Prefect. 320 [Noble].
321 Officer 7 years. 322 Noble, twice Prefect, Cardinal. 323 [Noble].
324 Officer 20 years, twice Prefect, Benefactor. 325 Benefactor.
326 Officer 12 years, twice Prefect. 327 Officer 22 years, 3 times Prefect.
328 306 meetings in 6 and 215 Communions in 5 years, Officer 9 years, Benefactor.
329 823 meetings in 16 and 210 Communions in 6 years, Officer 11 years, twice Prefect. 330 250 meetings and 235 Communions in 5 years.
331 Officer 17 years, twice Prefect.
332 147 meetings in 3 years, Officer 24 years, twice Prefect. 333 Benefactor.
334 162 meetings and 130 Communions in 3 years, Officer 12 years, twice Prefect.
335 Officer 9 years, 3 times Prefect. 336 Twice Prefect.
337 465 meetings in 9 and 217 Communions in 6 years.
338 Officer 21 years, 5 times Prefect. 339 Officer 12 years, twice Prefect.
340 [Noble]. 341 [Noble]. 342 [Noble].

Joseph Lorenzini (1814)
Stanislaus De Chard[343]
John Landoni
Joseph Alberghini (1815)
Joseph Asprucci
Alexander Ferrari[344]
Joseph Capogrossi (1816)
Andrew Barberi[345]
Seraphin Giuntotardi[346]
Dominic Bartoli (1817)[347]
Bartholomew Terzi
Count Charles Cardelli
Stephen Penna (1818)
Prince Lawrence Giustiniani[348]
Joseph Capogrossi
Camillus Aloysius De Rossi (1819)[349]
Francis De Rossi[350]
Aloysius Cometti
Marquis Francis Della Grua (1820)
Aloysius Vogliet
Alexander Sterbini
Stanislaus Colacicchi (1821)[351]
Duke Alexander Ottoboni[352]
Cajetan Costanzi
The Prince of Lucca (1822) Perpetual Prefect—The acting Prefect is called Vice-Prefect until 1835
Prince Sigismund Chigi[353]
Duke Alexander Ottoboni
Francis Mary Sgambati
Joseph Battaglia (1823)
Aloysius Bertazzoli
Prince Lawrence Giustiniani (1824)
Joseph Capogrossi
Marquis Jerome Serlupi[354]
Camillus De Rossi (1825)
Francis De Rossi
Silvester Vizzeri
John Baptist Vaccari (1826)[355]
Joseph Capogrossi
Vincent Sartori
Prince Sigismund Chigi (1827)
Mutius Massimo
John Paschal Bruni
Joseph Malatesta (1828)[356]
Alexander Ferrari
Jerome Ricci[357]
Count John Paulli (1829)
Prince Francis Chigi[358]
Paschal Forti[359]
Peter Ferrari (1830)[360]
Joseph Tucci
Aloysius De Bernardis[361]
Prince Lawrence Giustiniani (1831)
Count Valentine Canali[362]
John Baptist Polidori[363]
Philip Moroni (1832)
Prince Sigismund Chigi
Stanislaus De Chard
Andrew Barberi (1833)
John Francis Nicolini[364]
John Francis Nicolini
Prince Lawrence Corsini (1834)[365]
Frederick Petrilli[366]
Peter Salvatori[367]
Marquis Jerome Castiglioni (1835)[368]

343 Officer 17 years, 3 times Prefect, Benefactor.
344 Officer 25 years, 3 times Prefect, Benefactor.
345 Officer 28 years, 3 times Prefect, Benefactor. 346 Officer 8 years.
347 153 meetings and 104 Communions in 3 years.
348 Officer 11 years, 4 times Prefect.
349 Noble, Officer 12 years, 4 times Prefect. 350 Twice Prefect.
351 Noble, Officer 13 years, twice Prefect. 352 Officer 7 years, twice Prefect.
353 Officer 20 years, 7 times Prefect, Benefactor.
354 Officer 13 years, twice Prefect, Benefactor.
355 Officer 23 years, twice Prefect, Benefactor.
356 Noble. 357 Officer 8 years. 358 Officer 18 years.
359 782 meetings and 758 Communions in 14 years.
360 Officer 23 years, 3 times Prefect, Benefactor. 361 Officer 10 years.
362 Officer 17 years, twice Prefect. 363 Officer 21 years, twice Prefect.
364 Officer 23 years, 4 times Prefect, Benefactor. 365 Officer 7 years.
366 Officer 11 years, Benefactor. 367 Benefactor. 368 Officer 7 years.

John Baptist Vaccari
Marquis Jerome Serlupi
Aloysius Filippani (1836)
Alexander Ferrari
Angelo Monti[369]
Angelo Franchi (1837)
Marquis Camillus Capranica[370]
Marquis Camillus Capranica
Prince Lawrence Giustiniani (1838)
Valerian Cugnoni[371]
Peter Ferrari
Charles Delfini (1839)[372]
Joseph Tucci
Stanislaus De Chard
Camillus De Rossi (1840)
Camillus De Rossi
John Francis Nicolini (1842)
Valerian Cugnoni (1843)
Peter Benvenuti (1844)[373]
Prince Balthasar Boncompagni (1845)[374]
Prince Balthasar Boncompagni (1846)
Count Valentine Canali (1847)
Prince Sigismund Chigi (1848)
Prince Sigismund Chigi (1849)
Prince Sigismund Chigi (1850)
John Baptist Polidori (1851)
Stanislaus Colacicchi (1852)
John Francis Nicolini (1853)
Andrew Barberi (1854)
Peter Ferrari (1855)
Septimius Centamori (1856)[375]
Jerome Petri (1857)
Count Aloysius Macchi (1858)[376]
Count Aloysius Macchi (1859)
Augustus Saint-Mihiel (1860)[377]
Augustus Saint-Mihiel (1861)
Marquis Aloysius Serlupi (1862)[378]
Philip Mary Salini (1863)[379]
Septimius Centamori (1864)
Casimur Guglielmotti (1865)[380]
Prince Sigismund Chigi (1866)
Generoso Tomei (1867)[381]
Philip Trivelli (1868)[382]
Philip Trivelli (1869)
Peter Valentini (1870)[383]
Marquis Aloysius Serlupi (1871)
Anthony Mogliazzi (1872)[384]
Vincent Scifoni (1873)[385]
Vincent Scifoni (1874)
John Brugo (1875)[386]
Louis Passerini (1877)[387]
Marquis Aloysius Serlupi (1878)
Marquis Aloysius Serlupi (1879)
Count Benedict Filippani Ronconi (1880)[388]
Prince Thomas Antici Mattei (1881)[389]
Count Prosper Castelli Mandosi (1882)[390]
Alexander Cagiati (1883)[391]
Marquis Aloysius Serlupi (1884)
Philip Trivelli (1885)
Alexander Cagiati (1886)
Marquis Aloysius Serlupi (1887)
Louis Passerini (1888)
Caesar Buglioni (1889)[332]
Prince Hippolytus Aldobrandini (1890)
Thomas Monti (1891)[393]

369 Officer 18 years. 370 Officer 7 years, twice Prefect.
371 Officer 10 years, twice Prefect. 372 Officer 11 years. 373 Officer 11 years.
374 Officer 7 years, twice Prefect, Benefactor.
375 Officer 14 years, Benefactor. 376 Twice Prefect, Benefactor, Cardinal.
377 858 meetings in 18 years, Officer 16 years, twice Prefect, Benefactor.
378 Officer 21 years, 6 times Prefect, Benefactor.
379 Officer 16 years, Benefactor. 380 Officer 14 years, 7 times Secretary.
381 296 meetings in 6 years, Officer 14 years, Benefactor.
382 Officer 12 years, 3 times Prefect, 4 times Secretary.
383 Officer 7 years. 384 Officer 11 years.
385 236 meetings in 5 years, Officer 16 years, twice Prefect.
386 229 meetings in 5 years, Officer 11 years.
387 495 meetings in 11 years, Officer 12 years, twice Prefect.
388 Officer 9 years. 389 Officer 14 years. 390 Officer 14 years, 3 times Prefect.
391 701 meetings in 15 years, Officer 16 years, twice Prefect.
392 233 meetings in 5 years. 393 407 meetings in 9 years, Officer 28 years.

Rodrigo Corrado (1892)[394]
Count Prosper Castelli Mandosi (1893)
Francis Soldini (1894)[395]
Augustus Della Bitta (1895)[396]
Pius Franchi de' Cavalieri (1896)[397]
Raphael Scifoni (1897)[398]
Peter De Santis (1898)[399]
Peter De Santis (1899)
Peter De Santis (1900)
Frederick Zitelli (1901)[400]
Rodrigo Corrado (1902)
Rodrigo Corrado (1903)
Count Peter Chiassi (1904)[401]
Pius Franchi de' Cavalieri (1905)
Seraphin Masciarelli (1906)[402]
Count Prosper Castelli Mandosi (1907)
Joseph Cimarra (1908)[403]
Frederick Zitelli (1909)
Count Sinibald Brunori Quarenghi (1910)
Peter De Santis (1911)
Peter De Santis (1912)

OTHER MEMBERS

Octavius Accoramboni[1]
Guarnerius Trotti[2]
Caesar Ottinelli[3]
Jerome Neri[4]
Baron Anthony Brus[5]
Don Francis Del Campo[6]
Thomas Fabronio[7]
John Baptist Thodino[8]
Marian Masiatici[9]
Gottifredo Zottili[10]
Peter Nicholas Cappuccini[11]
Gaspar d'Avila[12]
Alexander Medaglia[13]
Julian Mancini[14]
Anthony d'Aquino[15]
Bartholomew Polono[16]
John Dominic Coccanari[17]
Peter Tagliavia[18]
Augustine Valerio[19]
Andrew Bathory[20]
Nicholas Ciliski[21]
Augustine Pasino[22]
Duke Henry Gaetani[23]
Archbishop Miles Higgins[24]
Benedict Giustiniani[25]
Charles Perastanga[26]
Silvius Spinola[27]
Nicholas Brauzzi[28]
Daniel Maloney[29]
Francis Morosini[30]

394 745 meetings in 15 years, Officer 9 years, 3 times Prefect.
395 Officer 23 years. 396 Officer 8 years.
397 [Noble], 178 meetings in 4 years, Officer 13 years, twice Prefect.
398 Officer 16 years. 399 Officer 12 years, 5 times Prefect.
400 205 meetings in 5 years, Officer 14 years, twice Prefect.
401 Officer 9 years. 402 272 meetings in 6 years, Officer 7 years.
403 Officer 10 years.
1 Noble, Bishop—The first five names are in the list of members 1563-1584.
2 [Noble], Bishop. 3 Bishop. 4 [Noble], Bishop. 5 Bishop.
6 Noble, Rector of the Academy (1575). 7 Rector of the Academy (1576).
8 Six times Secretary (1575). 9 Officer 6 years (1576).
10 Four times Rector of the Academy (1576). 11 Officer 6 years (1577).
12 [Noble], Rector of the Academy (1577). 13 Officer 7 years (1577).
14 [Noble], Rector of the Academy (1578).
15 [Noble], Rector of the Academy (1579). 16 Rector of the Academy (1580)
17 Officer 6 years (1580). 18 [Noble], 4 times Rector of the Academy (1581).
19 [Noble], Cardinal (1583).
20 Ambassador of Poland to Gregory XIII, Cardinal (1584).
21 Rector of the Academy (1584).
22 [Noble], 4 times Secretary (1584), Benefactor.
23 Cardinal (1585). 24 Benefactor (1585).
25 [Noble], Cardinal (1586). 26 Officer 6 years (1586).
27 [Noble], Rector of the Academy (1587).
28 Four times Rector of the Academy (1588). 29 Rector of the Academy.
30 [Noble], Cardinal (1588).

James Parisi[31]
Paul Aemilius Sfondrati[32]
Alphonsus Zanibono[33]
Robert Pierbenedetti[34]
Theodosius De Rossi[35]
Aeneas Canelli[36]
John Matthew Adorno[37]
Octavius Bandini[38]
Baron Francis Dietrichstein[39]
Peter Casimiro[40]
Jerome Incuria[41]
Duke Charles Conti[42]
Mark Angelo Tapparelli[43]
Ascenzio Guerrieri[44]
James Serra[45]
Hannibal Anerio[46]
Lawrence Gherardi[47]
John Vincent Ferrerio[48]
Gabriel Trejo[49]
Scipio Cobeluzzi[50]
John Baptist Franco[51]
Peter Francis Perrino[52]
Francis Sardi[53]
[Duke] Francis Caetani[54]
[Marquis] Julius Caesar Gonzaga[55]
Lawrence Magalotti[56]
Julian Macciocchi[57]
Joseph de Fide[58]
Benedict Maffei[59]
Fabricius Verospi[60]
Jerome Vidoni[61]
Charles de Conti[62]
Cyriacus Rocci[63]
Balthasar Coluzzi[64]
Matthew Peter Picca[65]
Bartholomew Pristiniani[66]
Angelo John De Pomis[67]
[Marquis] Charles Liberati[68]
Charles Pallavicini[69]
Angelo Burchioni[70]
[Prince] Julius Gabrielli[71]
Ventura Carminati[72]
John Baptist Zeccadoro[73]
Peter Paul Tosetti[74]
John Jerome Lomellini[75]
John Mary Montani[76]
Charles Gualtieri[77]
John Baptist Bono[78]
[Baron] Benedict Cappelletti[79]
Alphonsus Cavallerini[80]
[Marquis] Octavian Corsini[81]
Nicholas Mary De Rossi[82]
Joseph Barlocci[83]
[Marquis] Nereus Corsini[84]
Philip Melchiorri[85]

31 [Noble], twice Rector of the Academy (1590).
32 [Noble], Cardinal (1590).
33 [Noble], Rector of the Academy (1590).
34 [Noble], Bishop (1592).
35 [Noble], Rector of the Academy (1593).
36 Officer 23 years (1594).
37 [Noble], Benefactor (1595).
38 Noble, Cardinal (1596).
39 Cardinal (1598).
40 Benefactor (1602).
41 Benefactor (1603).
42 Cardinal (1604).
43 [Noble], Benefactor (1605).
44 Noble, Officer 6 years (1608).
45 Noble, Cardinal (1611).
46 Officer 8 years (1614).
47 [Noble], Officer 6 years (1614).
48 Benefactor (1615).
49 Cardinal (1615).
50 Cardinal (1616).
51 [Noble], Officer 7 years (1619).
52 Benefactor (1619).
53 Benefactor (1619).
54 Archbishop.
55 Benefactor (1624).
56 [Noble], Cardinal (1624).
57 Officer 6 years (1625).
58 Officer 6 years (1626).
59 Noble, Officer 9 years (1626).
60 Noble, Cardinal (1627).
61 [Noble], Cardinal (1627).
62 Officer 7 years (1630).
63 Noble, Cardinal (1633).
64 [Noble], Officer 15 years (1634).
65 Officer 6 years (1634).
66 Officer 7 years (1634).
67 Officer 7 years (1635).
68 Officer 6 years (1636).
69 [Noble], Benefactor (1638).
70 Officer 12 years (1639).
71 Cardinal (1641).
72 [Noble], Officer 28 years (1642).
73 [Noble], Bishop (1648).
74 [Noble], Officer 6 years (1649).
75 [Noble], Cardinal (1652).
76 [Noble], Officer 9 years (1653).
77 [Noble], Cardinal (1654).
78 [Noble], Benefactor (1659).
79 Archbishop (1659).
80 Officer 8 years (1659).
81 Benefactor (1659).
82 [Noble], Benefactor (1659).
83 Officer 6 years (1663).
84 Cardinal (1664).
85 [Noble], Officer 6 years (1665).

Charles Roberti[86]
Caesar Solazzi[87]
Father Bernardine Canovagio[88]
Lawrence Mantica[89]
Aemilius Altieri[90]
Lindanus Balladori[91]
Mark Anthony Vincentini[92]
Joseph Bartoli[93]
Joseph Regoli[94]
Galeazzo Marescotti[95]
Lucius Sabelli[96]
Louis Sciamana[97]
Hyacinth Naldi[98]
Peter Mascini[99]
Anastasius Muccioli[100]
Caesar Pupi[101]
Francis Augustini[102]
Egidius Trasi[103]
Stephen Augustini[104]
Bernard Cenci[105]
Diego Colonnesi[106]
Cosmas de Valenti[107]
Francis Giusti[108]
Andrew Ricci[109]
Fulvius Astalli[110]
Charles Ciceri[111]
James de Angelis[112]
John Baptist Naricio[113]
Simon Sueri[114]
[Marquis] Julius Ghislieri[115]
Paul Peter Testa[116]
Julius Mandosio[117]
Peter Ottoboni[118]
John Francis Albani[119]
Joseph René Imperiali[120]
Marius Fulcus Portinari[121]
Gaspar Venturelli[122]
[Marquis] Innocent Ghislieri[123]
[Marquis] Gaspar Inghirami[124]
Prince Egidius Caraccioli[125]
Alexander Clement Scarlatti[126]
John Sueri[127]
Balthasar Cenci[128]
Rev. John Palao[129]
Dominic Tarugi[130]
John Baptist Luzi[131]
John Charles Roscio[132]
Francis Saracinelli[133]
Francis Petti[134]
Innocent De Luca[135]
Arcangelo Fabi[136]
Raymond Mandosio[137]
Caesar Prosperi[138]
Marquis Andrew Santa Croce[139]
Francis De Fabi[140]
Dionysius Saracinelli[141]

86 [Noble], Cardinal (1666).
87 Officer 31 years (1666).
88 Benefactor (1667).
89 [Noble], Officer 10 years (1667).
90 Noble, Cardinal (1669) Pope Clement X.
91 Officer 15 years (1669).
92 [Noble], Bishop (1669).
93 [Noble], Officer 10 years (1670).
94 [Noble], Officer 6 years (1672).
95 Noble, Cardinal (1675).
96 Officer 10 years (1675).
97 [Noble], Bishop (1675).
98 [Noble], Officer 8 years (1676).
99 Officer 8 years (1677).
100 Officer 10 years (1677).
101 [Noble], Officer 6 years, 5 times in succession Secretary (1678).
102 [Noble], Officer 7 years (1679).
103 Officer 20 years (1680).
104 [Noble], Cardinal (1681).
105 Officer 40 years (1683), Benefactor
106 [Noble], Officer 8 years (1683).
107 [Noble], Officer 6 years (1684).
108 [Noble], Bishop (1685).
109 [Noble], Officer 8 years (1685).
110 [Noble], Cardinal (1686).
111 Noble, Cardinal (1686).
112 Cardinal (1686).
113 [Noble], Officer 6 years (1686).
114 Officer 6 years (1686).
115 Officer 6 years (1678).
116 [Noble], Officer 9 years (1687).
117 [Noble], Officer 15 years (1688).
118 Noble, Cardinal (1689).
119 Noble, Cardinal (1690), Pope Clement XI
120 Noble, Cardinal (1690).
121 [Noble], Officer 6 years (1690).
122 [Noble], Officer 12 years (1690).
123 Officer 10 years (1692).
124 Officer 7 years (1693).
125 Archbishop (1694).
126 [Noble], Officer 6 years (1694).
127 Officer 8 years (1694).
128 Noble, Cardinal (1695).
129 Officer 6 years (1695).
130 [Noble], Cardinal (1695).
131 [Noble], Officer 9 years (1696).
132 Officer 17 years (1697).
133 [Noble], Officer 9 years (1697).
134 Officer 14 years (1698).
135 [Noble], Benefactor (1699).
136 Officer 33 years (1699).
137 [Noble], Officer 8 years (1699).
138 [Noble], Officer 6 years (1699).
139 Cardinal (1699).
140 Noble, Officer 6 years (1700).
141 [Noble], Officer 7 years (1700).

Achilles Terzi[142]
Alexander Baviera[143]
Francis Menicucci[144]
Jerome Fabi[145]
Gabriel Filippucci[146]
[Count] Thomas Ruffo[147]
[Count] Horace Spada[148]
Caesar Caesarini[149]
Clement de Amici[150]
Matthew Lanfranco[151]
Frederick Ginnasi[152]
Francis Ghetti[153]
Charles Rolandi[154]
Joseph Santinelli[155]
John Baptist Bussi[156]
Curtius Orighi[157]
Scipio de Vecchis[158]
John Patrizzi[159]
Alexander Borgia[160]
Josaphat Battistelli[161]
Alexander Albani[162]
Francis Dionisi[163]
[Prince] Alexander Falconieri[164]
Mark Anthony Calabresi[165]
Septimius Cinughi[166]
Nicholas Del Giudice[167]
Banchieri Anthony[168]

Charles Olivari[169]
Soffredini Bartholomew[170]
Francis Piccioni[171]
Mark Anthony Ansidei[172]
Joseph Simonetti[173]
Octavius Dionisi[174]
Raymond Serbolonghi[175]
Francis John Anthony Guadagni[176]
Alexander Salomoni[177]
Peter a Ferro[178]
John Baptist Valeriani[179]
Francis Fusconio[180]
John Baptist Spinola[181]
Seraphin Cenci[182]
Innocent Nesula[183]
Francis Angelini[184]
John Calcagnini[185]
Philip Giorgi[186]
Francis Piccioni[187]
Andrew Spana[188]
Peter Cervatti[189]
Jerome Scrimiti[190]
Peter Turchi[191]
Marius Bolognetti[192]
Paul Peregrini[193]
Guido Ranieri[194]
Sixtus Vinciguerra[195]

142 [Noble], Officer 6 years (1700).
143 Officer 7 years (1701).
144 Officer 6 years (1703).
145 Officer 12 years (1706).
146 [Noble], elected Cardinal but did not accept (1706).
147 Cardinal (1706).
148 Cardinal (1706).
149 [Noble], Officer 11 years (1707).
150 Officer 7 years (1707).
151 Officer 10 years (1708).
152 [Noble], Officer 7 years (1710).
153 [Noble], Officer 9 years (1711).
154 [Noble], Officer 20 years (1711).
155 [Noble], Officer 7 years (1711).
156 [Noble], Cardinal (1712).
157 [Noble], Cardinal (1712).
158 [Noble], Officer 6 years (1715).
159 [Noble], Cardinal (1715).
160 [Noble], Bishop (1716).
161 Bishop (1717).
162 [Noble], Cardinal (1721).
163 [Noble], Officer 7 years (1722).
164 Cardinal (1724).
165 [Noble], Officer 6 years (1725).
166 [Noble], Bishop (1725).
167 Cardinal (1725).
168 [Noble], Cardinal (1726).
169 [Noble], Officer 8 years (1726).
170 Officer 20 years (1726), 23 times Secretary.
171 [Noble], Officer 14 years (1727).
172 Noble, Cardinal (1728).
173 [Noble], Officer 9 years (1729).
174 [Noble], Officer 9 years (1729).
175 [Noble], Officer 8 years (1729).
176 [Noble], Cardinal (1731).
177 [Noble], Officer 12 years (1731).
178 Officer 7 years (1732).
179 [Noble], Officer 14 years (1732).
180 [Noble], Officer 11 years (1733).
181 [Noble], Cardinal (1733).
182 [Noble], Cardinal (1734).
183 Officer 10 years (1734).
184 [Noble], Officer 8 years (1735).
185 [Noble], Officer 6 years (1736).
186 [Noble], Officer 11 years (1737).
187 [Noble], 15 times Secretary (1737)
188 Officer 7 years (1737).
189 Officer 8 years (1740).
190 Officer 14 years (1740).
191 [Noble], Officer 6 years (1742).
192 [Noble], Cardinal (1743).
193 Officer 7 years (1747).
194 [Noble], 154 meetings in 3 years (1763).
195 259 meetings and 227 Communions in 5 years (1763).

Jerome Molajoni[196]
Horace Celestini[197]
Mark Buglietti[198]
Lawrence Napoleoni[199]
Peter Lupacchioli[200]
Aloysius Cianciarelli[201]
Francis Cimarra[202]
John Francis Libert[203]
John Marinus Muccioli[204]
Paul Spreca[205]
Joseph Cianciarelli[206]
Francis Xavier de Zelada[207]
Marius Bonifazi[208]
Paul Bonifazi[209]
[Count] Francis Coppa[210]
Peter Paul Santocchi[211]
Joseph Galimberti[212]
John Baptist Durani[213]
Anthony Galimberti[214]
Raphael Bonomi[215]
Michael Sirani[216]
Francis Teloni[217]
Anthony Brogi[218]
Charles Salvatori[219]
Hyacinth Colizzi[220]
Ignatius Colacicchi[221]
Felix Giorgi[222]
Robert Pasqualoni[223]
Dominic Vespasiani[224]
Anthony Dugnani[225]
[Count] Anthony Piatti[226]
Anthony Muccioli[227]
[Prince] Julius Caesar Gabrielli[228]
Joseph Migliorucci[229]
Aloysius Costanzi[230]
Angelo Vici[231]
Alexius Alibrandi[232]
Paul Colin[233]
Philip Colin[234]
Mons. John Baptist Nardi[235]
Dominic Sala[236]
Dominic Lucciardi[237]
Francis Bertazzoli[238]
Count Francis Cini[239]
John Francis Falzacappa[240]
Duke Charles Odescalchi[241]
John Riveruzzi[242]
Peter Salvi[243]
John Dubois[244]
Joseph Guidi[245]

196 146 meetings in 3 years (1764).
197 162 meetings and 141 Communions in 3 years (1766).
198 Noble, 157 meetings and 105 Communions in 3 years (1767).
199 274 meetings and 226 Communions in 5 years (1768).
200 147 meetings and 132 Communions in 3 years, Officer 6 years (1772).
201 Officer 6 years (1772).
202 Officer 6 years (1772).
203 Officer 8 years (1772).
204 Officer 17 years (1772).
205 [Noble], Officer 6 years (1772).
206 Officer 9 years (1773).
207 Noble, Cardinal (1773), Benefactor.
208 [Noble], Officer 7 years (1774)
209 [Noble], Officer 6 years (1774).
210 Officer 9 years (1774).
211 [Noble], 327 meetings in 6 years, Officer 11 years (1774).
212 Officer 8 years (1775).
213 Officer 6 years (1776).
214 Officer 6 years (1776).
215 [Noble], Officer 6 years (1777).
216 [Noble], Officer 8 years (1780).
217 Bishop.
218 151 meetings and 109 Communions in 3 years (1786).
219 [Noble], 247 meetings and 226 Communions in 5 years (1788).
220 164 meetings and 121 Communions in 3 years (1789).
221 [Noble], 152 meetings and 127 Communions in 3 years (1792).
222 [Noble], 190 meetings in 4 years (1793).
223 211 meetings and 147 Communions in 4 years (1793).
224 505 meetings in 10 years (1793).
225 Noble, Cardinal (1794).
226 Archbishop.
227 153 meetings and 106 Communions in 3 years (1802).
228 Cardinal (1803).
229 189 meetings in 4 years (1804).
230 358 meetings in 7 years (1806), Officer 23 years.
231 153 meetings and 107 Communions in 3 years (1806).
232 [Noble], 173 meetings and 148 Communions in 3 years (1807).
233 171 meetings and 121 Communions in 3 years (1811).
234 312 meetings and 296 Communions in 6 years (1811).
235 [Noble], Benefactor (1819).
236 [Noble], Benefactor (1819).
237 Benefactor (1821), Cardinal.
238 [Noble], Cardinal (1823).
239 Officer 6 years (1823).
240 Noble, Cardinal (1823)
241 Cardinal (1823).
242 Officer 8 years (1826).
243 [Noble], Officer 13 years (1828).
244 Archbishop of New York, entered as such (1829).
245 [Noble], Officer 6 years (1829).

Marquis Pius Capranica[246]
Louis de Rohan Chabot[247]
Raphael Mazio[248]
Philip Garroni[249]
Alexander Pisoni[250]
Thomas Weld[251]
Lord Hugh Clifford[252]
Joseph Sala[253]
[Count] Marius Mattei[254]
Francis Palombi[255]
Francis Tavarone[256]
Marquis Balthasar Theodoli[257]
[Count] Lawrence Mattei[258]
Paul Rosa[259]
Salvator Angelini[260]
Aloysius Anthony Bottiglia[261]
Prince John Chigi[262]
Anthony Fambrini[263]
James Guidi[264]
Aloysius Frezza[265]
Duke Marius Massimo[266]
Paul Polidori[267]
Joseph Della Porta Rodiani[268]
Aloysius Martucci[269]
Eustace Mercorelli[270]
Joseph Ugolini[271]
Alexander Delfini[272]
Francis Montani[273]
Peter Ostini[274]
Joseph Spinelli[275]
Guido Monti[276]
Clement Palomba[277]
Egidius Fortini[278]
Count John Mary Mastai[279]
Louis James De Bonald[280]
John Baptist De Rossi[281]
[Count] Augustus Barbiellini[282]
Count Ignatius Lavaggi[283]
Marquis John Patrizi[284]
Salvatore Bedoni[285]
William Persichetti[286]
Joseph Contini[287]
John Farinetti[288]
Marquis Francis Patrizi[289]
Aloysius Piermattei[290]
Aloysius Simonetti[291]
Charles Vizzardelli[292]
John Vimercati[293]
Joachim de Bellangreville[294]
Prosper Caterini[295]
Marquis Michael Patrizi[296]
Joachim Pecci[297]
Ernest Wynn[298]
Cardinal James Antonelli Sonnino[299]
Hannibal Albertazzi[300]

246 Officer 7 years (1830).
247 Cardinal (1830).
248 [Noble], Cardinal (1830).
249 Officer 10 years (1829).
250 [Noble], Officer 14 years (1830).
251 Noble, Cardinal, entered as such (1830), Benefactor.
252 Benefactor (1831).
253 [Noble], Cardinal (1831).
254 Cardinal (1832).
255 [Noble], Officer 21 years (1832).
256 Bishop.
257 Officer 6 years (1832).
258 Cardinal (1833).
259 [Noble], Officer 8 years (1833).
260 [Noble], Officer 8 years (1834).
261 Cardinal (1834).
262 Officer 6 years (1834).
263 Officer 18 years (1834).
264 [Noble], Officer 8 years (1834).
265 [Noble], Cardinal (1834).
266 Officer 6 years (1834).
267 Cardinal (1834).
268 Noble, Cardinal (1835).
269 [Noble], Officer 12 years (1835).
270 [Noble], Officer 6 years (1835).
271 Noble, Officer 9 years (1835).
272 [Noble], Officer 13 years (1836).
273 [Noble], Officer 6 years (1836).
274 Cardinal (1836).
275 [Noble], Officer 9 years (1836).
276 [Noble], Officer 8 years (1837).
277 Officer 8 years (1839).
278 [Noble], Officer 13 years (1840).
279 Cardinal (1840), Pope Pius IX, Benefactor.
280 Cardinal (1841).
281 [Noble], Officer 6 years (1841).
282 Officer 14 years (1842).
283 Officer 6 years (1843), Benefactor.
284 Officer 6 years (1843).
285 335 meetings in 7 years, Officer 17 years (1844), Benefactor.
286 Officer 9 years (1844).
287 Officer 13 years (1847).
288 Officer 6 years (1847).
289 Officer 20 years (1847).
290 227 meetings in 5 years, Officer 25 years (1847).
291 Officer 6 years (1847).
292 Cardinal (1848).
293 [Noble], Benefactor.
294 Officer 21 years (1851).
295 [Noble], Cardinal (1853).
296 Officer 25 years (1853).
297 Noble, Cardinal (1853), Pope Leo XIII.
298 Benefactor (1855).
299 [Noble], Benefactor (1860).
300 Officer 10 years (1861).

Felix Folchi[301]
Count Augustus Mimmi[302]
Vincent Biasucci[303]
Joseph Persiani[304]
Cajetan Scalzi[305]
Salvator Leonori[306]
Raphael Molinari[307]
Charles Santarelli[308]
Henry Cerbara[309]
Hermes Patriarca[310]
Prince Henry Barberini[311]
Prince Philip Orsini[312]
Mons. [Marquis] John Baptist Casali Del Drago[313]
Aloysius Scatizzi[314]
Aloysius Cortis[315]
Nicholas Paperi[316]
Count Alexander Zeloni[317]
Prince Flavius Chigi[318]
Aloysius Costanzi[319]
Leo Iwinski[320]
Ignatius Scifoni[321]
Anthony Randanini[322]
Benedict Cordeschi[323]
Aristide Pro'[324]
John Simeoni[325]
Angelo Tanfani[326]
Joseph Biroccini[327]
Joseph Guidi[328]
Lucidus Maria Parocchi[329]
Aloysius Cagiati[330]
[Marquis] Francis Ricci[331]
Prince Joseph Lancellotti[332]
Isidore Verga[333]
Aloysius Serventi[334]
Caesar Piacitelli[335]
Joseph D'Ambrogio[336]
Stanislaus Argenti[337]
Cav. Vincent Salviucci[338]
Francis Segna[339]
Gustavus Carini[340]
Camillus Noccioli[341]
Aloysius Tripepi[342]
Jerome Cortis[343]
Stanislaus Fanesi[344]
Francis Manzella[345]
Guido Serafini[346]
Peter Carini[347]
Henry Arrigo[348]
Alfred Sauvain[349]
Conrad Saladini[350]
Gerard Santoliquido[351]
Michael Lega[352]

301 Officer 25 years (1863).
302 Officer 35 years (1863).
303 Officer 33 years (1865).
304 [Noble], Officer 7 years (1865).
305 746 meetings in 16 years, Officer 27 years (1865).
306 Officer 13 years (1866).
307 [Noble], Officer 9 years (1866).
308 Officer 27 years (1866).
309 Officer 13 years (1867).
310 [Noble], Officer 6 years (1867).
311 Benefactor (1869).
312 Benefactor (1869).
313 Benefactor (1870).
314 Officer 6 years (1870).
315 199 meetings in 4 years, Officer 14 years (1872).
316 Officer 9 years (1872).
317 156 meetings in 3 years (1872), Officer 7 years.
318 Cardinal (1873).
319 Benefactor (1873).
320 175 meetings in 3 years (1873).
321 Officer 12 years (1873).
322 1200 meetings in 25 years (1874), Officer 14 years.
323 Officer 9 years (1875).
324 Officer 8 years (1875).
325 [Noble], Cardinal (1875).
326 Officer 7 years (1875).
327 Officer 9 years (1877).
328 183 meetings in 4 years, Officer 16 years (1877).
329 [Noble], Cardinal (1877).
330 Officer 7 years (1879).
331 Cardinal (1882).
332 Benefactor (1884).
333 Cardinal (1884).
334 Benefactor (1885).
335 Officer 6 years (1886).
336 Officer 18 years (1887).
337 Officer 12 years (1889).
338 Officer 8 years (1893).
339 Cardinal (1894).
340 138 meetings in 3 years (1898).
341 181 meetings in 4 years (1899), Officer 7 years.
342 Cardinal (1901).
343 Officer 6 years (1903).
344 Officer 8 years (1903).
345 Officer 10 years (1903).
346 Officer 8 years (1903).
347 Officer 9 years (1904).
348 [Noble], Officer 8 years (1905).
349 136 meetings in 3 years (1905).
350 Noble, Officer 6 years (1907).
351 Officer 6 years (1907).
352 Cardinal (1914).

INDEX

Absence, see Attendance, Letters
Academy, 53, 56ff.; (1574), 67; suspension for non-attendance at Sodality (1587), 82; (1574), 315; decrees (before 1584), 321; (1577), 322f.; (1584), 323
Academy of Religion, meetings in Oratory (1800), 284
Admission, (1574), 65f.; rules (1587), 84; instruction of Candidates by Assistants (1587), 86; rules (1595), 94; after non-attendance (1607), 105; General Confession in 2d period, 117f.; after expulsion in 2d period, 132; in 2d period, 136ff.; reception in 2d period, 139f.; contribution in 2d period, 159; under 20 years proposed (1631), 175; rules (1779), 201; not treated in 1804 Rules, 207; probation (1865), 217; rules (1865), 217; age in 3d period, 223; reception on 2 Feb. in 3d period, 224; reception on 25 March in 3d period, 225; reception on 8 Dec. in 3d period, 229; reception in 3d period, 239; candidates in 3d period 239ff.; contributions in 3d period, 253; rules (1574), 319f.; decided by Council (1575), 322; rules (1587), 329ff., 337; Instructor (1587), 338; local rules (1587), 343; local rules (1595), 351ff.; Instructor (1595), 389f.; from Tertia (1711-1725), 393ff.; from other Sodalities (1865), 404; Master of Novices' Rules (1865), 417; probation for admission (1865), 424; rules (1865), 424ff.; see Candidates
Afternoon meeting, (1595), 92
Agent, (1851), 293
Aggregated Sodalities, rules (1574), 67; before 1585, 69f.; correspondence in 2d period, 150ff.; list ordered (1666), 184; list (1687), 188; aggregation (1865), 221; aggregation in 3d period, 243ff.; contribution in 3d period, 253; aggregation (1574), 320f.; aggregation (1595), 380f.; Diploma after 1798, 395ff.; aggregation form (1848), 398; aggregation, how (1865), 426
Agnes, day of St. in 2d period, 106
Alberghini, Joseph, Cardinal (1835), 290
Alcamo, letter from Sodality, 149
Alciati, Card. Francis, reception to (1574), 57
All Souls' Day, (1865), 401
Alms box, in 3d period, 252; local rules (1587), 344; Treasurer (1865), 418
Aloysius, Six Sundays of St., (1779), 198; rules (1865), 214; Indult (1839), 233
Aloysius, organ on day of St. (1882), 234
Altar, (1728), 182; new (1759-1767), 193; local rules (1587), 345
Angelici, Fr. Bernard, letter from and to, 146ff.
Announcements, (1725), 127; rules (1779), 200f.; by Prefect (1865), 221; in 3d period, 243; local rules (1587), 344; local rules (1595), 384f.; Secretary (1865), 415
Annunciation, quality of celebration (1587), 82; in 2d period, 109; contribution in 2d period, 158; expenses (1662), 165; expenses (1670), 167; picture got for a Sodality (1609), 174; new picture (1761), 193f.; celebration in 3d period, 225f.; afternoon meetings (1882), 233; four Cardinals (1831), 289; local rules (1587), 342f.; rules (1865), 400f.
Antwerp, Sodality reërected (1653), 154
Apostles' feasts, (1595), 372
Aquaviva, Fr. Claude, Director, 59ff.; establishes the head Sodality, 71f.; Common Rules of 1587, 75f.; founder, 76; how he formed the 1587 Rules, 88; acts (1585), 323f.
Araldo, Fr., Blessed Sacrament Society at Naples (1554), 25

Archives, 15ff.; (after 1873), 268; inventory in 3d period, 270; roll of honor, 441f.
Archivist, in 3d period, 202; rules (1865), 415 f.
Arezzo, letter from members, 150
Assistants, rules (1574), 63, 67; rules (1587), 86; offering (1777), 201; rules (1574), 316; rules (1587), 338f.; rules (1595), 372; rules (1865), 413
Assumption, in 2d period, 113; in 3d period, 228
Athanasian Creed, on Trinity Sunday, in 2d period, 112
Attendance, notice when absent (1587), 82; expulsion for non-attendance (1587), 82; Porter (1587), 88; tablet for absent omitted (1587), 88f.; record (1595), 92; penalty (1607), 105; expulsion for non-attendance at General Communions in 2d period, 118; in 2d period, 129ff.; Indulgences, 130 note; expulsion for non-attendance in 2d period, 130f.; expulsion in 2d period, 131f.; suspension in 2d period, 132; readmission in 2d period, 136f.; penance urged for lateness (1632), 175; lateness reproved (1634), 176; statistics (1763-1772), 194f.; nothing in 1804 Rules, 207f.; rules (1846 and 1865), 216; last 50 years, 223; Communion marked (1845), 231; in 3d period, 236f.; rules (1574), 311; suspension (1574), 316; Censor (1574), 318; rules (1587), 328; Prefect (1587), 336; expulsion (1587), 338; Assistants, Secretary (1587), 339; local rules (1587), 342; suspension and expulsion for non-attendance (1587), 342; Censor (1587), 344; Porter (1587) 346; absence (1595), 348; expulsion (1595), 349; Officers (1595), 369f.; Secretary (1595), 379; Consultors (1595), 382; marked by Porter (1595), 389; rules (1865), 403; non-active members (1865), 404; Prefect (1865), 412; Consultors (1865), 414; Recorder's rules (1865), 423; statistics, 433ff.
Augsburg, list of dead, 134; deceased member prayed for (1654), 179
Balance sheets, in 2d period, 164ff.; in 3d period, 261ff.
Bandini, Card. Octavius, the Rules of 1574, 61
Bartholomew, St., contribution in 3d period, 251
Barzée, Fr. Gaspar, founder of Sodality in India, 24
Bavaria, letter to Duke of, 150
Beads, rules (1564), 47ff.; Common Rules, 52; rules (1865), 215f.; rules (1574), 311; rules (1587), 327; local rules (1587), 342; daily (1865), 403
Bedoni foundation, 260, 274
Belgrade, victory (1688), 189
Bells, rung for Annunciation in 3d period, 226; SS. Peter and Paul in 3d period, 228; not rung at procession (1795), 280
Benediction on 15 Aug. in 3d period, 228; on 8 Sept. in 3d period, 228f.; on 8 Dec. in 3d period, 229; rules (1865), 401
Benefactors, list posted up (1639), 177; book renewed (1652), 178; Treasurer (1865), 418; see Gifts
Benucci, Angelo, archivist, 202
Bicentennial (1784), 279
Bishops, members in early days, 61f.; erection in 2d period, 154
Blasphemy, see Pious Union
Bona Mors devotion, rules (1865), 215; 3d period, 235; rules (1865), 401
Boncompagni, Card. (1776), 278
Bonomo, Fr., letter from Brazil, 150
Bonucci, Fr., letter from India, 150
Books, Readers (1587), 345; Secretary (1595), 373; cared for by Readers (1595), 385; Librarian's rules (1865), 419
Bordeaux, petition of Junior Sodality (1656), 179
Borgognone, see Courtois
Brera Sodality, questions, 117; questions (1663), 130; question on readmission (1663), 137; question as to Act of Consecration (1652), 139; doubt of aggregation (1654), 156; letter to (1652), 178

Bruni foundation, 260
Bruxelles Sodality, ask admission, 240
Buenos Aires, title of Sodality (1654), 153
Cabarrasio, Fr. Sebastian, not the originator of the Sodality, 39
Caetani, Duke Henry, Rules of 1804, 204
Candidates, see Admission
Candlemas, candles (1587), 84; customs in 2d period, 106f.; candles, reception, Second Vespers, sermon in 3d period, 224; local rules (1587), 343
Candlesticks, ordered (1619), 174; delivered in 1632, 176
Caprano, Rev. Peter, Director (1811), 285; return to Rome (1814), 285; Archbishop (1815), 285f.; Cardinal (1828), 288; dies (1834), 289
Cardinal, Annunciation feast in 2d period, 110
Cardulo, Fr. Fulvius, Director, 59
Carettoni, Fr. J. F., Rules of 1595, 91
Carnival, reparation service (1865), 224, 401
Carrigh, women's Sodality, 152
Cashel, women's Sodalities, 152
Catalonia, Sodalities (1554), 25
Catania, aggregation, 151
Catechism, not in Rules but still taught (1574), 65; work urged (1865), 216; rules (1587), 328; rules (1865), 404
Cenci foundation, 256f.
Cenci, Caesar, account of, 192f.
Censor, duties given to Secretary (1587), 87; rules (1587), 87; tablet for Communion (1607), 105; record of Confessions in 2d period, 119; notices in 1725, 127; rules (1779), 202; in 3d period, 270; rules (1574), 318; local rules (1595), 383; local rules (1587), 344; rules (1865), 416
Centamori foundation, 274
Centennial, (1863), 296; see Bicentennial, Tercentenary
Ceremonial, rules (1804), 207
Certificate of membership, (1595), 99f.; required from other Sodalities in 2d period, 137; in 2d period, 145f.; rules (1865), 217; at reception in 3d period, 240; in 3d period, 250; rules (1574), 320; on departure (1587), 328; local rules (1595), 355, 365, 379f.; of Pius IX, 397
Ceva, J. A., Rules of 1595, 90
Chanters, rules (1779), 203; rules (1865), 421
Chaplain, (1703), 191
Chaplaincy, Bedoni, 260
Chaplaincy, Nicolini, 258ff.
Charity, works of, see Works, good
Charity, fraternal (1587), 83; rules (1595), 93; in 3d period, 264f.; rules (1574), 311; rules (1587), 329; local rules (1595), 348f.; rules (1865), 404
Charles Louis, Infante, Prefect (1820), 286
Chasuble, bought (1816), 286
Chiavarelli, Fr. Sante, Rules published, 52f. note
Chigi, Prince Francis, advice (1840), 223
Children, Sodalities aggregated in 2d period, 151
China, prayers for (1668), 186
Cholera, (1836, 1837), 290
Christmas, Divine Office (1607), 105; customs in 2d period, 115f.; Office in 2d period, 125; contribution in 2d period, 158; in 3d period, 229; rules (1865), 401
Chronicle, ordered (1596), 173
Circumcision, *Veni Creator* sung in 3d period, 223
Clerics, rules (1779), 203; rules (1865), 222
Clogher, women's Sodality, 152
Clonmel, women's Sodality, 152
Collections, rules (1777), 201; in 3d period, 252f.
Collectors, in 2d period, 158f.
Colleges of the Virgin Mary, 28f.
Communion, rules (1564), 47ff.; Common Rules, 51; rules (1574), 64; on election day (1574), 66; omitted on election day (1587), 85; on Apostles' feasts (1595), 92; marked on tablet (1607), 105; Officers (1652), 143; frequency (1763-1772), 194f.; record (1779), 200; frequent urged (1804), manner of approaching, 207; frequent (1846 and 1865), 216; attendance indicated (1865), 216; on election day in 3d period, 241;

on election day (1574), 314; Substitute (1574), 317; rules (1587), 328; Censor (1587), 344; Candidates (1595), 390; rules (1865), 402; notice from Recorder (1865), 423; statistics, 433ff.
Communion, General, rules (1574), 64; rules (1587), 79, 81; non-attendance (1587), 82; rules (1595), 92; rules (1607), 105; on St. Agnes' day (1670), 106; end of retreat in 2d period, 113f.; on Christmas Day in 2d period, 115; in 2d period, 118f.; attendance in 2d period, 136f.; days ordered (1594), 142; to be made up (1665), 143; fidelity urged (1595), 144; on 3 May from Curti benefaction, 160f.; urged (1632), 175; urged (1634), 176; rules (1779), 198; rules (1804), 206; rules (1865), 214; in Church in 3d period, 224; in 3d period, 230f.; rules (1574), 310; rules (1587), 326f.; local rules (1587), 341; local rules (1595), 349f.
Companion, see Director's Companion
Compline, at Annunciation in 2d period, 110
Compositions, (1574), 316
Conference among members, rules (1587), 81; in 2d period, 123f.; customs (1725), 127.
Confession, rules (1564), 47ff.; in Common Rules, 51; rules (1574), 64; rules (1587), 79; rules (1595), 92; in 2d period, 118; Officers (1594), for all (1594), 142; during week (1595), 144; rules (1804), 206; rules (1846), 214; rules (1574), 310; Substitute (1574), 317; local rules (1587), 341; rules (1587), 326ff.; local rules (1595), 349; Candidates (1595), 390; rules (1865), 402
Confession, General, rules (1587), Indulgence for in Germany, 78f.; by Candidates (1595), 95, 97; at admission in 2d period, 117f.; in 3d period, 230; rules (1587), 326; applicants (1595), 355; Instructor (1595), 390
Confessor, rules (1574), 64; rules (1581), 68; rules (1587), 78, 79; two on General Communion days (1637), 118; in 2d period, 119f.; rules (1865), 214; in 3d period, 230; rules (1574), 314; decree (1575), 322; rules (1587), 326; list of Officers (1595), 383; notified of changes (1595), 385; rules (1865), 403
Confirmation, in Oratory (1806), 284
Confraternity, the Prima Primaria (1595), 103f.
Confraternity of Divine Love, 29ff.
Consecration, Act of, in 2d period, 139; rules (1779), 201; in 3d period, 240
Consultations, rules (1574), 66f.; rules (1574), 318f.; rules (1587), 334, 337; Secretary (1595), 375f.
Consultors, rules (1564), 47ff.; Office in various Common Rules, 50f.; rules (1574), 64; rules (1587), 87; supervision of members (1595), 98; 2d period, 156; rules (1779), 202f.; election in 3d period, 241; in 3d period, 250; rules (1574), 316; rules (1587), 340; members assigned (1595), 377, 382; rules (1865), 413f.
Contributions, rules (1607), 105; Epiphany in 2d period, 106; Christmas Day in 2d period, 115; in 2d period, 157ff.; special needed (1635, 1636), 176; rules (1777), 201; rules (1865), 221; on aggregation proposed (1855), 248; in 3d period, 251f.
Cork, women's Sodality, 152
Corpus Christi, in 3d period, 227; Exposition (after 1882), 234f.
Costanzi, Rev. Septimius, foundation, 260; Director (1791), 279; Indulgences, 281; dies (1811), 285
Council, meetings (1574), 66f.; prayers at meetings (1587), 80f.; consultations (1587) 85f.; force of decisions (1595), 101; in 2d period, 141f.; meeting (1779), 201; rules (1804), 207; meetings (1865), 219f.; Private (1865), 218, 220; meetings in 3d period, 242f.; meetings and Assistants (1574), 316; meetings (1574), 317; meetings (1574),

318f.; decides on admission (1575), 322; vote on Candidates (1587), 330; meetings (1587), 334f.; admission (1595), 353; meeting and Secretary (1595), 376; Greater (1595), 391f.; rules (1865), 406ff.; Private (1865), 408; the Director (1865), 411; Assistants (1865), 413; Secretary (1865), 415; Archivist (1865), 415; Master of Novices (1865), 417f.
Courtois, Bro. James, painter of Oratory, 182
Cristaldi, Card. Belisarius, foundation, 258; Cardinal (1828), 288; dies (1831), 289
Cross, Office in 2d period, 111; Office on 21 Sept. in 2d period, 125; Office in 1725 on Invention of the Holy Cross, 126; Adoration (1725), 127; Adoration during elections in 2d period, 140; General Communion on Invention of the True Cross in 2d period, 160; Office of Exaltation in 2d period, 111; blessing with relic on Good Friday (1779), 227; Finding of True Cross in 3d period, 227; contribution on Finding of True Cross in 3d period, 251
Crown, seized by French (1798), 283; renewed (1802), 284
Cruvagino, Fr. Bernardine, gift of Martyrs' bodies (1667), 185
Damasceno, Angelo (1595), 91; candle on Candlemas day in 2d period, 107; palm on Palm Sunday in 2d period, 108
Dead, suffrages (1574), 65; burial and suffrages (1587), 82f.; regulations (1595), 93; Office in 2d period, 125; Office (1725), 126; suffrages in 2d period, 133; of other Sodalities in 2d period, 134; office monthly in 2d period, 134; anniversary service in 2d period, 134f.; Tyrnau Sodality, 148; of another Sodality prayed for (1654), 179; Office (1779), 201; suffrages (1779), 201; Office (1804), 206f.; Office (1865), 215; rules (1865), 216; suffrages for Director (1865), 221; Office in November in 3d period, 229; suffrages for Director's Companion in 3d period, 230; suffrages in 3d period, 237; rules (1574), 315; rules (1587), 328, 337; suffrages (1587), 342; suffrages (1595), 350f.; Office (1865), 401; rules (1865), 402, 405; suffrages for Director (1865), 411.
Decoration, on Annunciation in 2d period, 109f.; see Feast
Decree, Book renewed (1652), 178; how changed (1595), 391ff.
De Fabiis, Fabius, pioneer member, 45f.
Departure, rules (1587), 83; leave urged on (1614), 137; rules (1865), 217; rules (1587), 328f.; rules (1865), 404
De Sales, St. Francis, member of Prima Primaria, 293
De Zelada, Card., gift (1797), 254
Diploma of Membership, see Certificate
Director, (1564), 47ff.; in all Common Rules, 50; rules (1574), 63; appointed (1581), 68; gives Retreat in 2d period, 113f.; in 2d period, 117; suffrages in 1688, 133; distributes Monthly Patrons in 2d period, 167; asked for (1631), 175; fixed asked for (1637), 177; example of humility (1688), 188; appointed by Card. Vicar (1779), 198; rules (1804), 205f.; dispensation as to admission (1865), 217f.; at Council meetings (1865), 219; rules (1865), 220f.; Nicolini inheritance, 258; rules (1574), 312ff.; Prefect (1595), 372; Confessor (1865), 403; rules (1865), 406, 410f.; list, 443ff.
Director's Companion, in 2d period, 117; suffrages (1694), 133; rules (1865), 214, 216; Sacristans (1865), 222; in 3d period, 230; in charge of Sacristy (1865), 421
Discipline, in 2d period, 108
Dismissal, rules (1574), 316
Documents, see Archives, Archivist, Secretary
Domenech, Fr. Peter, founder of Sodalities in Catalonia (1554), 25
Dress, vain (1595), 348
Elections, see Officers
End (1865), 213, 398

Epiphany, custom in 2d period, 106; contribution in 2d period, 158; contribution in 3d period, 251
Erection, Bull promulgated (1585), 323
Eulogy, in 2d period, 133f.
Exaltation of Holy Cross, see Cross
Examination of conscience, rules (1564), 47ff.; in Common Rules, 52; rules (1865), 216
Example, Consultors (1574), 317; good (1865), 405; Prefect (1865), 412; Assistants (1865), 413; Consultors (1865), 414; Censors (1865), 416; Sacristans (1865), 422.
Example, see Sermon
Exercises, daily (1564), 47f.
Exhortation, rules (1564), 48ff.; in 2d period, 123; customs (1725), 127; rules (1779), 200; rules (1865), 215; omitted on St. Joseph's day (1865), 224; SS. Peter and Paul (1865), 228; omitted on 25 Dec. (1779), 229; by Archbishop Director in 3d period, 234; omitted on *Bona Mors* days (after 1885), 235; by Archbishop Director (1815), 286; rules (1574), 311
Expenses, Prefect (1865), 221; in 3d period, 261ff.; rules (1587), 328; Prefect (1865), 412
Exposition, in 3d period, 235
Expulsion, see Attendance
Faber, B. Peter, Parma Sodality, 20ff.
Fava, Fr. Leonard, 1865 Rules, 212; funeral, picture (1873), 298
Feast, quality of decoration (1587), 82; supervision by Assistant (1587), 86; rules (1804), 207; rules (1574), 318; rules (1587), 338; Porter (1587), 346; rules (1865), 400f.; Communion (1865), 402f.
Ferdinand III, death notice, 134
Ferrari, Monsignor, 1865 Rules, 210
Ferrari foundation, 260
Finding of True Cross, see Cross
First Mass, in Oratory in 2d period, 184; in 3d period, 284
Florence, Communion Society (1557), 26
Forlì, letter from, 249
Foundations, in 2d period, 163f.; in 3d period, 256ff.
France, prayers for (1595), 172. See French
Francis de Sales, see De Sales
Francis of Paula, Infante, admitted (1827), 287
French government, requisition (1796, 1797), 266; occupation of Rome (1798), 281ff. See France
Frezza, Card., congratulated (1835), 290
Funeral, in 3d period, 237
Furniture, see Property
Gavan, Ven. John, martyrdom (1679), 187
General, Father, candle on Candlemas day in 2d period, 107; in 2d period, 116; dispenses in admission (1618), 136; aggregation in 2d period, 151; leave to enter Sodality of Nobles (1597), 173; asked for fixed Director (1637), 177; head (1865 Rules), 214; dispensation (1865), 217; dispenses in age requirement (1832), 238; Mass, &c. (1828, &c.), new congratulated (1829), 288; congratulated (1850), 293; rules (1865), 406; aggregation (1865), 426
Genoa, Little Flowers (1668), 186
German College, Academy play, 57f.
Ghent, aggregation, 151
Gifts, in 2d period, 159ff.; in 3d period, 254
Government (1564), 49; rules (1587), 78; in 2d period, 116f.; rules (1564), 309; rules (1587), 325; rules (1865), 406
Gregory XIII, establishes the head Sodality, 71
Hader, Francis, letter on (1680), 187
Hindrance, rules (1587), 325
Holy Ghost, invocation at meetings (1587), 80; Office at Pentecost in 2d period, 111, 125; invocation at Council meetings in 2d period, 142; invocation (1779), 199; invocation (1865), 215; Office on Pentecost in 3d period, 227
Holy Name, General Communion in Church in 3d period, 231

Holy Week, no meeting on Monday and Tuesday (1587), 88; meetings (1607), 105; customs in 2d period, 108; in 3d period, 227; meetings (1587), 342
Hospital, visits in 2d period, 128; heretic converted by visits of Sodalists (1672), 187; work urged (1865), 216; work in 3d period, 235; work (1587), 328; work (1865), 404
Ignatius, St., founder of Sodality in the Gesù at Rome, 23; approves Sodality at Naples (1554), 25; celebration of feast in 3d period, 228; Indult for feast (1872), 298
Immaculate Conception, in 3d period, 229; organ on feast (after 1882), 234; celebration (1854), 294
Impediments, admission (1595), 352f.; admission (1865), 425f.
Income, whence in 2d period, 157; whence (1777), 201; in 3d period 251ff.
India, Sodality (1552), 24
Indulgences (1572, 1577), 58; how communicated (before 1585), 71; read (1595), 94; non-attendance, 130 note; Candidates (1865), 217; for retreat in 3d period, 226; got (1855, 1856, 1861), 294; got (1863), 296; read (1595), 348
Indult, for Annunciation in 2d period, 109; for Annunciation in 3d period, 225; for SS. Peter and Paul in 3d period, for Sacred Heart (1816), 228
Ingolstadt, list of dead, 134; letter on Francis Hader (1680), 187
Innsbruck, Sodality, 249
Installation, Secretary (1595), 374f.
Instructor of Candidates, an Assistant (1587), 86; rules (1595), 95f.; Master of Novices new office (1607), 105; Master of Novices (1779), 203; Master of Novices (1804), 207; Assistants (1574), 316; rules (1587), 330; rules (1595), 353; rules (1595), 389f.; Master of Novices (1865), 417f.
Invention of the Cross, see Cross
Inventory, supervised by Assistant (1587), 86; ordered (1635), 176; in 2d period, 168f.; rules (1779), 203; in 3d period, 269f.; rules (1587), 340; Sacristans (1587), 346
Italian government, spoliation, 267ff.
Janitor, see Porter
Jesuits, influence on Rules in first period, 102; resume the direction (1824), 286; expelled (1848), 292
Joseph, St., feast in 3d period, 224; feast (1865), 401
Jubilee, visits (1625), 174; visits (1600), 174; visits (1675), 187; visits (1700), 189f.; visits (1725), 191; visits (1750), 193; visits (1775), 278; visits (1825), 287; visits (1842), 291
Junior Sodality, probable Rules (1587), 52 note; founded (1569), 54f.; passage to Senior (1574), 65; passage to Senior (1577), 322
Lainez, Fr. James, Parma Sodality, 20
Lateness, see Attendance
Lauretano, Fr. Michael, Director (1569), 54
Lazarist, exemption from retreat, 278f.
Legacy, leave to accept (1831), 258
Legardeur, Charles Peter, letter from, 148
Lent, *Miserere* meetings (1574), 64; Tuesday and Friday meetings omitted (1587), 79; Tuesday and Friday meetings (1607), 105; services in 2d period, 107f.; sermons by Sodalists in 2d period, 124; dress of preachers (1667), 184; True Cross relic (1779), 224; meetings (1574), 311; meetings (1587), 342; services (1595), 351
Leo XIII, panegyric (1833), 289; audience (1878), 299
Letter, to absent (1587), 83; *memorials* on Assumption in 2d period, 113; read (1725), 127; in 2d period, 146ff.; to Sodalities in 3d period, 248ff.; to absent (1574), 315f.; rules (1574), 316; rules (1574), 317f.; rules

(1587), 339; Secretary (1595), 380; Secretary (1865), 415
Leunis, Fr. John, account of, 32ff.; beginnings of the Roman Sodality, 43ff.
Lewis, Ven. David Henry, discourse (1679), 187
Leziroli, Fr. J. X., 1865 Rules, 212
Librarian, in 3d period, 271; rules (1865), 419
Library, started (1700), 190; rules (1865), 405
Lima, letter from Sodality, 249
Limerick, women's Sodality, 152
Lisbon, Sodality (1548), 23; letter from Sodality, 149
Litany of Our Lady, Saturdays (1574), 64; at meetings (1587), 80; Annunciation in 2d period, 110; in 2d period, 124; (1690), 125; customs (1725), 126; rules (1779), 200; Annunciation in 3d period, 225f.
Litany of the Saints, in 2d period, 126
Little Flowers, from Milan, Genoa (1668), offered, 186
Loan, forbidden in 2d period, 169f.; of carpet forbidden (1595), 172; forbidden (1632), 176; in 3d period, 266; forbidden (1595), 347
Macao, Sodality begs confirmation of favors (1643), 177
Malavolta, Fr. Prosper, account of Sodality (1564), 47ff.; letter on the beginnings, 309
Mancia, Paul, notice, 192
Manera, Fr., 1865 Rules, 208ff.
Mannarino, Sigismund, letter from, 149
Manual, in preparation (1882), 300
Martyrology (1725), 126f.; in 3d period, 234; Reader (1595), 386
Martyrs under the Altar, feast in 2d period, 111; four given to Oratory (1667), Office yearly, 185; new urn (1759-1767), 193; function in 3d period, 229; body of St. Fortunatus, 229; organ on feast (after 1882), 234; placed in new urn (1857), 293
Mary, devotion to not emphasized in early Sodalities, 27f.; feature in Sodality (1564), 47, 49; Office (1564), 47ff.; end and motive in all the Rules, 50; Office on feasts (1607 Rules), 105; Office on Trinity (1668), 112; Office in 2d period, 124ff.; cure, 191; protection, 192; Office (1779), 200; Office (1865), 215; visits to shrines urged (1865), 216; Office daily (1574), 311; devotion (1587), 325; Office (1587), 327; Office (1587), 342; Office (1865), 400; devotion (1865), 402; Office daily (1865), 403; the Sodalist's motive (1865), 405
Mass, daily (1564), 47ff.; in Common Rules, 52; rules (1574), 64f.; daily (1587), 81; at meetings (1587), 81; at meetings in 2d period, 126; customs (1725), 127; rules (1779), 200; rules (1865), 215; daily (1865), 215; in 3d period, 234; reduction of burdens, 260f.; at meetings (1574), daily (1574), 311; rules (1587), 327; at meetings (1865), 400; daily (1865), 403. See First Mass
Master of Novices, see Instructor
Mattei, made Cardinal (1832), 289
May, devotions in St. Ignatius (1883), 300
Meditation, daily (1564), 47ff.; at daily meetings (1564), 48; Common Rules, 51f.; rules (1587 and 1595), 80; at meeting (1595), 92; at meetings in 2d period, 123; customs (1725), 126; in private in 2d period, 128; rules (1779), 199f., 200; rules (1865), 215; read by Reader (1865), 222; rules (1587), 327; Reader (1595), 386; rules (1865), 403
Meeting, exercises (1564), 47f.; when (1564), 49f.; daily and two on Sunday (1564), 50; Common Rules, 51; exercises in Common Rules, 51f.; rules (1574), 64; rules (1587), 79ff.; rules (1595), 92; rules (1607), 105; in 2d period, 120ff.; described (1725), 126; days (1779), 198; exercises (1779), 199; rules (1804), 206f.; rules (1865), 215; in 3d period, 232ff.; rules (1574), 311; rules (1587), 326f.; prayers (1587), 341; notice (1595), 347; *Particular* (1595), 349; rules (1595), 350; rules (1865), 400f.;

conduct (1865), 403; statistics, 433ff.
Membership, at the beginning, 43f.; statistics (1563-1584), 44ff.; statistics (1564), 47f.; tablet (1574), 67; statistics (1563-1585), 68f.; statistics (1585), 71ff.; (1587), 76f.; compilers of Rules of 1595, 91; in 2d period, 140; list in 2d period, 144f.; prominent in 2d period, 174; list of titled remade (1652), 178; class not in diploma of erection, 178; prominent in work on Oratory (1658), 183f.; list 1680-1687 ordered, 188; about 120 (1700), 190; (1759-1767), 194; (1763-1772), 195; (1779), 197f.; compilers of 1865 Rules, 211ff.; gifts in 3d period, 254ff.; benefactors in 3d period, 256ff.; (1884), 302; distribution (1574), 315; list (1574), 317f., 320; some (1575), 321f.; some (1577), 322; some (1584), 323; lists (1587), 337; assigned Assistants (1587), 338; list (1587), 340; assigned to Officers (1595), 361f., 364f.; assigned (1595), 377; list (1595), 375; lists by Secretary (1595), 378f.; list, Censor (1595), 383; list kept by Secretary (1865), 415; statistics, 433ff.
Memorials, written on Assumption in 2d period, 113
Memorials, Secretary (1595), 378ff.
Mercurian, Fr. Gen., directions how to petition aggregation, 69f.
Messina, Sodality (1549), 23f.
Milan, change of Sodality title, 153; Little Flowers (1668), 186. See Brera
Minor Orders in Oratory (1777), 278
Miserere, meetings (1574), 64
Molfini, J. A., letter from, 150
Molza, Fr. Hugh, 1865 Rules, 212
Munich, letter from Sodality, 148
Music, on Annunciation in 2d period, 109; quality (1865), 222, 421
Nadal, Fr. Jerome, founder of Sodality at Paula (1548), 23; at Trapani (1551), 24
Naples, Sodality of women (1554), 24f.; Blessed Sacrament Society (1554), Sodality of Nobles (1560), 25
Nativity of Our Lady, in 3d period, 228f.; contribution in 3d period, 251
Nicolini, J. F., 1865 Rules, 208ff.; inheritance, 258ff.; fund (after 1873), 269; funeral (1856), 294
Nobles, members entering Sodality of (1597), 173
Novara, letter from Sodality, 148
Obedience, (1587), 78; Prefect to Director (1587), 86; to Prefect (1574), 315; (1587), 325; by Prefect (1587), 336; rules (1595), 347; Officers (1865), 411; Prefect (1865), 412; Assistants (1865), 413
October, Exposition (after 1882), 234; exercises of meetings (1865), 400
Office, in Common Rules, 51f.; in 2d period, 124f.; days for selected (1596), 173; (1804), 206f.; in 3d period, 234. See Christmas, Cross, Dead, Holy Ghost, Mary
Officers, (1564), 47ff.; rules (1574, 63f.; elections, (1574 Rules), 66; Confession (1587), 79; election (1587), 85; election (1595), 97ff.; election must be accepted (1607), 105; reading of rules (1596), 135; elections in 2d period, 140f.; list of qualities ordered made (1594), 142; Communions (1652), 143; list of 1684-1687 ordered, 188; elections (1779), 202; rules (1779), 202f.; rules (1804), 207; elections (1804), 207; General Communion (1865), 214; rules read (1865), 217; election (1865), 218f.; Communions in 3d period, 230; election in 3d period, 240ff.; Sacraments (1574), 311; (1574), 312f.; Sacraments (1587), 326; election (1587), 331; observe rules (1587), 337; Minor as needed (1587), 340; Sacraments (1587), 341; Minor (1587), 343; votes (1587), 346; election (1595), 356ff.; assigned (1595), 362, 364f.; rules (1595), 368ff.; to read the rules (1595), 372; election (1595), 374ff.; who (1865), 406; election (1865), 408ff.; rules (1865), 411f.; Censors (1865), 417

Oliveira, Fr., Mass (1680), 188
Oratory, where, 42; in 2d period, 167; new (1658), 179; improvements (1759-1767), 193; collection for in 3d period, 252f.; in 3d period, 265; changes (1824), 286f.; repaired (1840, 1841), 290f.; improved (1852-1857), 293; improved (1855, 1856), 294; new pavement (1863), 296; (1587), 345; closed (1595), 348, 370. See Property
Organ, on some feasts (after 1882), 234
Orléans, letter from Sodality, 249f.
Ostini, Peter, created Cardinal (1835), 290
Outsiders, excluded (1574), 64; excluded (1587), 80; excluded (1595), 93; at Annunciation in 2d period, 110; at retreat in 2d period, 113ff.; excluded from Saturday sermons (1625), 174; in 3d period, 235; excluded (1587), 327; rules (1595), 348
Padua, Sodality of Mercy (1558), 26
Paintings, in Oratory to be seen to (1670), 186
Pallone, Gaspar, Rules of 1595, 91
Palm, to Mons. Curti yearly, 161
Palm Sunday, customs in 2d period, 108
Palmio, Fr. Benedict, Sodality of Mercy at Padua, 26
Pardon, asked by outgoing Officers (1595 Rules), 99
Parma, Sodality (1640), 20ff.
Particular meeting (1595), 92f.; (1587), 342
Patrons, Monthly, rules (1587), 88; Secretary (1595), 99; how to distribute, 100f.; in place of Exhortation in 2d period, 123; (1595), 144; in 2d period, 167; rules (1865), 222; in 3d period, 270; (1574), 315; (1587), 344f.; (1595), 367f.; (1595), 381; Reader (1595), 386f.; rules (1865), 402
Patron, secondary (1778), 249
Paula, Sodality (1548), 23
Penances, (1595), 93; given (before 1725), 127; in 2d period, 129, 131f.; in 3d period, 236; (1574), 311; to be accepted (1595), 348; after election (1595), 363
Pentecost, Office (1725), 126; in 3d period, 227. See Holy Ghost
Perrone, Fr. John, 1865 Rules, 208ff.; funeral (1876), 299
Perugia, Sodality asks for formula of promulgation (1644), 141
Peter and Paul, SS., in 3d period, 228
Peter's Pence (1871), 297
Picnics, in 2d period, 112f.
Picture, new in ceiling (1759-1767), 193; new (1761), 193f.; carried to sick (1865), 222; distributed on Annunciation in 3d period, 225; exposed on Annunciation in 3d period, 225; exposed in 3d period, 277; for sick (1855), 294; centennial celebration (1861), 295
Pierbenedetti, Card. Marian, Prefect 1575, Rules of 1574, 61ff.
Pilgrimage, to Vicovaro (1863), 296
Pious Union, Exposition, 235; in 3d period, 236; entrance required (after 1867), 239; in 3d period, 271ff.; Centamori foundation, 274; (1864), 426ff.
Pius IX, congratulated (1846), 292; visit to Sodality (1867), 297; audience (1871), 297; visit commemorated in tablet (1874), 298; certificate of membership, 397
Plague, prayers against (1691), 189
Play, comic, forbidden (1595), 131
Pompadour, forbidden (1595), 172
Pontificals, in 3d period, 279
Poor, waiting on (1564), 47, 50; visits in Common Rules, 52
Pope, gift (1797), 254; requisition of silver and gold (1796, 1797), 266; subsidy in 3d period, 257; prayers for (1774), 277f.; Office of Dead (1823), 286; prayers for (1830), 288; prayers for (1846), 292; presentation by Sodalities (1867), 297; chalice presented to, audience (1874), 298
Porter, rules (1587), 87f.; Prefect becomes in 2d period, 173; rules (1574), 318; rules (1587), 346; rules (1595), 389

Practices, pious (1865), 404
Prayer book, corrected (1595), 172; new ordered (1631), 175; in 3d period, 234
Prayers, at meetings (1587), 80f.; in troublous times (1589), 81f.; morning and evening (1587), 81; for France (1595), 172; for China (1668), 186; against plague (1691), 189; for Spain (1701), 191; morning and evening (1865), 216; family (1865), 216; (1793), 279f.; for Church (1797), 281; for Pope (1799) (1804), 284; in earthquake (1806), 284f.; of thanksgiving (1814, 1815), 285; in thanksgiving (1831), 288; for Pope (1830), 288; procession in cholera (1836), 290; for Church (1844), 291; morning and evening (1587), 327; intentions (1587), 342; family (1865), 403; morning and evening (1865), 403f.
Prefect (1564), 47ff.; in all Common Rules, 50; rules (1574), 63; receives to membership (1574), 66; rules (1574), 67; receives to membership (1587), 84; rules (1587), 86; distributes Monthly Patrons in 2d period, 167; becomes Porter in 2d period, 173; tablet ordered (1666), 184; list made (1687), 188; offering (1777), 201; rules (1865), 219ff.; Perpetual in 3d period, 241f.; Consultor in 3d period, 250; rules (1574), 315; rules (1587), 336; local rules (1595), 371f.; rules (1865), 412; list, 446
President of the Oratory, rules omitted (1587), 87
Prima Primaria, meaning of term, 19
Prison, work in 2d period, 128; work urged (1865), 216; work in 3d period, 235; work (1587), 327f.; work (1865), 404
Privileged Altar, got (1680), 187f.
Probation, see Admission
Procession, in 2d period, 175; for Pope (1774), 278; (1793, 1794, 1795), 280; of prayer (1799), 284; cholera (1836), 290; (1863), 296
Propagation of the Faith, collection for (1837), 290
Property, sale in 2d period, 163; in 2d period, 169ff.; secured (1633), 176; chairs covered (1668), 186; sale in 3d period, 256; in 3d period, 265ff.; seized by French (1798), 283; brought back (1850), 293; protected (1595), 347; rules (1595), 372
Protector, Cardinal, 53f., 56; no longer (1581), 68; written to for aggregation, 69f.; not mentioned (1587), 78; (1574), 312ff.
Ragusa, letter from Sodality (1777), 248f.
Reader, rules (1587), 87; points of meditation (1595), 92; Monthly Patrons (1595), 100f.; rules (1865), 222; rules (1587), 344f.; local rules (1595), 385f.; rules (1865), 420f.
Reading (1587), 80; at meetings (1607), 105; at meetings in 2d period, 122; customs (1725), 126; at meetings (1779), 199; at meetings in 3d period, 234
Reading, spiritual, (1865), 403
Reception, see Admission
Recorder, rules (1865), 422
Records, Secretary (1587), 339; local rules (1595), 376
Recreation, in 2d period, 112f.
Rector, approval of decrees (1587), 86; consent for rules (1595), 101f.; appoints Director in 2d period, 117; dispensations as to certificates of membership in 2d period, 137; changes in Rules and customs (1652), 171; over Sodalities and Academies, 321; supervision (1587), 335; the Rules (1595), 393
Relics, visits to (1564), 47ff.; (1564), 52; new place (1681), 188; (1595), 368; Sacristans (1595), 389
Reports, presented (1595), 364f.
Retreat, in 2d period, 113; in 3d period, 226; Oratory asked for in 3d period, 265; (1865), 401f.
Riccobono, Francis, letter from, 149
Roll of honor, 441ff.
Roman College, account of, 39ff.; subsidy (1777), 201; subsidy in 3d period, 257
Rome, Sodality at the Gesù, 23

Roothaan, Fr. General, 1865 Rules, 209
Rules, of 1564, 46ff.; compared with later Rules, 50ff.; of 1574, 59; tablet in Oratory (1574), 67; of 1581, 68; of 1587, 74ff.; Local of 1587, 76ff.; read (1587), 83; of 1595, 90ff.; read (1595), 94; how made (1595), 101; compendiums (1595), 102; of 1607, 104ff.; read in 2d period, 135; explained in 2d period, 135; given Officers at promulgation in 2d period, 141; changes how in 2d period, 171; revisions (1607), 171; to be read every two months (1634), 176; of 1777, 196f.; and Customs of 1779, 197ff.; of 1804, 204ff.; Common of 1804, 205; of 1865, 208ff.; of 1846, 213ff.; read (1865), 217; book given to new members (1865), 217; read in 3d period, 238; of 1564, 309; of 1574, 310; enforced (1574), 315; Prefect to see to execution (1574), 316; of 1587, local of 1587, 325ff.; read (1587), 329; executed by Prefect (1587), 336f.; Local of 1587, 341; Local of 1595, 347ff.; read (1595), 347f.; to be known by Officers (1595), 370f.; character (1595), 392; local of 1865, 398ff.; read (1865), 405; Officers (1865), 412; Prefect (1865), 412f.
Sacchini, Fr. Francis, account of Sodality (1564), 47ff.
Sacred Heart, feast (1816), 228; Indult (1800), 284; Indulgence (1832), 289
Sacristan, rules (1581), 68; rules (1587), 88; to examine articles (1595), 101; inventory in 2d period, 168f.; rules (1779), 203; (1865), 222; in 3d period, 271; rules (1855), 294; local rules (1587), 345; rules (1595), 389; rules (1865), 421; notice from Recorder (1865), 423
Sale, see Property
Salone, meetings (1840, 1841), 290f.; St. Sabinianus (1841), 291
Santucci, J. P., letter from, 149
Saragossa, two Sodalities (1560), 26
Saturday, meetings omitted (1587), 79; sermon by Sodalists (1625), 174; *example* urged (1632), 175; meetings (1574), 311
Scala Santa, in 2d period, 109
Scifoni, Gaspar, funeral (1880), 299
Scots College, Rome, refused aggregation, 156
Seat, to be kept to (1634), 176; candidates in 3d period, 239
Secrecy, on Council meetings (1587), 85; rules (1595), 93; about Consultations (1574), 319; on Consultations (1587), 336; by Secretary (1587), 339; local rules (1595), 348
Secretary, rules (1587), 87; rules (1595), 99; in 2d period, 144ff.; penanced (1631), 175; books copied (1641), 177; minute book renewed (1652), 178; neglect (1687), 188; case for books (1701), 191; rules (1865), 221; in 3d period, 243; rules (1574), 317f.; rules (1587), 339f.; local rules (1595), 373ff.; rules (1865), 414f.
Secunda Primaria, passage to Prima (1595), 97; with Prima at entertainment (1605), 116; property, 170f.; merged in the others (1667), 184f.; applicants (1595), 355f.
Sermon, in Church (1564), 47; by Sodalists in 2d period, 124; to be given by Sodalist every Saturday (1625), 174; 2 Feb. in 3d period, 224; 25 March in 3d period, 225; 15 Aug. in 3d period, 228; 8 Sept. in 3d period, 228f.; 8 Dec. in 3d period, 229; in 3d period, 235; resumed (1800), 283
Servers at Altar, rules (1865), 422
Seven Churches, (1587), 80; (1607), 105; in 2d period, 107; in 3d period, 227; (1587), 342
Shanghai Sodality, letter, 250; letter (1870), 297
Sick, visits to, 48; visits in Common Rules, 52; rules (1574), 65; rules (1587), 82; in 2d period, 132f.; rules (1865), 216; visitors (1865), 222; (1574), 315; rules (1587), 328; rules

(1587), 337; reported (1595), 348; rules (1865), 402, 405; visitors (1865), 420. See Visitors of the Sick
Signature (1587), 338; certificates (1595), 379f.
Sin, no obligation under (1865), 213
Sodality Consultation (1587), 85f.; (1595), 99; in 2d period, 143; to be called (1634), 176; in 3d period, 242; (1574), 318; (1587), 335; (1595), 363; (1595), 376f.
Solazzi, Macarius, account, 133; account of oratory (1659), 183
Soprani, P. A., obsequies (1681), 188
Spain, prayers for (1701), 191; letter from Sodality, 249
Stella, paper helped (1873), 298
Stos foundation, 260
Study, one of the ends was progress in (1564), 49; as an end, 51; under an Assistant (1574), 67
Substitute for Confessions and Communions (1574), 64; under Assistant (1574), 67; rules (1587), 87; rules (1574), 317
Suffrages, see Dead
Supervision (1574), 316f.; by Prefect (1587), 336f.; (1587), 340; Officers (1865), 412; Prefect (1865), 413; Master of Novices (1865), 417
Suppression of Jesuits, condition of Sodality, 194f., 275f.
Suspension, see Attendance
Tarnassi, Rev. Joseph, Director (1848), 292
Tenebrae (1607), 105; in 2d period, 108, 125; in 3d period, 227
Tercentennial (1884), 300ff.
Tertia Primaria, panegyric at Annunciation in 2d period, 110f.; at a Passion sermon (1681), 111; transfer to Prima in 2d period, 111; passage into Prima in 2d period, 137f.; passage to Prima (1667), 185f.; property at Suppression, 265f.; closed, 275f.; admission from (1595), 393ff.
Thorn, letters from Sodality, 150
Title, the Annunciation (1564), 49
Titles, (1587), 89; (1595), 94; in 2d period, 152f.; (1846 and 1865), 217; omitted (1595), 347
Trapani, Sodality (1551), 24
Treasurer, accounts revised by Prefect and Assistants (1587), 86; rules (1587), 87; in 2d period, 156ff.; lack of money (1635), 176; rules (1865), 221f.; in 3d period, 250ff.; (1574), 318; report (1587), 337; local rules (1587), 343f.; rules (1865), 418f.
Trinity Sunday, Athanasian Creed in 2d period, 112
Truchses, Card. Otto, Protector of the Academy (1569), 56
Tunis, Prince Henry of, received (1643), 177f.
Turks, victory over (1688), 189
Twelve, The, see Consultors
Tyrnau, letter from Sodality, 148
Universal meeting (1595), 92f.
Vacancies, filled by Council (1865), 219
Vacation, in 2d period, 115; October (1779), 198; no Exhortation (1865), 215; meetings in 3d period, 232
Valerio, Card. Augustine, the Rules of 1574, 61f.
Valladolid, Sodality (1563), 26
Veni Creator Spiritus, Indulgence, 280f.; Indulgence, 280f.; copies distributed (1831), 288
Veni Sancte Spiritus, copies distributed (1831), 288
Vespers, (1587), 80; Second on Candlemas in 3d period, 224; on Annunciation in 3d period, 225; on SS. Peter and Paul, Assumption, 8 Sept. in 3d period, 228; on 8 Dec. in 3d period, 229; dropped on Sacred Heart Feast (after 1855), 233; (1574), 311; on feasts (1865), 401
Vice Archivist, rules (1865), 423
Vice Librarian, rules (1865), 423
Vice Secretary, rules (1865), 423
Vice Treasurer, rules (1865), 423
Vidoni, Card. Peter, devoted member 188
Vienna, list of dead, 134
Vilna, duplicate Sodality diploma, 156
Visitation, Apostolic (1826), 287; by Provincial (1836), 290
Visitors of the Sick (1587), 87; (1595), 100; (1607), 105; (1587), 345; (1595), 383; rules (1865), 419f. See Sick

Visitors of the Rules, constituted (1594), 142
Visits, to shrines (1865), 404
Vittené, Rev. P. A., body of St. Fortunatus, 229; legacy (1789), 254; death (1791), 279
Vocations, 173; in 2d period, 184
Washing of feet, in 2d period, 108; in 3d period, 227
Waterford, women's Sodality, 152
Wednesday, meetings (1574), 64; prayers omitted (1587), 81
Women, early Sodalities, 26; Sodalities in 2d period, 151f.
Works, good (1564), 50; (1574), 65; charity in early Rules, 81f.; (1595), 93; not a strong feature in first period, 103; in 2d period, 128; in 3d period, 235; (1587), 327f.; (1865), 404
Wynn, Ernest, gift (1857), 293

060.51
M 911
29861
MULLAN, ELDER, S. J.
AUTHOR History of the Prima Primaria Sodality of the Annunciation and
TITLE SS. Peter and Paul
(from the archives)

DATE LOANED	BORROWER'S NAME
	Howard
	O'Toole
	Howard
	Carroll
	Mc
	STOP
MAY 2 2 1992	

29861